## SUNDAY SERMON .... Scholarly Discourse By

Rev. Dr. McClelland. \*

Brooklyn, N. Y.-In the Memorial Presbyterian Church, Sunday morning, the pastor, the Rev. Dr. T. Calvin Mc-Glelland, presched the fourth sermon in the series on "Jesus' Idea." The special subject was: "Seriousness of Belleving in Jesus' Idea of God." The text was Maithew v:44 and 45. Dr. McClelland said. McClelland said:

There is no Christian doctrine for which you could get so many men to vote as the Fatherhood of God. Noth-ing can exhaust the name "Father." It is the gladdest, but the greatest, the dearest, but the deepest, the sweetest, but the solemnest, name men can frame to fit God. We cannot put for much fit God. We cannot put too much into the word, but we can put too little into it. It is the risk of that-of put-ting too little into the name "Father"which gives us our theme. The theme is: "The Seriousness of Believing in

the Fatherhood of God." There are two kinds of men who put too little into the idea of God's Father-hood. The first man is he who prefers to think of God as judge. To call God a Father, he thinks, is to enthrone indulgence. He views the doctrine with suspicion lest it rob God of authority, extract the fear of sin, and relieve the restraint of conscience. This man de plores the universal note in the preach ing of Jesus' idea of God. If he preached it he would make it an eso-teric doctrine to be mentioned only to those who had been initiated by con-

rersion into the secrets of grace. The second man who puts too little into the name "Father" is he who sees nothing in Fatherhood but sentiment. He thinks of God as too soft-hearted to rule, a doting grandfather too weak to punish. punish. This man has the idea that love is too tender to blame a man for edging off when goodness hurts, costs or is unprofitable. For this second man the thought of God as a Father makes life a game, the world a playground and the infinite pity ground for infinite excuse.

To these two I bring this message of the seriousness of saying, "I believe in God the Father Almighty." The ar-ticle of the creed is the most precious and the most perilous for us to repeat, and for these reasons.

First, one who claims God as Father ready to answer the question, What kind of a son are you? Father bood is something that we never think of when we talk about animals. The parent of a boy we call a father. parent of a fool we call a sire. Here is a difference. The idea "father" sug-gests care, affection and forethought. The idea "sire" conveys only the thought of procreation. We do not expect the colt's sire to care for him, ex-hibit affection or take thought for his future. But if a man treated his son as a horse treats his young we would say of that man, he has never been a father to the boy. He had done all that the animal did for his offspring, but he had left undone those things which make fatherbood. And those things involve character, they imply faith. ope and love, they are not physical, but spiritual, activities.

By the same sign you never call a young horse a "son;" he is a "foal." The idea "son" suggests gratitude, loy. alty and obedience. The idea of "foal" conveys only the thought of animal descent. We do not expect the colt to exhibit gratitude to his sire, to abide In the same stable or to evidence obe dience to him. But if a youth treated his father as a young horse treats his parent we would say of that youth, he is inhuman. He might do all that the animal did for his progenitor, but he would have left undone those things which make human sonship. And those things involve character, they imply trust, affection and filial sub mission and these things are not physical but spiritual activities. So then, fatherhood involves a rela-

