

THE Popular Pulpit

PHARISEE OF MODERN TIME.

By Rev. Cyrus Townsend Brady.
Then Jesus said unto them, take heed and beware of the leaven of the Pharisees and of the Sadducees.—Matthew 23:6.

One of the most striking features about the words of Christ is that they so far transcend circumstances and environment that the application of them reacheth to the end of the world and the end of time. Not less pertinent to-day is that warning which was uttered 2,000 years ago. America is not Jerusalem, but the Sadducees and the Pharisees, little changed in all that long period, are still with us and the caution is as necessary now as then.

The Sadducee was a man who substituted circumstances for principles, who was governed by conditions rather than convictions, whose watchword was "expediency," whose policy was a time-serving truckle to the "powers that be," and the determination to fit in with environment at whatever cost. The Sadducee was made by the things about him and as a determinative force he amounted to little. It was not until the Savior interfered with vested right and attacked material privilege that the Sadducee conspired with the Pharisee, whom he hated, to crucify Him.

The Pharisee was a man who put law in the place of morals, who disregarded the inward and spiritual to acclaim the outward and material, who cared nothing for cause but everything for effect, whose watchword was "legality" and not "righteousness," who substituted for the living voice of conscience a minute description for all sorts and conditions of men and circumstances, whose whole idea was not "is a thing right or wrong?" but "what is the law that governs?" When the Savior, with a sublime disregard for petty regulation, insisted upon moral principles and transcended any attempt to crib, cabin and confine them in obsolete and infinitesimal edict, he united with his hereditary foe, the Sadducee, to crucify Him.

Who is the Pharisee to-day? Not so much the man who covers his wickedness with a specious cloak of morality and a scrupulous attention to little things, as the bank president who would not have a man in his employ who smoked a cigar, but who did not scruple to rob the bank of millions—he was a Pharisee in the minor sense—but the man who makes the law the measure of his actions and whose opinion is that so long as he does not render himself legally liable he is a moral, upright man, has deceived himself into thinking that law and morals are synonymous terms. He is the real Pharisee to-day.

And who are the Sadducees? These who have no settled or abiding convictions as to right or wrong, but are made by the prevalent opinion of the hour, blown about by every wind of doctrine, attracted one moment by liberalism and another moment by asceticism. The crying need for the hour is conviction—conviction of sin, conviction of truth, conviction of righteousness.

There has been so much said about broad and beautiful liberality, and the requirements for Christian manhood and citizenship and church membership have been so minimized that people have come to think that these are not of much importance, and that a certain vague, general endeavor to do good will answer all purposes.

They have forgotten that the way of salvation is a straight and narrow way. Faith before works, belief before action, right thinking before right doing—these are the great principles, and so the old warning comes with a new force. Are you a Pharisee or a Sadducee? Beware of this leaven if thou wouldst finally have fellowship with Jesus, the greatest figure that has ever exemplified manhood and divinity.

THE POOR IN SPIRIT ARE RICH.

By Rev. Russell H. Conwell, D. D.
Text—"Blessed are the poor in spirit, for theirs is the kingdom of heaven."—Matt. 5:3.

Blessed is the man who takes a cold bath to start the strenuous day. Blessed is the boy who has to bear the burden in his youth. Blessed is the man whose dreams are full of unreal cyclones, fires and wrecks. Blessed is the man whose dream is filled with the funeral of his wife and wakes to find her living. Blessed is the man who dreams that his business has been ruined and wakes to find it intact and prosperous. Blessed is the man who dreams of sorrows that might be and wakes to find them not. Never does the Savior say it is blessed to be poor, although He did say that the poor are sometimes blessed. He does not say it is blessed for a person to have a little when he could just as well have much, or that two wings are

not better than one. Two dollars are better than one. How inconsistent is the teaching that would interpret the Savior as saying that poverty is invariably a blessing. It is not a blessing to have little of the goods of this world while others may have much. The blessing is not contained in the fact that the quantity is small, but in the way we make use of the quantity we have.

Every man and woman is a capitalist. If he has not money to give he has smiles to give. If he cannot give money he can give words, he can give advice, he can give influence. Every one of us is a capitalist. And we are not to thank God that we have so little, but we are to pray to Him for more, and at the same time to retain that humble spirit that makes us feel unworthy of having more, but that will cause us to strive our best to prove worthy of it if it comes.

FAITH.

By Rev. Roderick Terry, D. D.
Text—"But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life."—Jude 20, 21.

