

"BUILDERS OF THE TIME."

By Rev. Leander Hall

What house will you build me?—Acts 7, 20.

In the olden days of art Builders wrought with greatest care Each minute and unseen part For the gods see everywhere.

This stanza from "The Builders," by Longfellow, is strikingly suggestive. In the conception of the poet the feeling that the eyes of their gods were ever resting upon them led ancient "builders" working upon the "walls of time" to do their work with greatest care.

The thought may be applied to modern "builders;" modern theology teaches and modern faith accepts the doctrine of the omnipresent God, not many gods. As beautifully expressed by a young Christian girl in answer to the question by an infidel: "How large is your God?" "So large," she replied, "that the heaven of heavens cannot contain him, and yet so condescendingly kind as to dwell in my little heart."

The divine presence fills immensity, not only reaching beyond the limits of the material universe, but in infinite condescension dwelling in human hearts. In a marvelous presentation of the animalculae kingdom, using the most powerful glasses, Dr. Ellpalet Nott of Union College said: "There is no place too small for God to work in." With equal correctness it may be said there is no place too small for God to dwell in.

The laws governing spiritual existence are above human comprehension. They are fundamentally different from those governing the material kingdom, where the presence of one substance excludes the presence of all others. The omnipresence of God admits of the presence of the material heavens and also of unnumbered spiritual existences. Without the God-given faculty of faith, how wonderfully circumscribed would be the realm of human knowledge!

Could all modern "builders" working upon the "walls of time" have an abiding consciousness that it was utterly impossible to escape the divine presence, would not this have a powerful influence in determining the character of their "building?" Many heavy bolted doors may conceal the gambler from the eyes of men, but they cannot conceal him from the eyes of God. Should all human building that is done under the cover of darkness be uncovered to the observation of men the world would stand aghast. Yet, as the royal psalmist truthfully tells us: "Even the darkness hideth not from Thee."

What a scene it must have been upon which the eye of God was looking when He "so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have eternal life." What emphasis this thought gives to the words of the loving disciple, "We love Him because He first loved us."

It seems purely impossible that such love should fall powerless upon human hearts. "Thou God seeest me" is a truth that cannot be too strongly emphasized, especially in all religious teaching. It could appropriately be written in the vestibule of every church. It were well if it had a prominent place over the entrance to every place of business.

Could it be emblazoned along all the thoroughfares of human existence it would prove an effective guide to better "building" and a nobler destiny. No better motto could be hung upon the walls of the living-room of every home. It would be impossible to impress it too deeply upon the mind and heart of every child.

Birth, not death, is the entrance of every soul to the Divine presence. God dwells in heaven no more than He dwells on earth. Here, as well as there, the hand of faith can lay hold upon His blessings. He sends His angels to care for the helpless infants; He looks to the parents to guide the unfolding child; when the years of accountability are reached He holds each individual responsible for his own "building" and all relatively responsible for each.

When He comes and calls each must be in readiness to answer the question: "Where is thy brother?" The eye of an omnipresent God is resting upon every "builder." Are we like the ancient builders, building "with great care each minute an unseen part?" Will our final reward be "well done?"

