

SUNDAY SERMON
A Scholarly Discourse By
Bishop C. C. McCabe

Brooklyn, N. Y.—Bishop C. C. McCabe preached in the Hanson Place M. E. Church Sunday morning. The Rev. Charles E. Locke, the pastor, conducted the service. Bishop McCabe chose for his subject "God's Little Ones," and preached from the text Isaiah 60:1. "And a little one shall become a thousand, and a small one a strong nation. I, the Lord, hath said it, in his time." He said:

There are two thoughts that claim our attention as we study this text. One is the kind of workers who choose to do His greatest work in this world—the little ones; and, second, the possible rapidity with which God's work may go forward in this world. God chooses the lowly to do His great work. The history of the world is full of examples of this. We know what kings and emperors and generals and philosophers and poets and inventors have done, but the Macaulays have not yet arisen to trace out in history what God's little ones have done. The history of the world cannot be fairly written without telling the story of their lives, because they have done so much for the world, and what others have done would have been in vain had it not been for what God's little ones have accomplished. He chose the lowly. "God hath respect unto the lowly, but the proud He knoweth afar off." He loves the lowly heart that trusts in Him. What an impediment to Christian work is pride! We cannot build up a strong Christian character without humility. Humility comes from the Latin word "humus," which means "the ground"—the ground on which to build a strong Christian character. Its corner stone and foundation stone is pride. And if the character lack that grace, it will not stand the test of time and temptation; but, with humility, the Christian character may be built up with a symmetry and universality that will endure through life and eternity. What is the chief mark of the message? "I, the high and lofty one that inhabiteth eternity, will dwell in the high and holy places with him also that is of a contrite and humble spirit." God chooses as His associates the humble and the lowly. The Lord our Lord carried on His work after the same plan. He chose the humble and lowly workers and sent them out to preach His gospel. And one day they came back to Him surprised and delighted with their experience, and they said: "Master, even the devils are subject to us in Thy name," and it is written that at that time Jesus rejoiced in spirit and said: "Father, I thank Thee because Thou hast hidden these things from the wise and prudent and hast revealed them unto babes. Even so, Father, it seemeth good in Thy sight." Paul understood this well when he wrote to the Corinthians: "Not many wise men after the flesh, not many mighty, not many noble are called; but God hath chosen the foolish things of the world to confound the world and God hath chosen the weak things of the world to confound the things which are mighty, and the base things of the world and things which are despised hath God chosen; yea, and things which are not, to bring to naught things that are, that no flesh should glory in His presence." How low He gets it down! That has always been God's plan, even before the time when the babe came to the manger in Bethlehem. Jesus born in Bethlehem in that little, lowly one was the answer to the world's cry for help and light. It was a little added weakness to that we had already, poverty added to the poverty we had already; it was an infant's wall added to what Paul calls the "groan of creation." That was God's way of answering man.

I will just call your attention to the possible rapidity with which the kingdom of God can grow in this world. "A little one becoming a thousand." That is a tremendous gain; it seems as if it could not be so. We say Isaiah was a poet; a mystical man and exaggerated sometimes, but this is no exaggeration. It has often been the case. Yes, a small one has become a nation in the history of the onward march of the kingdom of God. I believe that I believe that God wants His kingdom to grow rapidly, and I think that was the spirit of Jesus when He told His disciples the parable of the talents. On another occasion He gave the parable of the talents of a rich man who before going away gave each of his servants a pound and on his return required his own with usury. One man said: "Lord, Thy pound hath gained ten pounds." That was a big percentage of interest. And the other said: "Lord, Thy pound hath gained five pounds." That was a good percentage, and Jesus said: "The kingdom of heaven is like that." That is the way invested lives may grow; that is the way life, no matter how humble, may grow; that is consecration. That is the teaching of these two parables.

Now these are commercial figures. Let us take them into the light and try to understand them. In the parable the master speaks of three rates of gain. When the man who had talents brought five more he was worth 100 per cent, to his master, and he who had two and brought two more was also worth 100 per cent, to his master, but when the man who had only one penny brought five pennies more he was worth 500 per cent, to his master, and the man whose one pound had gained ten pounds was worth 1000 per cent, to his master; and Jesus said: "The kingdom of heaven is like that." All those rates of gain are possible in the kingdom of heaven. We cannot receive it right off. Let us try to comprehend the Master's meaning. Six per cent—we know all about that—that will do wonders if we will only give it a little time.