Were it not for the supreme and infinite love of God we should have no hope either for this world or for the world to come, and the more deeply we appreciate that love, and the more strongly we cling to it, the more confident may we be of our own future, and the more will we be led to give unto Him in return that love which He seeks from us. And not less certain is it that only through the expectation of the mercy of our Lord Jesus Christ can we have hope unto eternal life, as it is the only hope which can sustain us in the time of our weakness, of our sin, of our despair.

Faith is in danger of being undermined by the human characteristics universally found among men which make them unwilling to accept of and to live up to its moral and ethical teachings. The standard of morality in the world being much lower than that taught in the Scriptures, all men are apt to suffer their ideas to drift lower and lower in sympathy with the ideas of the world.

Men will judge us, not by our living as they see it, but by the life, life of character, personality in life, as they learn to know it. God judges us, not by the material living, but by the immaterial life as He sees it. This clay will again turn to clay. But the character we build, the life we live, the influence we exert, the life we impart, the hope we strengthen, the faith we encourage, these things will never die.

SIN AND RELIGION.

By Rev. Orrin R. Jenks.
Is there any power that can remove the bloodstains of sin? Is there any remedy that can cure the malady of sin? Modern skepticism distinctly says no. Professor Clifford says that no God can forgive sins committed against men any more than the Sultan against pardon can clean the bloody hand of a Pascha. But Christianity joins issue and says yes.

The greatest of the prophets declared: "Let the wicked forsake his way and the unrighteous man his thoughts and let him return unto the Lord and he will have mercy upon him, and to our God, for he will abundantly pardon." Paul, the apostle of righteousness, says: "We have redemption through His blood, even the forgiveness of our sins."

It is the purpose of the gospel to undo our wrongdoing, to repair the irreparable past, to open a door of escape from the dreadful harvest of sowing to the flesh. History is on the side of this doctrine. Augustine, the profligate, was transformed into the father of modern theology. John Bunyan, the drunken tinker, was changed into the prophet whose vision of "Pilgrim's Progress" has regenerated millions of lives. John B. Gough, the inebriate seeking relief in suicide, was converted into a preacher of temperance who shook two continents into a new era in reform.

Short Meter Sermons.
Hiding sin does not heal it.
Only vengeer virtues fear bad weather.

Things are without what they are within.

There is little love in long distance charity.

Orthodoxy is apt to be conformity to my habits.

Losing the temper takes the edge off the ability.

A man never believes in honesty until he has some of it.

No favoring wind comes to him who will not pull on his oars.

The more of a truth a man knows the larger liberty he finds in it.

The easiest way to fall out of the Christian path is to sit down in it.

Religion may have many forms, but they all have one face of love.

The man who brags of being speedy doesn't figure on the grade he is on.

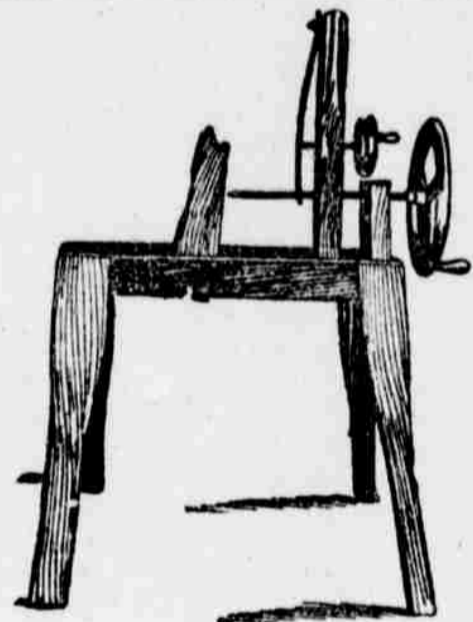
The only man whom poverty can crush is he who lacks the riches of character.



Home-Made Drill.
On our farm we have a shop for repairing machinery. It is an essential factor in farm management to be able to repair breakages and keep the machinery in good working condition, writes a contributor in Orange Judd Farmer.

The accompanying illustration shows a drill made to drill holes for repairing purposes. This machine will drill a hole through steel or wrought iron as quickly as a drill we have that cost several dollars. The main piece upon which the drill rests is a 4 by 4 2 feet 6 inches long mounted upon four legs made of oak 2 by 4 materials. The legs are worked down to two inches square at the bottom to secure neatness and make the drill as light as possible.

The main standard is a 2 by 4 two feet high mortised into the main 4 by 4. The stub standard is also a 2 by 4 eight inches high and mortised in the same 4 by 4 an inch from the end and two and a half inches from the main standard. The shaft to which the large wheel is attached is a three-quarter-inch bolt fifteen inches long. At the head a hole is drilled into the bolt, heated and then squared in order that the



HOME-MADE DRILL.

drill may be securely held. To feed the drill a steel spring sixteen inches long is bolted to the top of the main standard and attached to the drill bolt by a slot in the spring. The small wheel attached to a threaded bolt does the feeding. The piece upon which the pressure is put while drilling is a 4 by 4 mortised into the main 4 by 4 in the form of a sliding slot in order that any distance can be procured according to the size of the iron intended to be drilled. A bolt passes through this piece from underneath the 4 by 4. By loosening the bolt it can be moved to any required distance.