tionship and that relationship involves something owed on both sides. It assumes likeness in ideas, tastes and disosition; it claims reciprocity in char acter. Can the relationship with God expect less? You see the idea of fatherhood is like the rule about square of the hypotheneuse of a right-Whether it be a right angled triangle angled triangle drawn on a child's blackboard or a right-angled triangle formed by three stars in the Milky Way, the rule works-the square on the hypotheneuse of a right-angled triangle is equal to the sum of the squares on the other two sides. This father and son relationship, like mathematics, works everywhere, on the earth, in the heavens I cannot say "Father" until I have begun to answer His call "son;" His Fatherhood does not exist for me until I have made my sonship exist for Him until I have shared in His character He is spirit and I must be spirit, too something more than a body to be warmed, clothed and fed; something more than an animal to fight like a dog, root like a pig, sing like a bird of hive like a bee. I must be the child of the Eternal Spirit, the son of Infinite Faith, Infinite Hope, Infinite Love. A Father's rights are unquestioned, absolute, ungiven. He has the right to expect everything to be reciprocated that He has given to us. The old fundamental need of personal struggle. personal consectation, personal struggie, personal consectation, personal holiness is doubled. Life is more critical than ever. I have no loophole to crawl out of; the lines are tightly drawn. I must be in my word what He is in His universe. From Sinal, it is said, the smoke ascended as from a furnace. and the mountain quakes greatly when out of a thick cloud with thunderings and lightnings the King gave His command to Israel. On a hillside sweet with the peaceful odors of plowed field, quiet save for the pipings of the birds, under a blue Syrian sky which mirrored its fair sun in Galilee's lake, the Father spoke through His great Son His will for the family. Yet I think Sinai's "thou shalt not kill" were easier to listen to than Jesus' "blessed are the nerciful." The King's words, "thou halt not commit adultery," less than nerciful." he Father's "the pure in heart shall se God." The Sovereign's words, thou shalt have no other gods before te," as an ant-hill to the snow-capped alpine summit, "Ye shall be perfect as your Heavenly Father is perfect." Second-It is a serious thing to be-lieve in the Fatherhood of God because it commits a man to living bis life in absolute unselfishness. Given a father, and what follows? Whi alchemist is a new-born babe. What at The touch of those tiny fingers transmutes the base metal of thought of self into the base metal of thought of self into the pure gold of thought of the unself. From the moment when his first babe's first cry summons the instinct of fath-erhood in a maw's boson the man must duny himself, he must henceforth lose himself in another. Love once a mere passion of possession is reburn a pas-don for self-ancritice. This father has a family, and it is the family, the bome, the health of the whole which become his chiefest concern. Given a son, and what follows? What must be the true son's concern?

Surely it is the same as the father's. The father no more than the son, the son no less than the father, exists for that home. It is this mutual instinct of being supported and supporting which makes us sing, "There is no place like home?"

here, again, the axiom of the 80 earthly relationship we call home is true for the celestial relationship we call religion. This is the extension of true for the celestial relationship we call religion. This is the extension of the old Fifth Commandment in re-ligion—"Love your enemies and pray for them that persecute you; that ye may be sons of your Father who is in heaven; for He maketh His sum to rise on the evil and the good, and sendeth rain on the just and the unjust." Like God the Father, the Son must have a love that is boundless, ungrudg-ing and gratuitous. The family, not

have a love that is boundless, ungrudg-ing and gratuitous. The family, not one favorite here and another there, but all the members must receive with-ont bias, he blessed without projudice, be cared for without favoritism. The son must live so that no man can be poorer, no woman sadder, no child more wretched for aught he has done as toff neglone. He must live so that or left undone. He must live so that through his words and deeds men may see truth, reverence, purity, and pos-sess the means of happiness, and he must so live not for profit, prudence or popularity; he must so live, though it eans a curse, a crown of thorns and a cross.

And if we seek to know what that means, what sonship involves, we go to Him who taught us to say "Our large scale,-Live Stock Journal.

Father." His life is just spent in go-ing about doing good: He does so much for the imperfect, the defective, the degenerate, that He gets the nickname 'friend of publicans and sinners. He never bears a grudge. He never remembers an insult. He never seems to see anything in the men about Him but their need of the good things He has to give away. And He gives, gives until when He comes to die He has nothing worth gambling for but His cloak-the one that was pure white, woven without seam. That day, the day He died, the men He had lived for led Him away like a lamb to the slaughter. And while they were mak-ing the wounds for Him to hang by He

prayed, "Father, forgive them, they know not what they do." In the last place, it is a serious thing to believe in the Fatherhood of God. because it means that God's perfectness consists in His impartial love, and love is the most awful thing in the world. It has been said, "Be afraid of the love that loves you; it is either your heaven or your hell. The lives of men are never the same after they have let themselves be loved; if they are not better they are worse. For this is the mystery of love, its paradoxwhile it is the greatest thing in the world it is the most helpless." For the love of her child, without thought of the cost, a mother would give her day?" own life in exchange; and yet she must stand at its death bed with helples

hands when the heart spring unwinds and the little life runs down. A father would give his fortune, his blood to keep his son's heart clean and white. but all his paternal passion cannot check that son's mad pace, if the boy's lust take the bit between his tech and drag him along the edge of the moral precipice. A son may leave home; a despot might compel his subject to come back, a father can only wait, and watch and keep open the

door. We shrink to apply all we know of the weakness of human love to the divine. Yet it was through a man the Father made His love plain to us. He came, the Christ, to His own and they received Him not. He loved His own loved them to the end, and yet at the and they deserted Him, betrayed Him, hung Him on a cross.