In 1620 the island of Manhattan was bought by the white man from the Indians for \$24, which is an insignificant sum. Yes, but put it out at interest at six per cent, and add interest to interest and let it grow for 285 years and how much would you have then? The \$24 would then have increased to \$192,000,000, and that is the way the kingdom of heaven ought to grow. And if you keep that money out at interest for 450 years it will be able to buy Manhattan Island with all there is on it, and then there will be enough left to buy every State in the Union, and then there will still be enough left to buy Great Britain. And if left out at interest for 500 years there would be enough to buy the United States, England and Germany. And the Master said: "The kingdom of heaven is like that," and that is the way it ought to grow, and that is the way it would grow if we would simply keep the idea of the power and compound spiritual interest of the church of God. If you kept out the \$24 with interest added to interest for 600 years

It would wreck the world. Six per cent that is equal to a gain at a rate of gain to suit my soul. What does it mean? It means this: That here is the church of 100 members instrumental in the conversion of six souls to Christ in a year. I would not be satisfied with that rate at all. One hundred per cent, in the least rate of gain that any Christian church ought to think worthy of the kingdom of God. The bells of the millennium would be ringing before we used it, we only would keep our eyes watching for a few years. It is not difficult to win a soul. I have been trying to work out this problem for years—trying to be worth something for Jesus. One night I arrived at New Haven, Conn., and took a hack at midnight to the house where I was to stay. When the hackman asked for my fare I dropped a quarter into his hand, and, grasping it, said: "Good night, sir! I hope to meet you in glory some day." He jumped on the box, whirled his horse around, and was gone.

I did not expect to see him again. Away after midnight my host knocked at my chamber door and said: "A hackman is here, acting queerly. He says he wants to see you and has got to see you tonight." I said: "Let him come in." I arose and threw a shawl over me, and in came a great stalwart hackman with his whip in his hand and tears running down his cheeks and he said: "If I meet you in glory I have got to see you tonight. I am not going that way. I have come to ask you to pray for me. I could not keep away." What a joy it was to pray for that man! He went out comforted by God's holy spirit, and I believe, I was worth 100 per cent, to my Master. The growth of the kingdom is what I am talking about.

In 1865, when the war was over, I was on a train going from Lancaster, Ohio, and saw a drunken soldier sitting by himself. Nobody could sit by a drunken soldier, but that is the way I found a man I like to sit by. I sat down by him and by and by stole my arm gently around his neck and whispered to him: "Comrade, when are you going to give your heart to Jesus Christ and be a Christian?" He looked embarrassed and got up and went to another part of the train. I thought I had offended him. I went that night to preach in the little town of Putnam, where I once was pastor, and there sat that man and his sister beside him. We had a glorious meeting that night. I did not see him again for thirty-five years, but one night I was about to speak to the Grand Army in the old Dutch Church on Fifth avenue. There were 1800 soldiers there. A splendid looking man came down the aisle and I said to a gentleman: "Who is that man?" and he said: "That is Colonel Hadley, the head of the St. Bartholomew Mission. He has been instrumental in planting fifty-four rescue missions in this city." I went down, and said: "Brother Hadley, I am glad to see you. I have heard about your work, but I never saw you before." "Oh, yes, you have," he replied. "Thirty-five years ago I was sitting on a train and you came and sat down by me and wanted to know when I was going to be a Christian and give my heart to God. I never got over that question. You have seen me before." I believe it is possible for every Christian to gain over 100 per cent, for our blessed Lord every year.

There are some things that are worth a thousand per cent. There was that noble woman in the Epworth Rectory with her nineteen children. Do you know she adopted five orphans besides—twenty-four altogether—and her husband was a preacher. (Laughter.) Surely the investment was a good one. Wesley was worth more than 1000 per cent.

The bishop then reviewed at some length the progress of Methodism since the first conference in 1773, particularly the work in Russia where there are now 2,000,000 converts, and liberty to worship according to conscience, and then said:

There will come a time when God Himself will get in a hurry and when He will say: "The earth is swept clean enough. There has been enough war, enough trouble," and when He will hasten on the kingdom and bring it quickly. I think He will hasten when we hasten. Oh, brothers, let us hurry with the gospel!

