

SUNDAY SCHOOL LESSON

Lesson VII. Nov. 12, 1916. World's Temperance Sunday.—Rom. 14: 13-15: 3.

Commentary.—I. Christian temperance (vs. 13-21). 13. Judge this rather—We are called upon to consider well what our attitude toward others should be, and to regulate our conduct in harmony with the preceding verses. We are accountable to God for our course in life, but that very responsibility places us under obligation to act in such a way that we shall not lead others astray by our opinions or actions. Stumbling-block—A proper regard for others will move one to avoid every word and act that would have a tendency to cause them to stumble or hinder them in the way to heaven. "Love is a higher principle than liberty, and self-denial a nobler joy than self-indulgence." 14. I know—Paul speaks with positive assurance. Nothing unclean of itself—Reference is made here to articles of food, as is shown by the following verse. Peter's vision on the housetop indicated that distinctions in meat had been put away (Acts 10: 15). To him that esteemeth, etc.—The conscience of a weak brother may declare to him that a certain kind of food is forbidden, and he should not violate his conscience by eating it. "Mistaken conscience calls for correction by better light, but never by violation." 15. Be grieved with thy meat—If one's course is knowingly a brief to another, that course should be altered, for a stumbling-block is being placed in a weak brother's way. Not charitably—It is not fulfilling the law of love when a Christian knowingly does things which his brother believes to be a wrong. Destroy him not—The Christian is to be a help, and not a hindrance, to others in the way of life. If his course, in itself lawful, is a hindrance to weaker Christians, he should change it rather than discourage them. "If Christ gave up his life for them, we can certainly give up our petty rights for them."—Torrey. 16. Your good—That which you esteem to be right and which, in itself, is right. Evil spoken of—Be right and do right, but try to act that your course will also appear to be right. The good that persons do is often in large part destroyed by their failure to shun the very appearance of evil.

17. The kingdom of God. The essence of true religion in its inward and its outward elements. Is not meat and drink. The kingdom does not inhere in distinctions in food and drink. Righteousness—A condition of moral uprightness and integrity which is produced by divine power. Peace—The accompaniment of the change by which one is pardoned and regenerated. Joy in the Holy Ghost—This joy comes as a result of the work of grace wrought in the heart by the Holy Spirit. These gifts are infinitely superior to the rights one may have with regard to eating and drinking. 18. These things—Righteousness, peace and joy in the Holy Ghost. Approved of men—Not only has he come out of the world, but he is acceptable to God, but men also recognize that he is right in heart and life. 19. Which make for peace—Instead of contending for non-essentials and for what we may call our rights, let us obey the law of love and practice righteousness. Edify another—Let it be our effort to build up one another in righteousness and truth. 20. Destroy not the work of God—The work of grace in a human heart constitutes that person God's workmanship, which must not be injured by insisting upon one's liberty in eating and drinking. It is evil—Although all things are pure from evil in themselves, yet there is evil to the man that eats with damage to his brother.—Whedon. 21. It is good—It is right and honorable. Neither to eat flesh, nor to drink wine, etc.—No one has a right to make use of a privilege which will bring moral or spiritual loss to another. The use of strong drink is forbidden by the scriptures, both because of its injury to the drinker and its influence upon others. In perfect agreement with the injunctions of scripture, with respect to strong drink, are the demands of right reason. Any one who is observant, and studies the relation of the liquor habit to family life, business, morality and religion, must reach the conclusion that indulgence in intoxicants is wicked and destructive. There are those who claim that they have a right to drink, and it is wholly their own affair, but their influence is telling injuriously upon others, and thus both the drinker is injured and those who follow his example. Then also it must be admitted that he who uses intoxicants is doing an injury to those who follow upon him, not only by his example, but by robbing them of their liberty. 22. Hast thou faith—The possession of faith is in reality not questioned, as the Revised Version proves. The existence of faith in the person addressed is freely granted. The faith here mentioned is justifying faith, and it leads its possessor to have clear and settled convictions regarding his personal conduct. Have it to thyself before God—Thou hast a right persuasion concerning thy Christian liberty; and I advise thee to hold that persuasion steadfastly with respect to thyself in the sight of God.—Clarke.

Now what stronger, clearer faith thou hast in Christ alone, by which thou seest that these scruples are no proper part of Christianity, so have it to thyself and God as to hurt nobody else.—Whedon. Happy is he, etc.—He who, having justifying faith and seeing clearly what duty is, is happy in acting in harmony with his convictions. His conduct is in full accord with his faith and his conscience. He does not condemn himself for doing what he is certain is right. 23. He that doubteth—He who is weak in his faith, and consequently weak in his convictions of duty and privilege. Is damned.—Is condemned. Whatever is not of faith is sin—The Christian's life is one of faith. It is by faith that he retains the divine favor, for without faith it is impossible to please God. He who takes a course that to him is doubtful is bringing condemnation upon himself.