The General Purpose Farm Horse.

Very many of our farmers get the idea that all they have to do is to breed their nondescript mares to the leggy, coarse type of so called coach horses being peddled through the country to get the general purpose farm horse. I have seen hundreds of colts from this kind of breeding and must say that not 5 per cent of them are even fair specimens of the general purpose horse, while 50 per cent or more are failures from every point of view.

I have seen much better results where the coach stallion has been a finer and more compactly built one or where a hackney or American trotter of a compact, smooth, muscular type has been the sire. These observations have led me to the conclusion that this latter plan is the surest one to bring some measure of success in producing the general purpose farm horse.—Geo. Mc-Kerrow, Wisconsin.

Oats for Hogs.

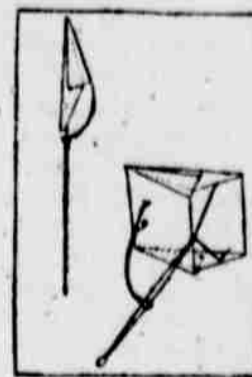
Oats may be a portion of a ration for hogs, but they are much more satisfactory if they are ground. Mixed with corn, oats and shorts, they add materially to the value of any hog feed. They should not constitute more than one-fourth of the grain ration. A mixture of oats and peas ground and fed as a swill is exceedingly valuable.—American Agriculturist.

Caring for Turkeys.

The young turkeys suffer more than do other fowls at this season of the year if they are not looked after and carefully fed. The supply of nature's food which so largely sustains them during the summer and early fall begins to dwindle and lessen with each coming day. The young turkeys and the old turkeys as well should be plentifully provided with a grain supply to guarantee their continued growth without being stunted or retarded when they should be growing every day.—Country Gentleman.



Improved Dustpan.
In carrying the ordinary dustpan from one room to another some of the contents are sure to fall out. Dust being very light, the slightest wind picks it up and blows it off the pan. This cannot happen with the one shown here. Over half of the surface of the pan is covered, which helps to prevent the dust escaping. As an additional aid, the inventor has added a handle, by which the dustpan can be carried anywhere without fear of losing any of the contents. In gathering up the dust the pan is placed in the ordinary position. By swinging the handle over to the left and the pan raised the dust drops into the receptacle formed by the cover. In this way it is not affected by the wind.



HOLDS THE DUST.

Pickled Peas.
Peel the peas and weigh. To seven pounds of the fruit allow four pounds of granulated sugar and one pint of vinegar. Put peas and sugar in alternate layers in the kettle. Bring slowly to the boil and pour in the vinegar, to which should have been added cloves, mace and cinnamon to taste. Boil for five minutes, remove the peas with a perforated skimmer and spread on dishes to cool. Boil the syrup until it is thick. Pack the peas in heated jars and fill these to overflowing with the boiling syrup. Seal at once.

Raisin Bread.
To make raisin bread scald a pint of milk and stir into it while warm a rounding tablespoonful of butter and a level teaspoonful of salt. When lukewarm add half a cake of compressed yeast dissolved in two tablespoonfuls of lukewarm water, then stir in flour to make a stiff batter. Let rise until light, add the beaten yolks of three eggs, one heaping tablespoonful of sugar and a cup of flour rubbed through them. Stir in also half a cup more of flour, place in buttered pans, let rise and bake.

Waffles.
Sift a quarter of a teaspoonful of soda and the same amount of salt into one and a quarter cups of flour. In another bowl beat the yolks of two eggs into a cup of sour milk. Then mix all together. Add three tablespoonfuls of melted butter and then the stiffly beaten whites of the three eggs. Pour into hot, well-buttered greased waffle irons and bake first one side and then the other until a golden brown. Remove from the waffle iron with a fork and serve at once.

Crumpets.
Beat two eggs to a froth, add a teaspoon of salt and one of sugar; pour in a quart of milk and beat again. Then add three plums of flour, in which four teaspoons of baking powder have been mixed, and beat it all into a stiff batter. Bake in greased muffin rings on a hot griddle. These crumpets are also very nice when split and toasted before a hot fire. When this is done, always butter both sides and put together again before serving.

Southern Corn Bread.
One and three-quarter cups of white cornmeal, one-half a teaspoonful of soda and the same amount of salt; one egg beaten stiff and one cup of buttermilk. When all mixed together, add two tablespoonfuls of melted butter and bake in a hot greased pan until a rich brown.