After an urgent appeal for increased subscriptions to missionary work, Bishop McCabe concluded his sermon as follows:

Brothers, your children will see this world converted. In a great meeting the other day we sent this message to "Brother Bostwick." You are looking to you to bring about a movement for universal arbitration." I find twenty-one nations have asked him to take the initiative, and your children will live to see the day when war will be no more, and when that happens we will be able to believe that the Spirit is saying, "I told you so." There are two kinds of faith, one that believes before a thing happens, and the other after. What do you have? I think God is here now before it happens. I believe that the time is coming when no man will have to say to his neighbor, "Know the Lord." And the time is coming when "the glory of the Lord shall fill the earth as the waters cover the sea." May He hasten it in His time.

All Light.
The difference between receiving the Spirit and being filled with the Spirit is a difference not of a kind, but of a degree. In one case the light of Heaven has reached the dark chamber, disturbing night, but leaving some deep shadows. In the other, that light has filled the chamber and made every corner light.—William Arthur.

LURE FOOLED THE SQUIRRELS
Explanation of a Virginian's Surprising Bag of Game.
Squirrels this year are more plentiful than ever known before. One man, Mr. Williams, is known to have killed more than any other two hunters. He has already killed 186.

He had three Waterbury watches. He would get into the woods and go to two hickory trees where the squirrels feed. He would wind the watches up, put them in a small tin can and to each can a string. Then each was tied to the limb of a tree. Then he would get in some secluded spot. As the watches would tick away the noise was like that of a squirrel cutting a nut and could be heard for a great distance. Every squirrel in the neighborhood would be drawn to the trees, where they supposed their companions were having a big feast. In this way every squirrel had been killed by being deceived in those two trees by his new device.

Mr. Williams says he has seen as many as six at a time running around the limbs where the watches were fastened.—Boxbury correspondence Richmond Times-Dispatch.

The Farm
The Right Way to Plow.
Measure off a head land on each end of the field as wide as the length of team and plow. Commence plowing at one side of the field one-half land from the fence, plowing back and forth, turning to the right and sliding plow on head land. When first land is done, measure off another land, skip it, go on and plow third land same as first, then plow second land, turning to left. The object in plowing third land is to avoid having so many narrow center ridges and dead furrows, as you would if you took every head as it came. Keep on in this way until you plow the other side of the field, then plow head lands and you have the field plowed without turning square corners, tramping horses heels, lifting plow or tramping plow ground.

The Two Best Stock Feeds.
All considered, and for general purposes, it is doubtful if there are any two plants or grasses superior to the old standards, timothy and red clover, for stock feed. I know of many districts in the West and Middle States that are giving up everything for red clover. On sandy loams it does well, it sown only every two, three or even four years, and will stand being fed down close at all times, if allowed a chance to grow in the spring. It is a good plant to sow in rotation with potatoes or corn. To secure best results for clover the land should be cleaned of weeds in the fall. Ground plowed deep in the fall, and recultivated in the early spring, well harrowed and smoothed, is the kind for red clover. About ten pounds to the acre is the quantity sown, mixing with it a little vetch, especially where it is sown for pasture. Clover is an excellent plant to restore vitality to worn-out lands, or lands that have become exhausted by grain crops. Its leaves gather food—carbonic acid and ammonia—from the atmosphere, which is in turn carried to the roots and stems, and these, decomposing, afford food for cereals and other crops which must depend on the soil for their life-giving substances. Both for hay and for pasturage, timothy, or "herd grass," stands up well toward the top of the list among the grasses of the West and North. It roots deeply and maintains itself for many years, but as a hay or winter feed, it is better for horses than for cows, though I know farmers who make excellent cattle and sheep feed of it by cutting early. From twenty to thirty quarts of seed per acre are sown. Ground treated as indicated for red clover will produce an abundant timothy crop.—Dennis H. Stallard, in The Epitomist.

Compelling Hens to Seek Food.
There can be no opportunity to save expenses by allowing the hens to seek most of their food on the range. It is not advisable to compel them to secure the whole of their food, as they may not always be able to find a sufficiency, but it is best to induce them to seek as much food as possible.