You remember the Tuesday before the Friday when they nailed Him beween two thieves. He was standing in the temple at Jerusalem. Did He ove that fair, rebellious city? You may never know how great was that ove. Could He save that imperilled lity? Jerusalem had bound love's lands with indifference so that He ould not reach out to rescue her; she and tethered His feet with hate so that He could only stand still and watch her sinking into the gulf that Titus was to lig. Stand close to the Christ as He speaks-you see He is draining love-bitterest cup; He is realizing love's helplessness, "It is the wall of a heart wounded because its love has been despised" and it cannot avert the doom which impends over those it loves. 'Oh, Jerusalem, Jerusalem! how often would I have gathered thy children as a hen gathered her chickens, and re would not. Behold, your house is left unto you desolate." To sum up, it is a serious thing to believe in the Fatherhood of God, because this belief involves sonship, and sonship involves brotherhood, and brotherhood involves living for the and spirit behind things, for the higher life, the eternal kind, on which death ays no hand, on which the grave has no elaim. For this higher life, in the Father's name I claim you. You have a perfect pattern of it in Jesus; you have a per-fect helper in God's Spirit, which is yours for the asking. You begin to live the life by doing something for the phia Record. pan next you just because God is his Father and yours.



ers want to pay will not justify the Importers in importing draft mares of any breed. It would be folly to import cheap, small draft mares and the big

heavy draft mares and young fillies that will breed cost more in England, France and Belgium than our farmers want to pay, hence the farmers must do without imported mares or buy nome bred just as good, but these are now much higher in price than last virtually becomes a solid monolith. year, and but few to be had at any The farmers have blindly price. looked for cheap draft mares, and have cheated themselves every year out of a colt worth the price of a good mare mit easy shoveling and insure against rather than pay what they are worth for breeding. A few farmers have had the courage to pay \$1000 apiece for oughly mixed in a mortar bed, to make pure draft mares, and every colt is a thin mortar, not too thin, however, worth that much as soon as it is three to permit easy shoveling. Spread the years old, and two or three pairs of colts soon start a good breeding stud mix by turning with shovel until the that breeds rapidly into money on a

# What the Horse Knows

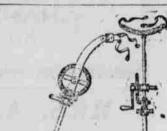
The horse does know a few things, though some of us seem to question this fact at times, says a writer in the Farm Journal.

He knows when one speaks to him kindly, and although some so-called human beings may not always appreciate the kindly tone the horse always does. The horse that trusts his master will do anything he can for him. And that is not the promise of a politician, either. The horse will do it or die. About as fine a tribute as I ever heard paid a horse was the statement of his owner that he was sure that the animal would leap straight out of the back door of a basement barn ten feet down if told to do so. True, faithful animal! And yet some men abuse him! The horse knows the way home, no matter how dark it may be, nor how far he may have traveled from home.

His driver may trust him to make all the turns and reach his own stable safely. The horse knows the friend who gives him sugar and bites of apples. And he watches for that friend. and when he appears asks as plainly as he can: "Got anything for me to-

### Human Scrubbirg Harness.

The human scrubbing machine is the latest achievement of the American inventor. There have been many con trivances offered to facilitate the ardu ous task of floor scrubbing, but none of them has ever achieved the distinc tion in the way of novelty attained by the device shown in the accompanying illustration. The scrubbing contriv ance consists of a large brush supported on a handle, and mechanical means for revolving the brush by hand, together with a breastplate to allow the operator to exert any desired pressure The breastplate, which is padded for comfort, and provided with suitable straps for fastening to the body, is pivoted on the upper end of the frame



carrying the shaft and gear for the ro

Importing Draft Mares. Many farmers are constantly asking perform, he will not prove as valuable and does only what he is directed to he importer for pure bred draft and as when he understands what is resoach mares, but the price most farm- quired and does it without being prompted .- E. R. B., in The Epitomist.

> Mixing Concrete. In mixing concrete for general use the following proportions are perhaps the best: One barrel cement to three barrels sand and five barrels gravel. In this mixture the voids or spaces between the stones are entirely filled, and when hardened or set the concrete

To secure the best results mix the concrete as follows: Have the gravel washed and in readiness, usually on a platform of planking or boards, to perwaste. Add enough water to the cement and sand, which have been thormortar on the gravel and thoroughly mortar and gravel are well incorporated. Then without delay shovel the batch of concrete into the forms or spread it on the floor as the case may being careful not to exceed layers of eight inches at each filling. Each

layer must be tamped and rammed till water flushes at the top. Proceed in this manner till the forms are filled. In hot summer weather damp cloths or boards should be placed over the top of the concrete to keep it from checking after the final layer has been placed in the forms. The forms must necessarily be water tight, and the concrete worked back from the boards with a spade so the softer material may flow to the outside and insure a smooth surface. If this last is not done voids will surely result and the work will be disappointing. Let the concrete rest four or six days before removing the planking, concrete being somewhat brittle until thoroughly hardened, and while in the "green" state easily broken .- Cement News.