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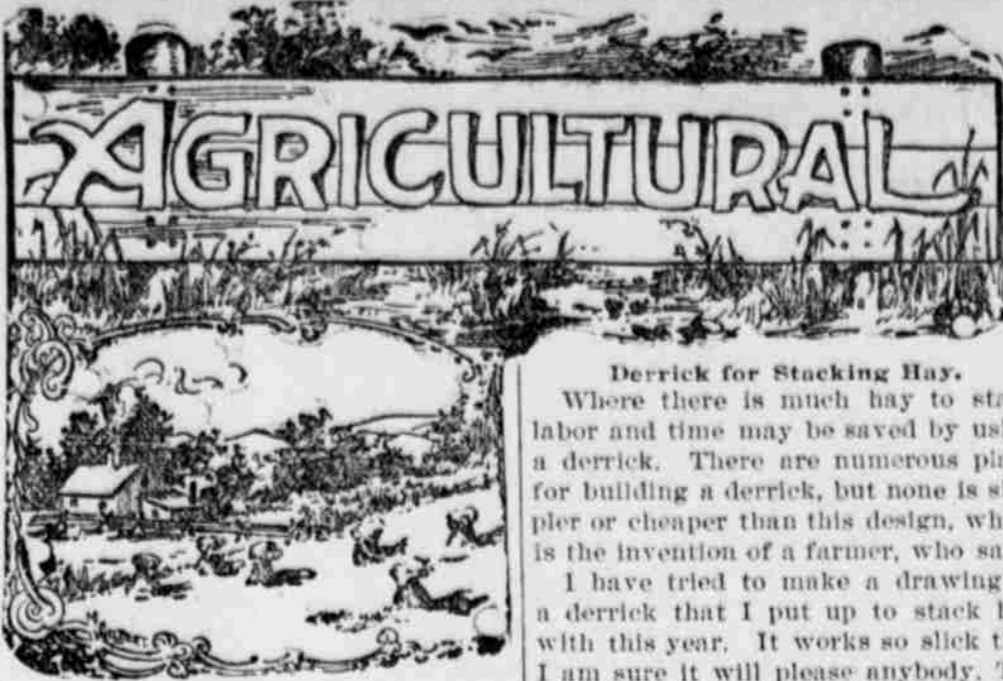
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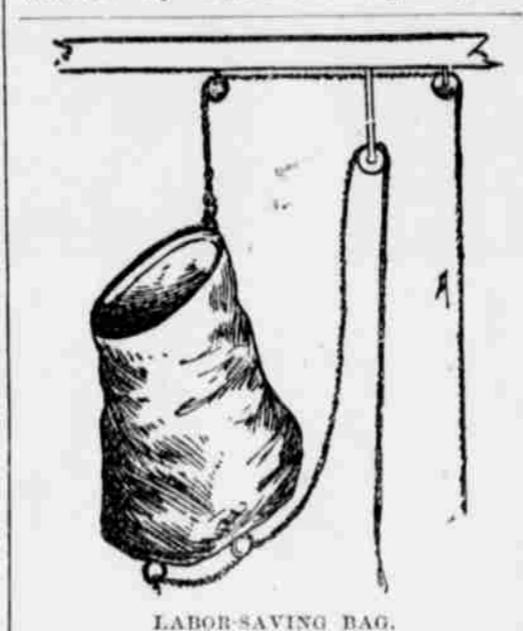
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A Labor-Saving Bag.

It is not an easy task for the man who must do all of the work around the farm most of the year to handle some things alone, so that if he is at all ingenious he welcomes the devices which will enable him to do his work more easily. Here is a plan for one man to handle grains or any other thing which may be placed in a bag which is stored in the upper part of the barn and must go to the main floor. Take a bag of strong material, a seed bag is the best, and have it re-sewed so that it will be a trifle smaller at the top than in any other part; a light iron or strong wire hoop is then sewn around the top, so that the bag is kept open and yet the contents are not easily spilled out. Two rings are placed in the bottom of the bag several inches apart and a ring is slipped over the wire or iron hoop before it is sewed to the bag. Place a strip of lumber properly braced over the top of the door and to it fasten three pulleys, the center one fastened so that it will come down some four inches lower than the others. Now fasten one rope to the ring in the hoop, run it through the first and the third pulleys and you have the raising and lowering rope. Then fasten a second rope in the ring at the bottom of the bag, the one farthest away, run it through the second ring and then up through the middle pulley and you have the contrivance by which the bag may be



LABOR-SAVING BAG.

easily dumped. A glance at the illustration will show how useful this appliance is and how readily it will work in practice.

Use the Whitewash.

A writer in a prominent poultry journal says that the houses should be whitewashed and cleaned twice a year. By cleaning it is assumed he means everything removed and thoroughly renovated. The poultryman who works on this plan can not keep the house free from vermin and disease no matter how freely he may use insect powder, and how thoroughly the whitewashing is done twice a year. Twenty years of experience in raising poultry has taught the writer that no house ought to go longer than two months without being thoroughly whitewashed in every nook and crevice. In certain seasons the work is done more frequently. All our houses are built with scratching sheds so it is easy to do the whitewashing while the hens are in the shed and then by shutting them in the house whitewash the scratching sheds. Insect powder is, of course, a necessity, but less of it will be necessary if the houses are kept clean by lime and disinfectant.

