



# FOR THE FARMER AND STOCKMAN

## Silo the Corn Crop.

The blades and stalks of the corn crop alone contain forty-five per cent. of the nutritive value of the entire crop. In what we wrote for the Farmer of last week, but not "five per cent." as it was printed. We have called attention to this fact several times in order to prompt farmers to silo their corn crop when they have live stock to feed as forty-five per cent. is too good to allow to go to waste.

## Measuring Hay in the Stack.

Where it is necessary to arrive at the total amount of hay by measuring in the stack the following rule applies, says the Homestead: Find the distance from the ground on one side up over the stack to the ground on the other side. Then measure the width of the stack at the base, add these two numbers and divide by four, and this will give one side of a square representing the same area as the end of the stack. Multiply this number by itself and this result by the length of the whole stack, and this will give the cubic feet represented by the stack, which, divided by 512, the number of cubic feet in a ton, gives the number of tons. Where the stack is very high and settled or where it is well packed in a shed, divide in the last instance by a number between 350 and 425.

## Don't Neglect the Colt.

The farmer owning forty acres or more of land, who does not raise at least one colt every year is not doing his best. The mare will do most kinds of farm work and raise her colt without much loss of time. If the colt is properly handled from the beginning it will not give much trouble. Never allow it to run after its mother when she is working. This worries and frets the mare, and it wears out the colt. Keep it at the barn, loose in a box stall, and tempt it with a little clover hay and oats. Early colts will be weaned pretty soon now. If they have been brought up to this point right, weaning does not mean much. Feed more frequently with sweet clover hay, oats and corn, and the colt will soon be able to take care of itself. Keep it in the barn at night and allow it to run with other young stock in the pasture during the day.—Weekly Witness.

## Manure or Turnips for Cows.

Where silos are not had to provide succulent feed for dairy cows, many do the best thing by growing turnips or mangels. There is always the one objection to turnips—the risk of tainting the milk; and especially does this turnip flavor develop in butter after it is held some time. It is claimed that if you feed turnips directly after the morning milking there is no danger of taint; however, we would not care to risk our reputation as a butter maker on it. If you cannot put up silage and must have something else, why not raise mangels? You can raise more of them to the acre than you can turnips, and you can avoid the risk of taint. But whatever you do, don't fail on a good store of succulent feed for next winter. Cows do best when on clover. You can provide sweet clover hay for next winter, but succulence must come from some other source.—Weekly Witness.

## Success With Sheep.

The sire and the dam are the basis of the flock, but the lamb is the basis of the sheep. Without the lamb there would be no sheep and consequently no profit in the sheep-breeding business. Thus it is readily understood how very important it is that every lamb born to the flock be kept alive and grown into a malleable animal, whether as a mutton lamb or a mature sheep. This principle of flock management must be thoroughly impressed on the mind and every feature of lamb raising be carefully studied so that this period be approached with everything in readiness to save the lambs. The sheep raiser who does not count each lamb as it comes into the world worth its price at weaning time should go into some other business. With the lamb a constant growth is desirable, so it is quite important that it be liberally supplied at the outset and that this be kept up. If one would succeed as a sheep raiser.—G. W. Hervey, in the Indiana Farmer.

## Fertilizer Experiment.

The Department of Agriculture has received a report from Germany of experiments with barnyard manure showing that deep stall manure is much more effective than that from heaps. The loss of nitrogen in the heap was greatly reduced by spreading the fresh manure on a layer of old manure. Gypsum was ineffective and is condemned as a preservative. The best results were obtained by preserving the urine from the stalls by itself and rotting the manure and litter with water.

Green manuring with beans and peas gave good results in comparison with the manure on beets and oats. With potatoes the results were very variable. The success of green manures depends more largely upon the rainfall during the period of growth than upon the character of soil. Experiments with yellow clover and serradilla seeded between the rows of grain indicate this to be a bad practice when the green manure crops develop sufficiently to affect injuriously the growth of the grain.