#### Hairy Votch and Its Uses.

Since the introduction of the common vetch, as a forage plant, a few years ago, several varieties have come to the front, none of which have proved of greater value than that called "hairy" "wInter" vetch. Considerable seed of this particular variety has been sown in Oregon and California during the past few years, and excellent reults have been derived along the particular lines for which vetch is adapted. In the first place vetch is valuable as a soil improver, and for this reason the man with the young orchard can make good use of It. A good plan in this regard is to sow the vetch, forty pounds to the acre, between rows of trees, leaving a space of five or six feet on each side of the row, to cultivate. Let the vetch grow and mature. Then cut, and enough seed will shell out to

seed the ground for the next year. But the vetch is recommended for the orchard only till the trees have reached their third year. The principal objection to yetch is the high price demandad for the seed. Hairy yetch seed cannot be bought for less than \$4.50 per bushel, and is sometimes hard to get for \$6 a bushel. Again, vetch is a sprawling grower, and absolutely defies the mower sickle, if not sown with wheat or some other stiff-stalked cereal to hold it up. Vetch that makes a thick mat of twelve or fifteen inches when straightened out takes the form of individual stalks three or four or even six feet in length. The fall is the best time to plant, and it should be sown on well prepared ground.-D.

H. Stovall, in The Epitomist.

# CHRISTIAN ENDEAVOR NOTES THE SUNDAY SCHOOL HOusehold

# DECEMBER SEVENTEENTH.

What Our Denomination Stands For-1 Tim, 3: 14-16; 1 Pet. 2: 9.

Our denomination does not stand for anything dead. It is a "church of the living God," and all of the past we stand for is the past that is alive to-day.

The truth for which our denomina tion stands needs pillars; it needs to be upheld before the eyes of mea-No truth will lift itself into the alt

At the same time, while we lift up the truth, it is the firm ground be neath our feet. Unless the basis of our denomination is sound, every

cornice and tower is unsound. We are "a peculiar people," but only that our peculiarity shall cease to be a peculiarity by the adoption of all men.

A domination stands for the truth It represents, not by the promulga-tion of assemblies, but only as the members of denomination stand for that truth.

You may be a member of our de nomination in name, but you are not a member in spirit unless the name of our denomination represents to you some definite truths in which you believe with all your heart,

If other denominations are coming to stand for the same things for which our denomination has stood so ong, then so much the better; and et us have open minds to learn also from them

All Christian denominations agree In their one great purpose-to bring men to Christ; but ways of working are not immaterial, and our way is what we believe to be Christ's way As unintelligent partisanship the bane of our country, so unintelligent denominationalism is the bane of the Christian church. Our denomination is one of the

pillars in the great temple of God, and if every one adorn's his own pillar, the whole temple will be adorned.

There would be no charm in an assemblage if all dressed alike. The denominations are the different garments of Christian taste and skill and insight

Each farmer develops the country by tilling his own acres. So let us further the interests of the Church Universal by developing our own denomination

What do I really know about the history of my denomination? Can I state clearly the fundamen-

tal doctrines of my denomination? What am I doing to promote the wide acceptance of the truths for

which my denomination stands?

# **EPWORTH LEAGUE LESSONS**

# SUNDAY, DECEMBER 17.

#### What Methodism Stands For .--- 1. Tim 3. 14-16; 1 Pet. 2, 9.

Denominations are only the divis ions of the army of the Lord. There are advantages as well as disadvant ages in the existence of different de nominations. The very watchfulness and rivalry of the various denomina tions tend to keep each pure and ag gressive.