Hay Tea for Calf Feeding.

Hay tea is made by boiling sound hay for half an hour, the hay being best cut into half-inch chaff before boiling it. For a young calf under a month old, give two gallons of this hay tea, with four ounces of linseed and pollard per day.

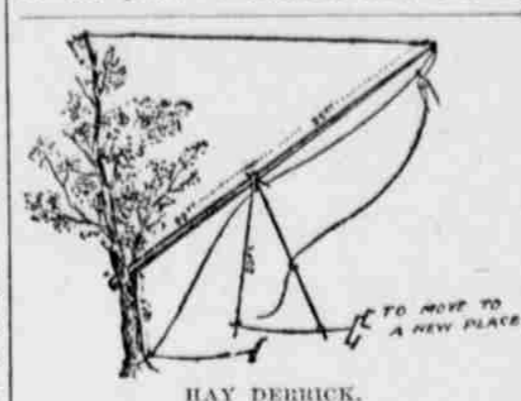
Silo Advantages.

I have no silo, but have been watching my neighbors who have silos and shall build one, writes a Pennsylvania farmer in Rural New Yorker. I have investigated my neighbors' who have been using them for two and three years, and am satisfied that it is a good and cheap way of feeding cattle and sheep, even where brewers' malt may be had with short haul. My judgment on the matter of feed is that with alfalfa and a well-filled silo we can produce milk, mutton and beef at small cost.

Derrick for Stacking Hay.

Where there is much hay to stack labor and time may be saved by using a derrick. There are numerous plans for building a derrick, but none is simpler or cheaper than this design, which is the invention of a farmer, who says:

I have tried to make a drawing of a derrick that I put up to stack hay with this year. It works so slick that I am sure it will please anybody. The pole is 10 inches at the butt, 5 at top and 47 feet long. I made a mortise at the butt through which to put a chain to fasten it to the tree. Twenty-two feet from that I bored an inch hole, through which to put a pin to keep legs from slipping. I used crochets for legs, and wired them fast to the pole. I twisted four No. 12



HAY DERRICK.

wires together for cable with which to stiffen pole by guying to tree as shown in cut. I can take a fair-sized load at four forkfuls with this rig. When we get a stack done we rope the two legs together, hitch a team of horses to them, as illustrated, and haul it over to a new place; it works like a boom on a mast. If I had not had the tree handy I should have set a 50-foot pole in the ground 4 or 5 feet, staying it with a couple of guy cables. I should fasten butt of pole the same as a boom; then I could build stacks three-quarters of the way round the center pole. We build our stacks 22 feet square and 25 to 28 feet high. By having a pulley at the legs, as shown, the hay will not rub against the stack, but swing clear and drop right in the middle of the stack, thereby keeping the center of the stack solid, thus making it sure to keep good.

Reform in Milking.

Additional knowledge and the necessity for looking after every detail in order that the dairy may be profitable, has resulted in wonderful improvements in the care of cows and of the milk afterward. Stringent health laws of the several cities have forced the shiftless man to wake up or else get out of business. There are still many opportunities for improvement, particularly along the line of cleanliness of the cows and of the stables and milking along more scientific lines. If the dairyman was half as clean as the milkman there would be little to complain of. The milkman must, of course, keep his milk on ice, but use an abundance of scalding water in the washing of bottles and utensils of tin, and further purify them in the sun. I go further and wash the little crates of wood in which bottles of milk are carried, using hot water and scouring soap and give these, too, a sun bath. See that ice boxes are scrubbed with hot water daily, that the milkhouse floor is also scrubbed, and then thoroughly dried.

Spraying with Bordeaux.