In comparative tests of nitrate of soda, sulphate of ammonia and lime nitrogen on humus and heavy loam soils and on a sandy soil with barley, potatoes and sugar beets, it was found that in cases in which the nit-

rogenous fertilizers caused a large increase in yield the nitrate of soda gave the highest returns, ammonium sulphate next, and lime nitrogen the smallest. When the increases in yield were small the effect of the fertilizers was very nearly the same, the less active material giving a slightly greater increase than the nitrate. The best results were obtained with the less active fertilizer in the case of potatoes. The results further indicate that it is a mistake to apply these fertilizers on sandy soils in the fall. Much better results, however, may be obtained by fall application on the better class of soils.

## Growing Cow Feed Stuff.

The various State experiment stations are doing a good work in demonstrating that cow feed stuff may be grown on the farm, and the saving incident. The Tennessee Station in a bulletin throws some good light on the subject, in the matter of feeding these along with corn silage. It says that a ton of alfalfa or cow pea hay may be produced at a cost of from \$3 to \$5, whereas wheat bran costs from \$20 to \$25. From two to three tons of cow pea hay and from three to five tons of alfalfa can be obtained from an acre of land; hence there is a great advantage in the utilization of these roughnesses in the place of wheat bran.

Alfalfa and cow pea hay cannot be substituted to the best advantage for cottonseed meal, as this food stuff is so very rich in protein that a larger bulk must be consumed than the capacity of the average cow will permit. The substitution of a roughness rich in protein for an expensive concentrate will enable the dairyman to make milk and butter at a less cost and will thus solve one of his most serious problems.

In substituting alfalfa hay for wheat bran it will be best to allow one and one-half pounds of alfalfa to each pound of wheat bran, and the results are likely to prove more satisfactory if the alfalfa is fed in a finely chopped condition.

These tests indicate that with alfalfa hay at \$10 a ton and wheat bran at \$20 the saving effected by substituting alfalfa for wheat bran would be \$2 for every 100 pounds of butter, and 13.8c for every 100 pounds of milk. The farmer could thus afford to sell his milk for 19.8 cents a hundred less than he now receives and his butter for about 22 cents, as compared with 25 cents a pound.

These experiments show why alfalfa has been frequently used as a basis of manufactured foodstuffs, and indicate that the farmer who can grow it makes a mistake in purchasing artificial stuffs of which it forms the basis.

When alfalfa was fed under the most favorable conditions a gallon of milk was obtained for 5.7 cents and a pound of butter for 19.4 cents. When cow pea hay was fed the lowest cost of a gallon of milk was 5.2 cents and of a pound of butter 9.1 cents. In localities where peas have grown well it can be utilized to replace wheat bran, and in sections where alfalfa can be grown this crop can be substituted for cow pea hay with satisfaction.—Indiana Farmer.

## Flowers on the Farm.

Quite often we read articles, hear expressions, and observe cases of farm homes unadorned with flowers of any sort.

The explanation of expense given, is that usually so much hard work is necessary and that there is so little spare time. Often this is true, I fear, but in some cases much of the necessary hard work can be avoided by proper management. However, the main reason why so many farm homes are devoid of flowers is that they are being rented. Many live but one year on the same place and others have the assurance of the place but for one year. In both cases there is scant encouragement to make flower beds.

If the grounds are "run wild," or have a sod covering, it is difficult to prepare the soil. To do nicely, the soil must be cultivated through one season before most flowers do well. If this is impossible the only way would be to grow a row, or a bed of flowers, in the vegetable garden.

All the beautiful shrubs and perennials are impractical for the renters, unless they know they have the place for a number of years; then when moving time comes, it is almost like tearing one's self loose to leave the plants.

Tulips, hyacinths and crocuses may be set by the fall mowers, and the cherry blossoms will well repay the small expense and labor required for planting, but iris, bleeding heart, lilacs and peonies are among the "can't have's," as their beauty increases through long establishment. When passing the country homes, don't criticize the flowerless condition of the yards too much, until you know all the circumstances.—E. C. in the Indiana Farmer.

## Insisted on Wedding Veil.

This from Servia: "The parish priest of Nish refused to perform the wedding ceremony for Peter Golubovitch and Mara Hetnar in Belgrade cathedral because the bride wore a hat instead of the traditional veil. The shops being closed, it was impossible to procure a veil and a substitute was finally improvised from a lace curtain."

Herbert Samuel, who was recently named as chancellor of Lancaster, with a seat in the cabinet, is the first Jew to attain that distinction in England.