Just what should be allowed a flock in the summer season depends as much on the location as anything else. Give the flock free access to a grass plot on which a large proportion of clover grows, and the hens will find a great variety and in large quantity. There are many different kinds of insects, and they attack nearly all plants. No matter how small they may be, the hens will consume a large number. They will also keep themselves busy scratching wherever they can find a worm of any kind. This means that the hens not only save the farmer from loss of crops, but also save the food that would be required if the hens did not satisfy themselves when on the range. There is also a great variety of food on the range, and the exercise and freedom in the open air keep the hens in good health. It is more often the case that the hens are overfed, and if the farmer will give one meal only in summer, on the evening of each day, the hens will thrive well. They will need little help if they are given an opportunity to assist themselves.

Eggs are always more plentiful in summer than in winter, and this is due to the advantages possessed by the hen on the range, as well as the warmth of the season.

The cost of eggs is much less in summer and yet the cost can be made to exceed the receipts if the hens are overfed, as they will lay fewer eggs and consume more food than they require. There may be some who keep their fowls confined, but even then they will thrive much better if made to work and search for all they receive.

Lice Can Be Killed.
They can be exterminated. There are several varieties. But in New England the gray and spider lice, or mites, are the most troublesome. The gray lice stay on the birds all the while, but do not breed very rapidly during cold weather, unless the hens are setting. Their eggs do not hatch below a temperature of sixty degrees. As a rule they deposit their eggs on the back and top of the birds' heads, a place where it is difficult for the birds to destroy them. They breed most rapidly on the young chicks.

As soon as the chicks are hatched and are dry the lice leave the mother hens and begin to deposit their eggs on the chicks in great numbers, and unless the eggs are destroyed they will hatch in a few days and begin to sap the chicks' blood so fast that the chicks are not able to eat enough to support themselves and the lice, too, and they soon have bowel trouble and die. As the lice breathe through the pores of their skin, they can be easily killed with any of the lice powders without injury to the birds. By dusting the hens well twice, while they are setting, with some good lice powder, and by greasing the back and top of the chicks' heads when they are taken from the nest with equal parts of lard and kerosene the lice are soon subdued.

The spider lice or mites are not so easy to exterminate. As a rule they only stay on the hens at night unless the hens are setting or on the nest laying. In the daytime they stay on the perches, drop-boards and in the cracks of the building and lay their eggs in those places. Their eggs do not hatch below a temperature of sixty degrees,

but as soon as the weather conditions are favorable for them they multiply the most rapidly of all the lice family, and are probably the worst pest of the poultryman has to contend with. It is very much easier to prevent them from taking possession of the poultry house than it is to clean them out after they once get possession.

By spraying the roosts and drop-boards every seven days with coal oil during mild weather they will seldom ever bother you. But if you neglect to do this and they get possession, almost any of the liquid lice paints sold on the market if used according to directions will drive them away after a while. But if not convenient to get the prepared paint, the following mixture will be found very effective: To one gallon of coal oil add three pounds of grease, any kind that is most convenient, and two ounces of either oil of tar, creolin or crude carbolic acid. These will all mix together by placing the dish in which are the materials into a dish of hot water.

Paint the roosts and places where the lice live with this mixture every three days. The lice will not stand this treatment long, as it destroys their eggs and they will not stay where they can't breed.—J. Alonso Jooey, in the American Cultivator.

A Practical Drainage Level.
Though one begins at the lowest depression first, as is the proper way to do, and continues to work as circumstances permit, it is impossible to lay tile drains accurately without the use of a leveling rod. The device shown in the accompanying cut will suffice, in that it is operated on the principle of a plumb-line. Made eight and one-fourth feet long and having a fine needle at the bottom of the swinging weight, with a scale of tenths of inches on the base, it is a comparatively easy matter, by raising either end half an inch, to ascertain when the grade is one inch to the rod. Best of all, the level can be slid along in the bottom of the ditch, thus keeping a uniform grade of any desired fall. Care must always be ex-



closed that the slope is not the wrong way; the whole length, without the exception of even a single foot, should be downwards toward the outlet. As a matter of fact, hollows should be avoided, less sediment lodges in them so as to choke the tiles, especially under the light flow of a gradually decreasing current as the land dries. Side bends for the purpose of getting around obstacles should be permitted, either, unless absolutely unavoidable. Crooked tile should also be rejected, or if used at all, only at the head of the drains, and then laid in a lateral position where the bends occur, so that the requisite level may be preserved.—A Subscriber, in The Epitomist.

Feeding the Steer.
It requires about one-half as much grain to produce a hundred pounds of gain on calves as on two-year-olds. The work of the Missouri Agricultural College has definitely demonstrated that the most profitable age to fatten calves is while they are still young. The older the animal the more food is required to produce a given gain. Other stations have also investigated this question and have arrived at the same result.