Every Methodist ought to be able to give an intelligent answer to the in "What does Methodism stand quiry, for?" He need not attack other churches in order to justify his own In order to be a Methodist we do no "Return unto Me." There was still a have to unchurch any other denomina chance to repeut. "Wherein." They We can believe that the other great demnominations have their place, but there are some good and Sacrilege is the highest of crimes. And sufficient reasons why we are Method Methodism Stands for Sound Doctrines. There has been raised in these latter days some very foolist If a man or a objections to creeds. church believe anything they have a creed. It seems more honest to us to publish that creed and not be as hamed of it than to hold it as an fron clad tradition. But Methodist doc trines are conquering the theologica world and are no longer peculiar to her alone as they once were Methodism stands for free grace as opposed to a limited atonement. She stands for full salvation as opposed to a partial salvation in this life Shi has always been the exponent of scriptural holiness. She stands for a heartfelt religion with free play to the emotional and intellectual in life She has a growing creed and theology She is not tied up to an obsolete theo logy. Methodism Stands for a Flexible Polity. Methodism was not built, it grew. The polity of our church changes with ever-recurring needs yet possesses elements of stability Its happy and practical utility been demonstrated for one hundred and fifty years. We make no boast of our liberality but our church stands with open face and fair-minded investigation to al truth. We have in our communion nearly all shades of evangelical faith, and they are all consistently in our membership. Methodism demands conformity only to essentials. On nonessentials we have the largest charity and broadest platform or which to stand. We bind men to ac theory of Bible Inspiration. WE be known as the pleasant land, as it was formerly called, teach no dogmatic theories eschatology. We insist on no peculiar interpretation of the unknown and nonessential. Methodism is a broad church. It is, however, ortho dox in the highest and best sense We never taught that salvation de pended on the mode of one's baptism or the ecclesiastical succession of our We only insist on the great church. essential truths of the Bible. We stand for a spiritual rather than ec clesiastical orthodoxy.

# INTERNATIONAL LESSON COMMENTS FOR DECEMBER 17.

#### Subject: Preparation For the Mersiah Mal. HI., 1-12-Golden Test, Mal. H. 1-Memory Verses, 8-10-Commentary on the Day's Lesson

I. The coming of the Messiah (v. 1). 1. "L" That is, God. "My messen-ger." The New Testament clearly shows that the messenger referred to ger."

here was John the Baptist. Our Lord bore witness to John (Luke 7:27). See also Matt. 11:10; Mark 1:2, 3; Luke 1 76. "Prepare the way before Me." That is, before the Messiah. Messen

gers sent before the Eastern kings pre pared the way for the charlots and ar highway" had to be carried through highway" had to be carried through the open land of the wilderness, vai-leys filled up and hills leveled, winding by-paths straightened, for the march of the great army. Interpreted in its spiritual application, the wilderness was the world lying in evil. John prepared the way for Christ in a moral wilder-ness by preaching repentance and show

ing the need of a Saviour. "The Lord, whom ye seek." The Messiali whom you are expecting. "To His temple." Shall soon be presented before the Lord in this temple. He shall cleanse it from its defilement and fill it with His glory.

"Messenger of the covenant." He that comes to fulfill the great design in ref erence to the covenant made with Abraham, that in his seed all the famlifes of the earth should be blessed. Christ was the "mediator of the new covenant" (Heb. 9:15) - the "better covenant," established upon "better eovenant," established upon "better promises" (Heb. 8:6-13; 10:16). "Ye delight in." They looked forward to His

coming with pleasure. H. The mission and work of the Messiah (vs. 2-6). 2. "Who may abide." Who will be able to endure the testing of character His coming will produce? They did not under-stand the meaning of what they de-sired; just as many desire and hope for heaven without realizing what they for heaven without realizing what they must do to gain heaven. "Like a remust do to gain heaven. "Like a re-finer's fire." John the Baptist said, "His fan is in His hand;" "He shall baptize you with fire." In the refiner's fire is placed the ore, a mixture of good metal with rock and other materials, and the fire (1) separates the metal from the dross, and (2) thus purifies the metal, but does not destroy it; but

(3) It consumes the dross or so separates it that it is cast one side fuse. "Like fuller's soap" (R. Soap such as we have was not known

to the Hebrews till long after Jere-miah's time, but they used ash lye. 3. "Shall sit," etc. There is an allusion here to the refiner sitting before his fire with his eye on the metal. He kept it in the furnace until he know the dross to be completely removed by

seeing his own image reflected (Rom. 8:29), "Sons of Levi." The priests-God's ministers. "Purge." Cleanse, purify. "May offer," etc. A sinner cannot give acceptable service to God. The Lord loves righteousness: He ac-