# THE PULPIT.

A BRILLIANT SUNDAY SERMON BY DR. ROBERT J. KENT.

Theme: Home Training.

Brooklyn, N. Y.—It was baptismal Sunday at the Lewis Avenue Congregational Church, and after baptizing six children, the Rev. Dr. Robert J. Kent, the pastor, preached a sermon on "Home Training," taking for his text, Deuteronomy 6:7: "And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up." Dr. Kent said:

The sacrament which you have witnessed this morning is either full of beauty and vital significance, or it is utterly devoid of all meaning and power; a mere empty form. Which it is depends upon the spirit of intelligent, sincere consecration that is present, or absent, from the hearts of these parents. The falling of a few drops of water on a baby's head, while the minister utters a sacred formula may have no value whatever. We do not believe that there is any magical influence in the water of baptism. Everything depends upon the understanding, the hearts which consecrate their children, and upon their resolve to keep those vows faithfully. What are the sacred promises made by the parents?

They solemnly pledge themselves to do all in their power to bring up their children in Christian nurture. They promise to teach their children, as soon as they shall be able to understand, the meaning of this act of consecration. Little children ask curious questions about sacred things. It is the parent's duty and privilege to explain why they bring their children to church, and set them apart in this formal way. They should tell them of the Heavenly Father's love, of the nobility of the Christian life, of their earnest prayer and wish that they may have their part in bringing in the kingdom of God, and that the sacred promise they made in church they must strive to keep. Children can thus be made to see that father and mother are under a holy obligation to lead them into the kingdom of their Lord and Saviour. Parents promise, too, that they will instruct their children in the Scriptures, teaching them the great eternal principles of life. They promise to pray with them and for them. Man, a child has never heard its father's or its mother's voice in prayer; one of the most precious memories of childhood is thus lost. And finally they promise to set an example of piety and godliness before their children. In a word the whole personality is pledged to the Christian life.

These baptismal obligations cannot be satisfactorily met by sending the boy or girl to Sunday school for an hour Sunday afternoon during the years of childhood. Christian nurture is a matter of years, requiring the highest and best of parental assistance. The daily training in the home is necessary. Right here is where the finger of emphasis needs to be placed in our time. Never in the history of the world was so much right given to the welfare of the child, and yet so much of it is being lacking. There is a large and increasing literature devoted to the interests of childhood, books and magazines are discussing all sorts of questions pertaining to the physical, mental and moral education of our boys and girls, and are seeking for preventing cruelty to them. One of the reforms earnestly urged to-day is adequate legislation to prevent the sending of children to work at too early an age. The juvenile delinquent has not attracted the attention of wise and philanthropic men, and the children's courts have come into being, and growing out of them is the Big Brother movement. The public school has been developed to a high point of efficiency; an army of trained educators, and many gifted specialists, are devoting their best time and thought to the education of the young; the kindergarten is being established everywhere. The health of the children is carefully guarded; everything is being done to save them from the devastation of epidemics. There is a great and growing number of playgrounds for them; we have all kinds of organizations among the children themselves. Then there is the Sunday school, with its multiplying methods, and its host of teachers and its vast literature. Surely the thought of the child is honored to the value of the child. And yet, so careful and candid an observer can say that there is not something wrong. Something is missing. There is a lack of reverence, of obedience, of respect for law. The home is not being kept, and nothing can atone for the neglect of home training. A very thoughtful book, recently published, in discussing the question of juvenile delinquency has found the cause of the trouble mainly in the lack of home-training, and the only promising remedy suggested is the provision of homes with their wholesome influences. Whatever tends to undermine the home is therefore to be deplored; and there are many such tendencies. The frequent change of residence in the great city is the cause of the prevalence of divorce is another, and the constant pressure of business and social interests is the worst. There is little time left in many a home for the cultivation of companionship between parent and child. Parental privileges and duties of supreme importance are neglected.

But when these duties are faithfully and lovingly performed, they result in unseparable blessing to the child, to the State, to the church. No more valuable work is being done to-day than the quiet, unobtrusive training of children in the principles of Christian living within the home. That training is the finest thing we can give our children. It is the richest fruit of our love. We are all to be glad to see when they shall leave our home and when the duties and temptations of active life.

