

streams and even the clouds in the midst of which their early years were spent. So

The Problem of the Farmer

is not merely to raise grain and fruit, but to feed in reality himself and his family.

But I say it is a problem for the farmer to feed himself. In the autumn he looks around and sees his barns filled. All nature has been bounteous to him, and he sees his great pile of grain. But what is he going to get out of that grain? Some of it will go to the sustenance of his family and the rest he immediately converts into food for more cows and more horses. The next year he has a larger return and the process is repeated and he goes on enriching the farm and adding to his stock. What has he done? Instead of feeding his own soul he has only fed his cattle. While there is bread enough he, like the Prodigal, feeds on the husks. Let any one suggest to him that he take \$1.50, or three bushels out of that grain and buy a book for food for his mind and heart, and his family, and he at once suggests that it is extravagance. Let him take \$5.00 for that purpose, and he would be at once pronounced as a visionary. But why do I speak of this? Because the entire nation as it is to be, its preachers, its teachers, its thinkers, those who shall intransmit the life of the present in increased power to the future, all these elements of the population are there on that farm, and unless our material advancement can be turned into spiritual life and power it has failed in its purpose. We have some astuteness in feeding plants and pigs, let us learn to feed men. You will say all this is very vague. What would you have? I think the agricultural societies of this country ought to have in them all the elements of life, and to see that while

they are growing in affluence, in richness of resources, a little ten-by-fifteen school-house is proof against those people that they have

Not Begun to Feed Themselves.

The time has come when these agriculturists are practically independent and accordingly, over and above what the public school gives, provision ought to be made for culture of the bright young people in these homes. The time is now upon us when the university is not confined to the cloister of the middle ages, but has come out to serve the people. Why should not the farmers join their efforts, and by university extension work secure the teaching in popular and effective subjects of the curriculum? There is history which carries you back to our old home in Eden, and traces our wanderings since leaving it,—so full of suggestion of purpose, and of what is in man, so prophetic to the thinker, philosophy teaching by example; there is the science of government, that can now be made at the same time, instructive and practical; there is the history of the great religions that brings the largest and most stimulating thought; there are the great outlines of speculation on the problems of the world and of human life; there are the great masterpieces of literature that have stood the test of ages, and are life treasured up; all these, not to speak of natural science could be brought very clearly to the minds of our intelligent people in this country in such form as to enlarge the range of thinking and enable life itself. Do you not see that while the farmer is to feed his cattle and his fellow-men he must also feed himself. Otherwise his farm owns and masters him, instead of his being its master. He must be fed as a man before he can be a farmer; first, we are sons of God, after that sons of the world, and success in the