Short Suggestions.
Dry your saucepans before you put them away.
Take notice of all orders that require time in the preparation of a dinner and hurry nothing.
Take care of your copper utensils that the tin does not become worn off. If so, have them instantly replaced.
Wear plain cotton dresses and large aprons. Be sure to keep your hair neat and smooth. Be careful of fuel. It is a great recommendation to a cook to use only the necessary amount of coal.
Be careful not to throw anything but water down the sink lest you clog it.
Be sure to put scalding water in each saucepan or stewpan as you finish using it.
Be particular in washing vegetables. Lay cauliflower and cabbage in salt and water for an hour or more to get out the insects.
Keep your spice box always replenished and take care to let your mistress know whether you are out of anything likely to be required, that place may at once be supplied.

Value of a Good Cow.

What are the cows worth that produce 400 pounds of butter per annum? Here I am going to make a statement and undertake to prove it correct, says a writer in Successful Farming. When a cow that produces 200 pounds of butter per annum at a food cost of \$30 and a labor cost of \$12.50 is worth \$35, the cow that produces 400 pounds of butter annually is worth \$400, and the owner can make net \$16 more from her after paying interest on the \$400 than he can from the cows that produce 200 pounds of butter. There is no more labor connected with the 400-pound cows than there is with the 200-pound cows. The price at which butter has been credited, namely, 20 cents a pound, is the net price from the creamery after the making has been paid for. In this herd the increased cost of feed for the 400-pound cows was more than offset by the increased amount of skim milk, so we have the 200 pounds increase of butter as net profit over the 200-pound cow. Two hundred pounds of butter at 20 cents is \$40. We have \$400 invested in these cows, which at 6 per cent interest is \$24, which we will deduct from the \$40, and we have left \$16 to the credit of the 400-pound cow.

The Fall Plowing.
The question of fall plowing is a debatable one in the minds of most farmers. The practice seems to grow more common upon trial in some neighborhoods and to fall into almost total disfavor in other sections. Upon the rolling lands which are so common there is little question that it is justly condemned, if, indeed, it is good practice anywhere, says an exchange. Some loss of plant food from washing and blowing of the surface soil upon fall-plowed ground is inevitable, although its mechanical condition may be improved somewhat by the action of the frost upon the freshly plowed ground. Of course, the condition of the labor market affects the amount of fall plowing undertaken or accomplished to a very considerable degree, but independently of any and all of the factors mentioned, fall plowing may be expedient in some cases. The writer has done very little fall plowing during recent years, but this year the plow will be kept going as long as the weather will permit after the crops are all secured.

Best Not to Sell Early.

For years farmers have been growing sheep in a small way, and generally have sold their lambs when they weigh 60 to 70 pounds for from \$2 to \$2.50 each. Even at these prices one makes a nice profit out of his sheep. It has cost little to grow them and so he is well paid, but it is possible to do better. For several years Western lambs weighing from 50 to 60 pounds have sold at from \$2 to \$2.50, and after being fed sixty or ninety days, or up to 80 to 90 pounds, they sell for almost twice as much. As a rule the farmers who sell the young lambs have feed enough to finish them and get the additional price. Although this extra feed had to be bought at market prices there would be no loss, for feeders are buying both sheep and feed and making a profit. More profit is made from farm products when animals are properly finished, and lambs are in this class.

Salting the Butter.

For those who prefer to salt out of the churn the following is the best method: Remove the butter when in the granular state, weigh it and place it upon the worker, spread evenly and salt to suit the taste. Sift the salt evenly over the butter, pass the worker over it, then run the butter and work again or until the salt is thoroughly worked in. It may then be set away for a few hours, after which it should be given a second working.—American Cultivator.

Chemical Weed Killer.

A chemical weed killer has been developed or tested by the Wisconsin experiment station in attempts to kill wild mustard, cocklebur, yellow dock, etc. The peculiar thing claimed for this poison is that when sprayed on a growing grain crop infested by weeds it kills the weeds without injury to the cultivated crop. The solution used consists of 100 pounds of iron sulphate dissolved in fifty-four gallons of water, which amount will spray an acre.

Kill Free Seed Distribution.

The free seed distribution by the government costs \$242,000 a year, besides the cost of handling in the mails, which costs about as much more, or half a million dollars a year, total. This sum of money wisely used would teach farmers the correct plan to market and build the machine for marketing, which will compel a profitable price for every farm crop grown anywhere in the country. The machine once built will not cost the farmers anything directly to run it, but will pay great dividends every year.—Up-to-Date Farming.