Happy is that father, that mother, who can lie down at night with an untrodden bed, knowing that wherever their son or daughter may be, he or she is fortified against the perils of life by the principles instilled in the heart through years of wise, loving nurture in the home. This is the demand, too, that the market place is making on the home. Business cannot be carried on except on a basis of confidence, and confidence rests on character. We may praise smartness, we may admire its shrewd tricks and clever devices; but we all know that the greatest asset in business is character.

# BITTER WAR ON INTEMPERANCE.

SOLDIERS FIGHTING THIS CURSE GREATLY CHEERED.

Wine Drinking Continues.

A very significant indication of the antagonism of the people of the wine-growing and other parts of Europe to the use of wine and other intoxicating liquors was shown at the Anti-Alcoholic Congress held in Stockholm, Sweden, last August. In a room devoted to an exhibition of the vast literature of anti-alcoholism, where, not counting books, tracts, leaflets, pamphlets, etc., over twelve hundred distinct periodicals pointing out the danger of drink and advocating abstinence were shown. Only two hundred of these were printed in English; the others were chiefly in the languages of continental Europe, and most of them emanated from the wine-producing countries.

This tells the story. The greater agitation against drink among these more conservative people but shows how much greater has been the suffering and the loss of life and property to the world at large. They indicate, as nothing else could, how terrible must have been the scourge of the popular poison in those countries supposed to be free from the evil effects of intemperance. One hundred delegates from all parts of the world, including nearly a hundred physicians, were present at the great convention. Governments sent representatives, and the almost universal cry was "prohibition."

The Journal of Mental Pathology and Neurology, a French medical journal, has been translated into Italian, Swiss, Russian and German, and as soon as they shall be able to understand, the meaning of this act of consecration. Little children ask curious questions about sacred things. It is the parent's duty and privilege to explain why they bring their children to church, and set them apart in this formal way. They should tell them of the Heavenly Father's love, of the nobility of the Christian life, of their earnest prayer and wish that they may have their part in bringing in the kingdom of God, and that the sacred promise they made in church they must strive to keep. Children can thus be made to see that father and mother are under a holy obligation to lead them into the kingdom of their Lord and Saviour. Parents promise, too, that they will instruct their children in the Scriptures, teaching them the great eternal principles of life. They promise to pray with them and for them. Man, a child has never heard its father's or its mother's voice in prayer; one of the most precious memories of childhood is thus lost. And finally they promise to set an example of piety and godliness before their children. In a word the whole personality is pledged to the Christian life.

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Chicago young man who is traveling in the South, writes home to his father of a conversation he had with a Memphis saloonkeeper, the proprietor of one of the largest and finest saloons in that city, which, under the new State law, is to become "dry" on the first day of next July. The young Chicagoan incidentally fell into conversation with the man at the hotel breakfast table, and asked him what about the new prohibitory law. "Well, sir, when that law goes into effect I will be a ruined man financially," he said. "Everything I've got will go and I will have to start all over again in some new business." Being asked if he didn't feel rather sore about it, he replied: "No, sir, I don't. I am a whiskey man; have sold it all my life, and I know that it is the root of all evil. It ruins more lives than any other thing in the world. I am a saloonkeeper, and I know that I am not a married man and have no family, yet when I go to the polls I vote for prohibition."

His new acquaintance seemed surprised at this, and he went on: "I have sisters and brothers who are married and have children. Do you think I am going to vote for a thing that may ruin the lives of those children and drag them down to destruction? No, sir; I've seen too much misery caused by alcoholic liquors to do a thing like that."

He was the uncompromising enemy of all sham and the fast friend of truth and honest conviction, and yet no one ever entered so fully into sympathy with the erring and penitent children of men as did Jesus. Fierce and unrelenting in his opposition to strongly fortified wickedness, He is tenderness itself when dealing with the broken in spirit, or when looking upon the bruised reed and the smoking flax. His example, in this respect, is worthy of imitation, and is the pattern by which we should shape our lives.