The Central Experiment Station Farm at Ottawa, Canada, found by comparing 1000 pounds live weight in the case of calves, yearlings, two and three-year-olds, that the profit for each 1000 pounds was: Calves, \$31; yearlings, \$27; two-year-olds, \$19.10; three-year-olds, \$12.50.

When all of the cattle of all ages were purchased at four cents a pound and sold at five cents a pound, the profit on \$1000 invested in feeding cattle was: Calves, \$57.50; yearlings, \$284; two-year-olds, \$198.75; three-year-olds, \$177.50.

Nine-tenths of all the cattle fed in the Middle West are two-year-olds at the beginning of the feeding period. When these cattle are in thin condition at the beginning of the experiment, they are often fed with profit; but starting with calves in the same condition it is unquestionably true that the calves return more profit for each \$1000 invested than the older cattle.—F. B. Mumford, Professor of Animal Husbandry, University of Missouri, in Indiana Farmer.

A Ship's Cordage.
While the three-masted schooner John H. May was aground near the lumber district the other day a large crowd stood on the dock watching the crew attempting to free the boat. Of course advice was rendered out right and left, and many thought that they could easily get the boat free if they were on board. One young man in particular who was nicely dressed seemed to know it all and he was telling the crowd just what should be done. An old riverman stepped up to him and asked:

"Young man, can you tell me how many ropes there are on that schooner?"

The young fellow glanced up at the maze of ropes and said that he thought there must be at least a hundred. Others gave various guesses, and the riverman turned away with a smile, as he said:

"There is only one rope on that boat and every other boat, my friend, and that is the bucket rope. All the others have names."—Albany Journal.

The Photographer.
The photographer was delighted. "Seidom," he said, "have I had so good a sitter. The expression is exactly right, the command of the facial muscles perfect. You are, perhaps, an actor?"

"No."

"An automobilist?"

"Yes."

"Aha, what explains it. You have learned to submit to arrest and a large fine every time you go out, and still to return home looking as if you had enjoyed yourself."—Philadelphia Bulletin.

EPWORTH LEAGUE LESSONS
SUNDAY DECEMBER 24.

A Christmas Gift to the Christ.—Matt. 2: 11; 2 Cor. 8: 5; 1 Chron. 29: 5.

The passages selected for our Christmas lesson teach the duty of giving all to Jesus. The example of the Magi who brought precious gifts to the infant Jesus, that of the Macedonian Christians who first "gave themselves to the Lord," and the old invitation of the king of Israel "Who is willing to consecrate his service this day unto the Lord?" form the foundation of a fitting appeal to us to entirely consecrate ourselves fully to God as a worthy Christmas gift of love. These Magi are to us a type as we come and give him gifts—the gold of service, the frankincense of our worship, and the myrrh of our love.

Consecration is prominently the lesson of the Scripture. This is the associated thought of the Christmas season. As the wondering Magi brought gifts to Christ, so may we bring ourselves and give everything to him. Consecration centers around two great facts: first, God has a right to demand it, and secondly I have the power to make it. The consecration of a Christian differs from the surrender of a sinner. The army of Lee surrendered at Appomattox. If after their surrender they had come and voluntarily offered themselves for service in the Union army it would have been a type of consecration. We surrender to God when we receive our pardon; we consecrate when we voluntarily give our newly ransomed powers to the service of Christ. Look at the characteristics of a genuine consecration:

"Who then is willing?" is the voice of Scripture. It must never be a forced service. These mentioned in our lesson were free to do or not to do. But the Magi chose to come; the early Christians first "gave themselves to God. God never drafts people into his service. He accepts volunteers. Our Christmas gift to Christ must be a purely voluntary one. We give to him as freely as he gave himself to us.

Our consecration to be acceptable must be a perfect one. All our ransomed powers—not a few of talents of our mind, our time and property, our wills, are all to be given to him. We must not keep back a part of the gift. Put everything in and there will be no question in the future.

CHRISTIAN ENDEAVOR NOTES
DECEMBER TWENTY-FOUR.

The Brotherhood of Man. 1 John 2: 7-11; 3: 12-15. (A Christmas Missionary Meeting.)

Hated is a sin in itself, and it speedily leads to other sins; it is a stumbling and an "occasion of stumbling."