cepts only a holy heart and life (Rom. 12:1). 4. "Be pleasant." The spirit The spirit of praise, obedience and helpfulness are like sweet incense before the Lord Heb. 13:15, 16). 5. "To judgment." To decide on your case and condemn you if guilty. "Swift witness." Com-ing suddenly and unexpectedly. "The sorcerers." Users of witchcraft, all in diamon with subjects of witchcraft, all in alliance with spirits of evil; the users of amulets, charms, etc., which are really substitutes for religion. "Against those that oppress." The gospel is al-ways in favor of the poor and against oppression. "And fear not Me." This was the foundation of all their wicked-

ness, 6, "I change not." God keeps His covenants with His people. III. Admonitions and promised blessings (vs. 7-12), 7. "From the days," etc. All through their history they had been given to backsliding. "Return unto Me." There was still a did not know how far from God they were. 8. "Will a man rob God?" the most guilty are those claiming to be God's people. "Ye have." This Matters

#### Cleaning the Oven

Have the inside of the oven kept crupulously clean. Wash the entire inside of the oven-not forgetting the roof-at least once a week. Remove the shelves and door before commenc ing operations, and scrape off any burnt substance with an old knife. Let the oven be kept open till quite dry and all smell of soap has passed off.

#### Hygienic Bedroom.

The hygienic bedroom is the latest novelty in furnishing, says the London

Fresh air enthusiasts see in the old fashioned, luxurious bedroom a serious menace to health, and they have come back to town to throw out carpets, curtains and cushions, and any other little aids to comfort that catch their eye. Feather beds, they suy, are hopelessly unhygienic, germs lurk in the folds of the portiere and is the warm rugs on the floor, while costly bed hangings

#### Keeping Up the Supplies.

The convenience and time saving of having little things at hand can searcely be overestimated. It works exactly on the same principle as the old saying of "a stitch in time,"

It's not enough to have a place for everything and everything - unless you happen to be out of li-in its place. It's the careful planning so that pleatiful supplies of all the little things are always on hand that counts so greatly. So often you haven't the right buttons, or you run short of tape, or books and eyes, or the color of sewing silk you need, and you have to postpone the moment you'd seized for getting all such things out of the way. In the meantime, before you've remembered to get the little things, perhaps you have to wear the very thing that needed mending, and pins have torn it.

It's the same way with everything. if you have to stop and go out for stamps, you probably don't bother to write that important letter until it's at least a little late.

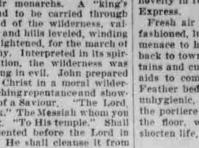
Making things do is almost as badusing too small a hook to bear the strain of a skirt-fastening; or too large a one for the delicate blouse it disfigures

The best way to good it is to go over, at periodic times, all your sup-plies, making a note of everything you're almost out of, and replenishing it at an early moment,

# Salt For Butter.

Are you very careful about the sult that you use in your butter? If not, the following from the Dairy World contains a hint that it would be well to keep in mind all the time.

It used to be thought that any salt was good enough for butter so long as it would dissolve in a reasonable time. It was only little by little that men found out differently. Farmers' Review says: Not till people began to get particular about the flavor of their butter did the special butter salt appear on the market. The old salt had been the cause of much butter being rejected. One grocer kept his sait near a pe of dried fish. As the salt was in bags and the fish in plies the very decided smell from the fish permeated the salt. Every farmer that used the salt and sold his butter had complaints about the fishy smell in his butter. At last some bright fellow traced the fish smell to the pile of salt fish alongside of the pile of sult bags. Another community had trouble with its butter smelling like kerosene, and traced the trouble to the sait, which was in an open bin alongside of several kerosene barrels. Now the handlers of salt for dairy purposes are on the lookout for just such combinations in the groceries, and warn their patrons that the salt must be kept sealed from outside smell. We doubt not that much of the complaint with farm butter comes indirectly from the salt. which has been stored in all kinds of places in the farmbouse, and has taken in some of the numerous smells that belong to the farm vegetables,



#### Peace of the Heart.

If quiet and peace could only be had by withdrawing from the duties and cupations of active life, then quie and peace for most of us could never be. It is not in our power to fly to some far and still retreat, in whose quiet we may escape the evils and troubles here. And the corner will never be found in this world where care and evil shall be unknown by human beings. But the peace which the Savior gives His own is peace of heart and mind amid daily duties. It a that "central peace," which may sub-sist at the heart of endless agitation.