God Our Home. God is our home; and in that home life all His gifts are freely bestowed upon us. We can use and enjoy them; nay, we ought to do so. The marvelous endowments of our human nature—of the mind, of the senses, of love and of beauty; all the powers of this universe in which we live, which man half receives and half creates; these we are meant to know, to use, to enjoy. It is the very privilege of man to be able in some degree to "share God's rapture" in His creation, to see and know that it is "very good."

The Church. We speak of attending church as a duty; more deeply is it a privilege and a benefit. The union of the soul with its God is the meaning and purpose of religion; the church is a means to that end.—Rev. C. A. Martin (Roman Catholic).

Patience. Patience is a case of armor around the heart, which deadens the blows inflicted upon it.—Rev. J. B. Remensnyder.

Finder of Great Nugget in Poverty. The discoverer of the famous Wel come nugget has died in the Ballarat Benevolent Asylum, aged seventy-four. He returned to Ballarat three years ago poor and in ill health, and had to seek shelter in the asylum. The welcome nugget, one of the largest pieces of natural gold in the world, was taken from Bakery Hill Ballarat, in 1858. It weighed 2213 ounces 180 cwt. and was sold for \$149,500.—London Evening Standard.



# ROYAL HELPS GATHERED FOR THE QUIET HOUR

WORK AND REST.

O Father, while I live, I pray That I may work from day to day— Work with strong hand and willing mind At little tasks that help mankind.

And, Father, when I die, I pray That as I rise to greet the day, I be not cursed with idle rest, But with some heavenly work be blest.—John Haynes Holmes, in Isles of Shoals, Hymn Book.

Undeveloped Forces in the Average Christian. Speak unto the children of Israel, that they go forward.—Exodus 14:15. When the command of this text was spoken by Moses to the Israelites they were shut in completely. High mountains on either side, before them the great deep sea, behind them an embittered, cruel, determined foe. Calmly Moses is bidden by God to speak unto the children of Israel that they go forward.

You remember how that sea became a safe pathway to freedom and a fuller knowledge of a divine providence and grace. So God's forward call to-day to the undeveloped forces within us, if obeyed in an firm faith, will be crowned with as marvelous results. In putting into service these undeveloped forces of Christian manhood and womanhood remember that the years of preparation or of slow progress in attaining our ideals or of apparent bitter defeat and failure are not lost to us. Much is accomplished these struggles of the soul, which none but God and the individual really ever know. We may judge ourselves as only doing the little things, the hidden things, yet, if these be well done, like towers of strength we will rise and be enabled to do greater things afterward for God.

Remember, too, that God's call for the undeveloped forces of Christian manhood and womanhood bespeaks the exalted purpose of real life, viz., to remove obstructions. The ignorant and the indolent may hinder by their wrongs, but the individual and purposes for the betterment of humanity, but the office of a true man is to use all his accumulated knowledge in making the pathway of life pleasant, peaceful and prosperous, even as Jesus Himself sought to make it every day.

We may use our knowledge upon the undeveloped forces of nature and find profit therefrom, but when we have used our acquisitions in benefiting the bodies and souls of our fellow beings, so that afterward they rise up and declare that we helped them, we have achieved the most exalted of all services.

Three things will aid in going forward in spite of every difficulty. Stronger faith in the word of our Master. To live well is no easy task, to attempt to live without the sincerest faith in the living Christ, within us and above us, is to curtail life of its powers and to draw the curtain of destiny. Another inspiration is more earnest conviction of personal duty. Christ speaks to us and asks for our service in behalf of a world.

The poor, the neglected, the sore in heart, the helpless ought to find in us their truest friend, as we seek for opportunity to overcome in the difficult places of life. Such strong men and women God is continually calling into His service and blessing their obedience. Such, too, the world admires and honors. The greatest one who ever trod this earth declared of Himself, "I am among you as one that serveth." "I do always those things which I see my Father do, and I have loved Him and I have loved those who love Him, when we have done what He would have us do, we have emphasized the fact that the Christian life is only worth the living when it is lived well.—Rev. Andrew Higeman, New York Church of St. Nicholas, in the New York Herald.

Christian Charity. Jesus is the incarnation of true charity, and none have denounced wrong with greater energy than He. He exposed the shallow pretensions and denounced the insincerity of the Pharisees with an energy and zeal which burned with a white heat.