Love is the atmosphere of heaven, the breath of heaven's life. If we breathe our love, we are living in heaven.

If all the real murderers were hanged, the gallows would soon be worn out; for murder is of the desire, not of the deed.

Brothers often have friends that are nearer to each than his brother. There is a kinship nearer than that of the flesh.

Brothers have the same home. We are brothers of all whose home is heaven.

Brothers do not stop with each opportunity for kindness to argue, "This is my brother." And so also our spiritual brotherhood must become an instinct.

Brothers of the flesh often look alike; brothers of the spirit see alike.

Brotherhood is like electric attraction—not imposed upon us from without, but a law working from within.

Missions are not brotherhood, but the necessary outgrowth of brotherhood; they are not the fire, they are the heat.

Christmas is the family festival. When the earth becomes one great family, we shall keep Christmas every day.

The fatherhood of God is the trunk of the tree of love; the brotherhood of man is the branches.

Is there any man whom I could not honestly hail as my brother?

What fruits of brotherhood am I bringing forth?

How can I deepen my love for mankind?

To assert that the law of brotherly love is impracticable to the needs of society is simply to deny the very first law by which society exists.

FEMININE FANCIES.
Queen Christina of Spain is the only sovereign who has ever made a balloon ascension.

The only college for women in Western Asia is the American College for Girls at Constantinople.

Mrs. John F. Spencer, living in Marion County, South Carolina, is a Revolutionary soldier's daughter.

Mrs. Mary Tillinghast, of New York City, is one of the most successful designers of stained glass window in America.

Mrs. Jefferson Davis, wife of the President of the Southern Confederacy, still keeps her residence in New York City.

Mrs. Elsie McCallahan caused rather a sensation in the "trade" in England recently by announcing herself as a builder.

Mrs. Marion B. Baxter, for several years employed on the Seattle Daily Times, is at the head of the only free library in Seattle, Wash.

The Emperor of Japan has just conferred the highest decoration available for women—the sixth class of the Order of the Crown—on Mrs. Teresa Richardson.

Sarah Bernhardt has given away her pet tiger and now lavishes her affection on a large and particularly ugly baboon, whose ears have been pierced so he may wear huge rings of gold.

The first European woman to adopt engineering as a profession is Cecile Buttler, a Swiss, twenty-four years old, who recently passed her examinations in honor at the University of Lausanne.

Mrs. Sarah Ann Woolf, of Utah, who has died at the age of ninety-one, left ten children, eighty-one grandchildren, 180 great-grandchildren and twenty-three great-great-grandchildren, in all 203 living descendants.

THE SUNDAY SCHOOL
INTERNATIONAL LESSON COMMENTS
FOR DECEMBER 24

Subject: The Character of the Messiah, Isa. 52: 1-7—Golden Text, Matt. 1: 21—Memory Verses, 6, 7—Commentary on the Day's Lesson.

I. Great darkness (vs. 12). 1. "Nevertheless." A transition word from the dark picture of chapter 52-53, describing the woes from Assyrian predominance to the bright dawn and consummation of the Messianic era. "Shall not be such." The darkness shall not be as great as it has been. There was a ray of encouragement for those who were ready to receive the prophet's words. "Zebulun." Galilee was the land that principally suffered in the first Assyrian invasion.

2. "The people... in darkness." The people of Judah. They were at this time under a two-fold darkness. 1. The darkness of outward trouble. 2 Kings 15:37; 16:4-8; 17: 2, Chron. 28:24. 2. The darkness of moral darkness. Abaz had led the people into the most abominable practices in honor of the heathen divinities. Finally, toward the close of the reign, he shut up the great doors of the temple (2 Chron. 28:24), discontinued the offering of incense, and the morning and evening sacrifice, and left the whole interior to decay, neglect and ruin.

II. A great light (vs. 2-5). 2. "A great light." The sudden change from deep darkness to the shining light which the prophet saw in the Messianic age. What light was this? The promise of redemption; the prospect of the coming of Immanuel.

3. "Hast multiplied the nation." Isaiah with prophetic eye pierces the centuries and sees the hosts that would come under the reign of the Messiah and be numbered with the true spiritual Israel. "And not increased." See R. V. for correct rendering. "They joy before Thee." The prophet notes it to be a religious joy because it is said to be before God—that is, in His presence and with a grateful acknowledgment of His benefits.