Wordsworth's Joke. A rare old book, called the Living Authors of England, published in 1819, commences with a study of Words worth, in which is recorded what is said to be the only joke the poet ever made. At a friend's house, after din ner, it appears the conversation turned upon wit and humor. Thomas Moore, who was present, told some anecdotes of Sheridan, whereupon Wordsworth observed that he did not consider himself a witty poet. "Indeed," he vaid, "I do not think I was ever witty but

once in my life." Being pressed to tell the company what this special drollery was, the poet said, with some hesitation: "Well, I will tell you. I was standing some time ago at the entrance of my cottage at Rydal Mount, when a man accosted me with the question: 'Pray, sir, have you seen my wife plass by?' where-upon 1 answered, 'Why, my good friend, I didn't know till this moment that you had a wife!"

The company stared, and upon realsing that this was all there was to the poet's joke, burst into a roar of laughter, which Wordsworth smilingly accepted as a genuine compliment to the brilliancy of his wit, - Harper's



HARNESS FOR THE SCRUBBER.

tation of the brush, the method of op eration being evident from an inspec tion of the illustration. The brush it self is preferably made cylindrical in shape and provided in the peripheral face on its back with a cushion of rub ber around the rim to prevent marring of furniture, baseboards or other arti cles in the room with which the brush is liable to come in contact .-- Philadel-

### Facts to Remember.

Experiment work on the farm may be performed on small plots at a moderate cost. There is no system of education that can equal the work of the farmer himself in experimenting, as soils differ, and work done on one farm may not apply to another. When the farmer begins to experiment he finds out where he made mistakes which he is thereby enabled to avoid in the future.

Potato tops cost the farmer more than tubers in fertility. The solid matter of the tubers is mostly starch. while the tops contain a large proportion of potash, for which reason potash is an essential ingredient in the cultivation of potatoes, as healthy tops and vigorous growth conduce to a large production of tubers. The tops of all root crops should be saved and added to the manure heap. Manure cannot be estimated by the

cord so far as its value is concerned. The liquid or gaseous portions are the most valuable and also the most difficult to retain. The value of a cord of manure depends largely upon the kind of food from which it was produced and the manner in which it was preserved. The farm is a sure source of income

and though the profits of some years may be very little, yet the farmer quickly receives benefit during business activity. In many occupations, panies or business depression' sweeps away all, the manufacturer and merchant being ruined, but the farm re-

mains ever ready to offer an income on the first revival of prosperity.

Notes About Horses, The stable must have good ventilaion as well as good light. No matter what it costs you cannot afford to feed the horses sparingly when they work hard.

The most useful farm horse is a grade draft of medium size, well musled, active and good dispositioned.

Some linseed meal is very beneficial to horses and will go a great ways toward making their coats black and

Neither stallions or mares should be flowed to become very fat at any time, but the mares should be well fed while nursing the foal,

Strength, endurance and speed are not developed by violent usage, but rather by a judicious amount of exercise given so as to develop but not straln.

Horses should never be made to eat noldy hay, as nothing is worse in leading to roaring, whistling and other derangements of the wind. If moldy hay must be fed let it be dampened. Onts contain the greater proportion of flesh forming elements and corn the greater proportion of fat forming cle-

ments, and this is why oats is a superior feed for horses.

#### Every Luxury Afloat.

The marked progress made in the onstruction of elegant railway coaches and other transportation vehicles is reflected in counterpart in steamboats. Until the present time, never in the history of local steamboats has there. seen any craft so expensively appointed as a Sound steamer that to-day plys between Manhattan and a New England city. It is authoritatively reported that upward of a million and a quarter dollars were expended in building and fitting out this floating

palace, which is adapted to both pasenger and freight traffic. By the installation of 'phones in 'all the staterooms, connecting with operators at a central switchboard, com-

nunication may be had not only with all departments aboard, but by wireless telegraphy with mainland and other vessels similarly equipped. No oush buttons are in evidence in the staterooms .- New York Press.

#### Nutritive Value of an Egg.

According to Volt, one egg corresponds to 150 grammes of milk, to 50 grammes of meat, and gives S0 calor es. It is easily digested, especially if The hired man on the farm will the egg is cooked in the shell, and it make himself indispensable to the does not remain in the stomach more farmer, and will receive good wages if than one or two hours. Prepared on a he is interested and painstaking in his work. He should know what to do and take a personal interest in the progress of the crops. If he waits for orders, cal.