He was the uncompromising enemy of all sham and the fast friend of truth and honest conviction, and yet no one ever entered so fully into sympathy with the erring and penitent children of men as did Jesus. Fierce and unrelenting in his opposition to strongly fortified wickedness, He is tenderness itself when dealing with the broken in spirit, or when looking upon the bruised reed and the smoking flax. His example, in this respect, is worthy of imitation, and is the pattern by which we should shape our lives.

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# CHRISTIAN ENDEAVOR NOTES

SEPTEMBER FIFTH

Life Lesson for Me From the Book of Romans—Rom. 12: 1-21—(Consecration Meeting.)

What sin does for man. Rom. 1: 18-32. Justification by grace. Rom. 5: 1-11. Yielding to God. Rom. 6: 12-23. The burden of the flesh. Rom. 7: 14-25. Freedom by the Spirit. Rom. 8: 1-17. Fullness of redemption. Rom. 8: 18-30.

Our bodies are to be living sacrifices, not dead ones. No man is so much alive as a Christian (v. 1). Not even the most helpful friend is so frank as God, and His Holy Spirit alone can tell us what to think of ourselves (v. 3).

There are many that would cleave to the good without abhorring the evil; but the first is impossible without the second (v. 2). It is harder to rejoice with the weeping than to weep with the weeping; envy is the easiest of sins (v. 15).

Great Verses in Romans. Paul was not ashamed of Christ; that is why all the world is so proud of him. Patience implies suffering; we can never be sure of our well doing until it has required patience. If you have a deeper desire than to be justified, it is because you do not rest in the grace of God. Men take many exercises for the sake of strength, but no exercise is so strengthening as the exercise of faith. Enduring tribulations is only half of our obedience; we are to enjoy them. Where righteousness gives reward, sin puts us beyond the possibility of either claiming or enjoying any reward.

As a Roman criminal was chained to a corpse, so the sinner drags around with him his dead and festering sins—and pretends to enjoy it! No one rightly prays that tries to pray in his own wisdom and strength. Every murmuring and complaining is a bandying of words with the Most High.

Epworth League Lessons. SUNDAY, SEPTEMBER 5. Multiplication by Addition, Subtraction, and Division—(Mark 6: 35-44).

It is our duty and privilege to add to our efficiency. "Jesus increased in wisdom, and stature, and in favor with God and man." There is no place in the kingdom of heaven for the lazy man. "Cast ye the unprofitable servant into outer darkness." Next to the sin of doing bad things is the sin of doing nothing.

Sometimes by subtraction we increase our values. Daniel refused the king's meat and became the king's premier. John the Baptist declared he never married, and followed Christ, and received in exchange a call, a message, a life. The rich young ruler would not subtract, and he lost his chance, his Christ, his career. "There is that scattereth the king's meat and became the king's premier." John the Baptist declared he never married, and followed Christ, and received in exchange a call, a message, a life. The rich young ruler would not subtract, and he lost his chance, his Christ, his career. "There is that scattereth the king's meat and became the king's premier."

Subtraction leads not only to addition, but often even to multiplication. Abraham was willing to give up—subtract—Isaac, his only and dutiful son, and God said to him, "Because thou hast obeyed my voice; in blessing thee and in multiplying I multiply thee." A subtraction of self leads to a multiplication of manhood. "We ride upon the stepping-stones of our dead selves to higher things."

Valuable additions may often result from multiplication. "Honor thy father and mother, that thy days may be long"—multiplied. After the baptism of power on the day of Pentecost the twelve timid disciples became an army of stalwart defenders and propagators of the truth. More often, however, the surest addition and multiplication is by division. The supreme law of Christ is "Bear ye (that is, divide) one another's burdens." Again we read, "We that are strong ought to bear the infirmities of the weak and not to please ourselves." Beautiful Queen Esther, in carrying the burden of her people, saved them and herself. It is not what we give but what we share, for the gift without the giver is bare.