I have been spraying with the liquid bordeaux, arsenate of soda, and arsenate of soda and arsenate of lead combined for several years with good results. I give one good spraying just before the bloom, a second just as soon as most of the bloom has fallen, a third a week or two later, a fourth about a month later and made a fifth application last year still a month later, or the last of July or the first of August. For the last two applications the bordeaux was not used at full strength but the lime was increased rather than diminished and the arsenates about the same. With a strong mixture all the season, the foliage is sometimes injured, especially in wet weather, and when the leaves drop the fruit quits growing and does not take on the most beautiful color nor have the best flavor.—Ohio Cor. American Agriculturist.

The Clean Barnyard.

A clean, well-drained barnyard is an essential factor in the production of sanitary milk, for where cows are obliged to wade in mire and filth it is easy to foretell what the quality of the milk will be. In order to secure a good barnyard the slope should be away from the stable, or at least not toward the stable; and it should be covered with gravel or cinder. If the manure is not taken directly from the stables to the fields, it should be placed where the cows cannot have access to it.



Squash Crumpets.

Beat four eggs until light, then add one and a half cupfuls of milk, one cupful of canned squash, three tablespoonfuls of melted butter, one cupful of wheat flour and half a cupful of entire wheat flour, half a teaspoonful of salt, three tablespoonfuls of sugar, one-half cupful of milk and two teaspoonfuls of baking powder; beat these ingredients well and bake in buttered muffin tins for twenty-five minutes.

Fried Carrots.

Select the smallest young roots; wash and scrape them and boil them until nearly tender enough for the table, then drain and saute them in butter until slightly browned on all sides; sprinkle with minced parsley and serve very hot. The carrots may be cut into large strips before frying, if that way is preferred. Some persons add a trace of sugar to the butter in which they cook.

Cabbage Tart.

Slice or chop fine a small head, and season with salt and pepper; cook in a kettle in just enough water to keep from burning; take one-half cupful sour cream, one-half cupful vinegar, two eggs, butter size of an egg, beat together and pour it over the cooked cabbage in the kettle; let it boil up once and serve. This can be eaten by a dyspeptic without harm.

Oatmeal Cake.

Mix together two cups of flour sifted with two teaspoonfuls of baking soda and a cup and a half of oatmeal; cream together a cup of butter and two cups of brown sugar, add three beaten eggs, and beat this into the oatmeal and flour mixture. Add enough milk to make a good batter and bake in a shallow tin, well greased.

Foam Sauce.

This sauce requires careful making just before it is wanted. If made too soon it loses its foamy appearance entirely. Break one egg into a jam pot, which stand in a stewpan of hot water. Whisk well, adding gradually, and while whisking, the required flavoring. Sweeten with one teaspoonful sugar, also added while whisking goes on.

Cousin Anna's Omelet.

Beat four eggs separately. Add four tablespoonfuls of milk to the yolks, one teaspoonful of salt and pepper to taste. Pour on the whites and fold in. Put one tablespoonful of butter into a saucepan, heat and pour in the mixture. As soon as set, and brown on the bottom, place in the oven and slightly brown the top. Fold and serve.

Lenox Pudding.

Four tablespoonfuls of butter, three teacupfuls of sugar, three-fourths of a pint of flour, five eggs, three-fourths of a teacupful of milk, one teacupful of raisins, one-half of a teacupful of currants, the juice of one-half of a lemon, one and one-half teaspoonfuls baking powder. Boil three hours, and eat with sauce.

Oyster Patties.

Prepare cases from puff paste or purchase from the caterer. Scald sufficient oysters in their own liquor, then drain and chop fine. Make a richly seasoned cream dressing, and, while hot, stir in the oysters, fill the heated shells and serve hot.

Plum Jelly.

Take the plums before they are wholly ripe. Cover with boiling water and let them boil slowly until they are thoroughly cooked. Then drain in a jelly bag. Use an equal measure of sugar and plum juice, and finish like other jellies.

French Mustard.

Into four tablespoonfuls of dry mustard stir a tablespoonful of salad oil and enough vinegar to make a thick paste. Work until very smooth, then season with paprika, a little sugar and a dash of onion juice. Beat until thick, then bottle.

Banana Croquettes.

After removing the skin and coarse threads from bananas, cut in salt, roll in egg and sifted bread crumbs seasoned with salt and pepper, and fry for a minute and a half in deep, hot fat, draining on soft paper before serving.