4. "Thou hast broken the yoke." The Jews were successively delivered from the burdensome and galling yoke of the Assyrians, Chaldeans, Persians and Macedonians. The yokes of bondage were only a shadow of redemption from the yoke of Satan, and that redemption seems especially predicted as if already accomplished. "As in the day of Midian." As Gideon with a handful of men conquered the hosts of Midian, so Messiah, the "child" (vs. 6), shall prove to be the "Prince of Peace," and the small company under Him shall overcome the mighty hosts of Antichrist. See the same contrast in Micah 5:2-5.

5. "Every enemy battle." It was the custom of antiquity to pile the arms of prostrate enemies, the spoils of less value, and their spotted garments, into a heap and then burn them. All that belongs to war shall be swept away; the war itself shall die. "The Messiah and all His foes are either swept away by His judgments or melted into penitence and won over by His love.

III. A vision of the Messiah (vs. 6, 7). "Unto us." The prophet speaks of the predicted blessings as if already communicated. "A Son is given." God's gratuitous gift, upon which man had no claim (John 3:16). A gift of love, of joy, of universal fitness to our needs. As Son of man Jesus was "a child born," as Son of God He was a "Son given." "Government." The Messiah of government, the sceptre, the sword, or key, was borne upon or hung from the shoulder. All government shall be vested in Him. "His name." A name stands for all that the man is and has his character, his principles, and his property. "Wonderful." Because His nature was both human and divine. Whoever refuses to believe in the supernatural must pause at the manger. He can go no farther. How Godhood and manhood could be knit together in the person of Christ is beyond us. But His incomprehensibility are not incredible. All divine works are wonderful. There are marvels enough in a drop of water to bewilder the wisest. "Counselor." One who has wisdom to guide himself and others. Jesus was the embodiment of the wisdom of God. He was a Saviour, both God and man, a personal revelation of God's love, a perfect character and example. He is our Counselor, never guiding us astray, but always by the best ways to the best end. "Mighty God." God the mighty One. As He has wisdom, so He has strength; He is able to save to the uttermost, and such is the work of the Mediator that no less a power than that of the mighty God could accomplish it. "Everlasting Father." Expressing the divine love and pity for the creature that can never fail for it is everlasting. "Prince of peace." As a King He preserves, commands, creates peace. His peace both keeps the hearts of His people and rules in them.

IV. The Messianic kingdom (v. 7). 7. "Of the increase, etc." The government shall increase in numbers, in power, in the completeness of its rule. It shall increase in the blessings it bestows. It is like the powers of nature, which are exhaustless, and it shall permit their application to the uses of man. With all our marvelous inventions and discoveries of what nature can do, we have yet gathered but a few rays from the world of light, a few sprays from the ocean of blessings God has in store for man. "Innere of David." To sit upon the throne of David means to reign over the true people of God, and in this sense Christ sat on David's throne. "To order it." To rule it. "From henceforth even for ever." Only as a kingdom can we endure. Nothing is really settled till it is settled right. The powers of evil seem very strong, but every one is doomed to fall before Christ.

Something Every Day.
Every day a little knowledge—one fact in a day. How small is one fact—only one. Ten years pass by. Three thousand, six hundred and fifty facts are not a small thing. Every day a little self-denial. The thing that is difficult to do today will be an easy thing to do three hundred and sixty days hence, if each day it shall have been repeated. What power of self-mastery shall he enjoy who seeks every day to practice the grace he prays for. Every day a little happiness. We live for the good of others, if our living be in any sense a true living. It is not in great deeds of kindness only that the blessing is found. In "little deeds of kindness," repeated every day, we find true happiness. At home, at school, on the street, at the neighborly house, in the playground, we shall find an opportunity every day for usefulness.

Woman Fights Footpads.
Mrs. Lawrence E. Smith taught two footpads in the Bronx, New York City, 203 living descendants.

Household Matters

A Kitchen Hint.
Broken potato may be mashed and added to beaten egg and rolled into balls which when fried or baked make a very tasty dish. When prepared for table any unsightly pieces of celery, carrots, etc., are often cut off. These should not be thrown away, but relegated to the stock-pot, where they will do their duty nobly in the matter of flavoring.