DICK AND BABE. Let me tell you a few things about our two canaries, "Dick" and "Babe." "Dick" is so tame you can do anything with him. In the morning when we ask him to shake hands he'll put his little foot on our finger and let us shake it. For a kiss he'll put his bill between our lips. As soon as the table is set at meal times he flies to the back of mamma's chair and waits until she comes to the table, then he hops on her shoulder to be fed. If she does not come as soon as he flies on the chair he will hop on the bread and chip until she comes. As soon as he is fed he flies to the top of the door and chirps for "Babe," who then flies to him and is fed. When mamma has a good dress on "Dick" will not go to her unless she throws a napkin over her shoulder. "Babe" is a sweet little bird, but it is rather timid, as we have only had her a few months, but we think she will soon be as tame as "Dick."—Mabel Kummer, in the New York Tribune.

Humane Principles. "Why do you begrudge me the pleasure of a little sociability?" said Mrs. Compson. "You seem to hate to have company." "Well," answered the farmer, "you see, I'm a member of the S. P. C. A. and I hate to have the chickens killed."—Washington Star.

JUST THE THING. "Now I would suggest for cent of arms a bull rampant. How would that suit?" "Ought to do first rate," answered Pa Nuttch. "I made my money in a bull market."—Louisville Courier-Journal.

# The Sunday-School

INTERNATIONAL LESSON COMMITTEES FOR SEPTEMBER 5.

Subject: Paul's Third Missionary Journey—Farewells, Acts 20: 22-38—Golden Text: Phil. 4: 12—Commit Verse 31, 32.

TIME.—A. D. 58. PLACE.—Miletus. EXPOSITION.—I. How Paul had Lived and Worked as a man who had a right to be puffed up over trials endured and victories won. It was Paul; and if ever there was a plea in all his history when it would have been natural for him to have become exalted because of the wonders wrought by his hand it was Ephesus. He had served with "ears of iron" tears over the hardness and impatience of their hearts (v. 19; cf. 31). Paul's trials never kept him from declaring the whole truth (v. 20, R. V.). Paul never dealt truth for the sake of starting a party and arousing opposition or for the sake of parading his knowledge; he only sought to find what would be "profitable" for people. He taught wherever he got an opportunity, "publicly and from house to house." He was never more after and not the notoriety that comes from large audiences. He was at it, always at it. He had the same message for both Jews and Greeks—repentance toward God and faith toward our Lord Jesus Christ.

II. Take heed, Watch, Trust God and His Word, 28-32. Paul had appealed to his own faithfulness as an incentive to faithfulness on the part of these Ephesian elders or bishops. Only the one who takes heed to himself is in a position to take heed to others. Many of us are so occupied with our work that we neglect our own spiritual life (comp. 1 Tim. 4: 16). While we should first take heed to ourselves, we should not stop with taking heed to ourselves. We should go on to heed to our flock. Our flock may be a church or a Sunday-school class, or a family, or something else, but we all have one, and let us never forget that it is the Holy Ghost who has made us overseers over it. This verse brings out, beautifully, the story of the church: (1) It is the Church of God; (2) He purchased it with His own blood; (3) the Holy Ghost presides in its government; the verse also brings out the purpose for which the Holy Ghost appoints bishops and elders—"to feed the church" (see Prov. 12: 18; Matt. 24: 45). Paul proceeds to utter solemn words of warning. These dark words of warning came true (2 Tim. 2: 17, 18; 1 Tim. 1: 19, 20). Grievous wolves, false teachers, come sooner or later to every church and community. They come from every man, or raven, or serpent, or any other creature more than to-day. But the most dangerous part of it was that some of these grievous wolves were to arise "from among your own selves." The great danger to-day is not from outside wolves, but the wolves that arise from among your own selves. One shepherd or false teacher who preaches "I before his name, or "D. D." after it, is immeasurably more dangerous to the flock than the wolf that is outside the fence. What a moving and inspiring spectacle; this great man, loaded with many labors and cares, going up and down the streets of Ephesus and from house to house, warning those he met, and keeping this up for three years. How could our love for souls appear in contrast to this? The Holy Ghost has recorded this for our imitation. Paul was to depart, but God and the Word were to stay. God's servants are ever passing away, but God Himself and His Word always abide. Paul points to the Word as the great safeguard of the church (cf. 1 Tim. 3: 13-15). Nothing makes one more sure of a false doctrine like the persistent study of the Word. It is the worst neglect of the study of the Word on the part of the churches to-day that makes them so easy a prey to the devil's pret