Canned Peas.

Shell fresh peas and lay them in cold water for an hour. Drain and boil until tender in salted water. Pack in clean jars, fill these to overflowing with the boiling liquid and seal immediately.

Tomato Sauce.

Skin half a dozen ripe tomatoes, add salt and pepper and allow to mellow awhile in their own juice; add one-third cup hot olive oil and a small, finely minced garlic clove, and boil down to thick cream consistency.

THE HUNGER OF THE AGES.

By Rev. Henry F. Cote.

"Blessed are they which do hunger and thirst after righteousness, for they shall be filled."—Matt. v. 6.

This is the central beatitude; in a measure it embraces all the others, for every virtue they inculcate is included in righteousness. But it is often rejected as impracticable because fanciful teachers who substitute subtle definitions for simple duties have twisted its plain words until righteousness is made something so unreasonable as to be repulsive to a right mind. As a matter of fact, it means no more than rightness; the hunger and thirst for righteousness is but the earnest, supreme desire and endeavor to be right and to do right at all times, the appetite for the right.

Theological righteousness may mean some strange imputed quality laid on a man like a cloak to cover his real condition or a bill of health given to a sick man. But men who live next to real things care nothing one way or the other for theoretical rightness; they want the real article. And a right man will not be satisfied to have even the Most High think of him as being perfectly right when he knows he falls far short of it. He would rather be the faltering pursuer of actual rightness than the possessor of a hypothetical, ascribed perfection.

The Great Teacher cares nothing about imaginary virtues; he praises those who ardently seek the real ones. He knows that in the market of character cash alone is currency; here you cannot draw checks on some other person's deposits. To him it is better by far to die facing the right than to live in smug content with borrowed merits. This world will never be content with a gospel that offers only vicarious virtues; at its heart it knows too well its need of the genuine usable ones; it has at least the dormant faculties for an appetite of rightness.

And all this world story is but a record of the struggle for rightness. All human progress is but its fruitage. In every age there have been glorious souls who have made this passion a thing that glowed in their lives and became a light to their day. In every man the divine discontent that divides him from the animal is the sign of this desire in some form; it shows man seeking to find more perfect, more nearly right relations with the things about him. As the things about him come to include God and heaven and things unseen so will his search for rightness become wider and deeper and more spiritual. Every form of spiritual aspiration, every religion, no matter how uncouth and strange, is still the soul of man seeking right relations to the infinite.

What a glorious thing is this passion for the right; what visions it has seen, what strength it has given to their realization. It is the great tide that, moving restless and resistless in our bosoms, has carried us on toward God. We cannot but believe it is born of him. It does not originate in man, for it disturbs his peace, it stirs him from sloth, it spurs him to new and often unwelcome endeavors. It ever holds before him the shining possibility of a perfect being in a perfect word.

No wonder Christ used the figure of hunger and thirst. Literal appetites have been the motives back of the world's struggle for physical rightness; yet these cravings have not been more general or more forceful than those of the soul. But for hunger and thirst man would have lived in perfect content with the form and facts of life as he found them; progress, all that we call civilization, would not have been.

Man is happy in proportion as necessity compels him to heed these cravings. So is it in the moral world; the struggle has been our salvation. To cease to strive for rightness is to cease to live. Individually and nationally they are happy who accept the rigorous climate of lofty ethical ideals, who are not content to take life as they find it, but who seek to cultivate flowers and fruits of paradise on the sterile, rocky soil of the human heart. This is the life that Jesus shows, the life that seeks and finds the truth, that with passionate ardor seeks right relations both with his fellows and with his Father. Out of the fullness of experience, in the midst of his own struggle he encourages all who strive; they shall be satisfied. No ideal, no noble passion, no glorious sacrifice, no honest endeavor for the right was ever in vain; the soul finds itself in seeking the supreme good.

SHORT METER SERMONS.

Small sorrows are most voluble.

Kindness is the key to every heart.

Fidelity is the best evidence of faith.

No big success can come to a little soul.

Saving money is not being saved by money.

Money has power to crush happiness only when its roots get in the heart.