Return of the Chest.
The chest is an article of furniture which has come back into favor after long retirement. The artist craftsmen were responsible for the revival in the first place, one of the first successful experiments of the makers of fine, hand-wrought furniture having been marriage chests after antique models. One does not have to be rich enough to patronize the artist craftsmen nowadays to buy good chests. In all the furniture shops are many substantial and very well designed chests for holding wool, linen, waists, or for other purposes.

Housekeeper's Trick.
A woman who has several low, narrow coats which she uses for couches, has fitted each with a deep, very full founce, which she has sewed on to the mattress, finishing it with a neat band. The founce extends over the edges of the mattress on to the top for a couple of inches. Over the top is thrown a cover of the same material as the founce, plainly hemmed. This falls over the founce three or four inches at sides and ends. The cover is removed when the coat is used for a bed.

On a couch of the kind is in a room papered with green and finished with a white picture molding and white paint. The couch is covered with rich, rather deep Turkey red denim. A chair near it has cushions of the same fabric. A couch in another room is covered similarly with flowered cretonne.

Care of Silk.
Great care has to be exercised in the ironing of silk. A too cool iron will not smooth out the wrinkles, while a too hot one takes all the life out of the silk and renders it dull and insipid. It is, of course, superfluous to add that silk must never be ironed on the right side. With a woolen skirt my plan of procedure is the same as for silk until the cleansing process is reached. For the woolen skirt five cents' worth of soap bark is steeped in a quart of water and the water is then strained into enough clean, warm—not hot—water to wash the material. It is washed just the same as are clothes, rubbed on the board to remove spots, thoroughly rinsed in lukewarm water and last of all blued before being hung up to dry. Much labor will be saved by hanging it carefully and smoothing out all the wrinkles as it hangs. It is removed from the line when almost dry, rolled up and left to stand for a while before ironing. Here again the iron must not be too hot, though it may be hotter than for silk. And the goods must be ironed on the wrong side. A skirt renovated in this way usually looks as good as new. Sometimes it is advisable to put a rag between the iron and the cloth so that if the former is quite hot the cloth will not be in danger of being scorched. The material should be ironed until it is almost dry and should be hung up without a crease or wrinkle in it until it dries thoroughly. —Brooklyn Eagle.

Maple Mousse—Boil one cupful of maple sugar or syrup until it strings, then pour slowly into the stiffly beaten yolks of ten eggs, beating constantly. Put into a double boiler and scald without boiling. Remove from the fire and let it become cold, then stir it into one pint of whipped cream. Turn into the freezer, pack and freeze.

Eideweiss—Cream one cup of butter and add one cupful of powdered sugar, cream again; then add one-half cupful of hot water, one cupful of flour sifted three times with two teaspoonfuls of baking powder. Now fold in the stiffly beaten whites of three eggs and add another cupful of finely sifted flour, season with almond. Fill tiny buttered tins one-third full and bake in a rather hot oven.

Russian Sweetbread—Clean a good pair of sweetbreads and soak in cold water for an hour. Place these in a saucepan, just cover with cold water and cook slowly for twenty minutes. Take up the meat, pour cold water over it and drain at once. Rub the sweetbreads with butter, season with pepper and salt and a few drops of tarragon vinegar. Place in a hot oven, bake for twenty-five minutes, basting with a thick brown sauce made as follows: Boil some herbs, a clove of garlic, and a small piece of celery in a half pint of stock. Place a lump of butter in a saucepan, add a tablespoonful of browned flour, let all be well mixed, add the stock and boil up. Strain over the sweetbreads. Place three sweetbreads in the centre of a dish, and pour the gravy round.

Cold Lobster Cutlets—Take all the meat from a medium sized hen lobster, carefully cleaning out the claws, and cut all into small pieces. Take away the coral, wash and dry it, and then pound in a mortar with one ounce of butter, and rub all through a hair sieve. Place in a stew pan half an ounce of butter with one ounce of flour, and mix well over the fire, adding gradually a gill of water. Put in the coral, butter, seasoning of salt, cayenne, and chopped parsley; mix thoroughly and turn on a plate to cool. Spread the mixture out evenly at a quarter of an inch depth. Have ready some good apple jelly, form the lobster mixture into cutlets, arrange on a dish with a little margin between each, put half cold apple jelly over all and leave it to set. When quite firm take a knife, dip it into boiling water, and with it cut each cutlet into slices. Place a little sliced cucumber, lettuce, arrange the cutlets, garnish with parsley and serve.