"Chauffeur" a Missomer. "Chauffeur," said Colonel Remsen Montague, "is an old provincial French word and was originally applied to robbers who went about the country entering farm houses and torturing farmers to tell where they had hidden their money. It was used as a derisive appellation by the French to the drivers of the first smoke wagons. 'The French also use it to designate a fireman or stoker, and in English chemistry it denotes a small stove for melting metals. It is entirely out of place when used for the driver of a motor-car, and he should be called a motorint or something like that."-Brooklyn

evil is not only the guilt of priests, but of the whole nation. "T Deut. 18:4. "Offerings." "Tithes." 860 The first fruits-not less than one-sixtieth part of the corn, wine and oil. 9. "Ye are cursed." With famine

and scarcity. God had thus punished them for neglecting to build the temple (Hag. 1:10, 11); now, for not main-taining the temple service. 10. "Bring -tithes." Make good your solemn en gagement with Nehemiah (Neh. 10:20), "Into the storehouse." The chambers which surrounded the temple on three sides. "May be meat." That there may be provision for the daily sacri-fices, and for the maintenance of the priests and Levites. "Prove Me." priests and Levites. "Prove Me." Take God at His word. "Windows of A poetical, proverbial exheaven." pression, signifying a great downpour ing (Gen, 7:11: 2 Kings 7:2), you out." "Empty out." "Pour you out." "Empty out." as if God meant that He would empty forth His

vast reservoir of blessings. 11. "Will rebuke." Pr Prevent from oming "The devourer." The locusts. the canker-worms, the caterpillars and all other destructive insects, your sakes." Because of My lo Because of My love for you, and for the sake of your prosper-ity. The devourer had been sent be-cause of their sins, but should be cause of their sins, but should be stayed as a reward for their return to duty. 12. "All nations," etc. So great will be your prosperity and happiness that the fame thereof will extend to all nations, as in Solomon's time. God's people do in truth live in a delightsome land, a land of green pastnres and still waters, of dear companionships and delightful skies. Blessed are that people who render lovingly to God things that are His own. "Delight-some land." Your country will again

Why the Ocean Doesn't Freeze. If the ocean did not have salt it would freeze somewhat more readily

than it does now, but there would be no very marked difference. The ocean is prevented from freezing not so much by its salt as by its size and by its commotion. On account of its size, large portions of it extend into warm climates at all seasons, and by reason of its great depth it is a vast storehouse of heat. Its currents distribute much warm water among the cold .- St. Nicholas.

Was This in New York? A short time ago Mayor McClellan, when requested by a visitor to make a certain appointment, put this percinent inquiry:

"Is your friend honest?" "Naw! Naw!" replied the visitor "That doesn't go. He'd steal the hinges off a safe, but he's a good fei-ler, a right good feiler, your honor." "Nixie," replied the mayor.-New York Sun.



Butter Sauce-Melt an ounce and a half of butter and one ounce of flour till smooth. Add parsley or chopped chives,

Sweet Melted Butter Sauce-Make as a white sauce and add sugar with vanilla or other flavor, using milk instead of water,

Anchovy Sauce - Make like melted butter sauce, with anchovy essence Mushrooms chopped fine instead of anchovies make a delicious sauce.

Sauce Hollandise-Heat flour, butter, stock, sait, lemon juice and a tablespoonful of brown sugar. Boil all five minutes. Thicken with solk of egg, one to each half piul. For fish and cauliflower.

Sauce Tartare-To a pint of mayou naise sauce add a teaspoonful of onion juice, one-fourth cup each of finely chopped capers, olives and encumber pickles and two tablespooufuls of chopped parsiey.

Spiced Wafers-Cream together twothirds of a cupful of butter and one and one-haif cupfuls of confectioner's sugar, and add one-half tablespoonful each of ground ginger and cinnamon and just a dash of ground cloves. Stin into the mixture one-half cupful of cold water and two cupfuls of dour sifted twice. Roll to wafer thinness cut into shapes and bake in a very moderate oven.

Crystallized Rice Balls-Butter well the inside of a sancepan, preferably a granite one, and pour into it one cupful of cream and three cupfuls of sugar; boll until it will "wax" when dropped boil until it will "wax" when dropped in cold water, then remove from the fire and pour fato a bowl set in lee water, and beat until cold, light and creamy. Have ready some boiled rice --and it pays always to buy the best rice-form into balls by mixing an un-beaten egg with it, and dip each one into the angar mixing. Bet adds to a buttered dish and serve cold, pint with hot chocolate same.