III. Helpfulness to others (vs. 1-3). 1. Strong—In this passage some Christians are classed as strong and others as weak. The strong are they whose faith in God and whose perception of duty and privilege lead them to settled and definite convictions. They are conscientious, and yet they do not allow mere notions or non-essentials to have the weight of law or conviction of duty, ought to bear the infirmities of the weak.—It is the Christian's duty to be charitable and to exercise forbearance. The strong can not brush away with a word the scruples from the minds of the weak. They are to bear with the weak and lovingly help them into a richer experience in grace. The strong will grow in grace by being helpful to the weak. Not to please ourselves—The temptation will come to the strong to go forward in their Christian lives and in the affairs of the church without heeding the wishes and scruples of the weak, but the exhortation is to avoid that course. We are to resist the temptation. For his good to edification—The Christian is urged to help build up his neighbor in faith and love. 3. Christ pleased not himself—The apostle adds force to his exhortation by presenting the example of Christ. As it is written—The quotation is from Psa. 69: 9. The apostle in making use of this quotation proves to us that Christ is referred to in the passage cited.

Questions.—Who wrote this epistle? To what class of Christians did he write it? What subjects are treated in this lesson? To whom is every one accountable? In what respects is the exercise of Christian charity recommended? What kind of judging is forbidden? What kind is urged? What regard is to be paid to the conscience of another? What elements of the kingdom of God are mentioned? What law of abstinence is here taught? What bearing has this lesson upon temperance?

PRACTICAL SURVEY.

Topic.—Applied Christianity. 1. Revealing personal goodness. II. Imitating Christ's example. I. Revealing personal goodness. Christianity projects a personal kingdom, whose subjects are governed in their entire life by the power it introduces and applies to the inner nature. Its service involves a personal relation between master and servant. It includes all activities and relationships within its sphere. It is the prerogative of the spiritual nature, and that it is capable of apprehending and voluntarily accepting and obeying the perfect will of God. Paul taught that the spirit in which certain actions are performed or self-denial practised, rather than the things themselves, constitutes real Christian living. Christianity puts all things into their proper relations, giving prominence to those things which are of superior importance. It bases every duty upon a divine foundation. It is satisfied with no standard but that of love. It does not attain its ideal when certain degrees have been obeyed, but only when certain experiences have been evoked. A merely legal system which is complete with formally correct conduct, but a vital religion demands a godly character. Among the Roman Christians there was great strife about small matters. Paul was compelled to meet it. Differences of opinion respecting festivals to be observed and of abstinence from foods were certain to arise in communities composed of Jews of every sect and Gentiles of every race. There were wide differences in temperaments and attainments among converts. Antagonistic parties were formed, the legal and the liberal, or as Paul distinguished them, the strong and the weak. Each refused liberty to the other. A recognition of the Lord's authority, a desire to execute the Lord's will, and a confession of his goodness characterized both parties. While there was good in each, there was a manifestation of evil on both sides. A spirit of intolerance was evident in the judgment of both. Paul labored to show that in connection with their differences there were glorious possibilities of maintaining a Christian spirit and growing up into Christlike lives. His teaching was clear and decisive. The members of Christ's kingdom were urged to keep its laws with a view to their own moral perfection and the ultimate moral perfection of the world. Paul appealed to honor, conscience and brotherly feelings in a way equivalent to a command. He set forth a general principle, making it the duty of every Christian scrupulously to avoid all things which had a tendency to lead others to sin and to please others for their good and their edification, thus promoting their spiritual and eternal good. By bearing with their infirmities, acknowledging their excellencies and seeking their good, such duties were fulfilled. Paul maintained that no man had sufficient knowledge of the mind of the Master to determine the standard of action, and not sufficient knowledge of the mind of others to determine the motive of action. II. Imitating Christ's example. Paul wanted none to suffer bondage, nor yet did he permit their liberty in Christ to be harmful to their brethren and so become a reproach before the world. He made his position clear by distinguishing between what was fundamental in religion and what was temporary. He endeavored to engage them in the higher affairs of the kingdom in order that petty details might sink into their rightful insignificance.

He laid down three principles sufficient to meet any differences between them as Christian brothers: the law of Christian charity, of self-denial and of Christian helpfulness. He urged that the strong should prove their strength by gentleness, and their liberty by self-sacrifice. He made the example of Christ an example to them, teaching that the Christian life should not be merely an abstinence from evil, but a positive doing of what was good; and, further, that making others happy was one of the best manifestations of true piety and closest imitation of Christ's example of loving service. Paul would have all men remember that they are members of one great family and should act as such, governing their judgment of one another with the thought of a higher judgment before which all must pass. T. R. A.

Best Liniment of All Destroys Every Pain But Never Burns

"How thankful we are to get hold of such a wonderful household remedy as Nerviline," writes Mrs. E. P. Lamontagne from her home near Wetaskiwin, Alberta. "In this far-away section, far away from a doctor or druggist, every family needs a good supply of liniment. Nerviline is the best of all. It destroys every pain, but never burns. We use Nerviline in a score of ways. If it's rheumatism, aching back, pain in the side, sciatica or stiff neck,—you can laugh at them if you have lots of Nerviline handy. For earache, toothache or cramps I don't think anything could act more quickly. For a general all-round pain remedy I can think of nothing more valuable and speedy to cure than Nerviline." The above letter is convincing—it tells how reliable and trusty this old-time remedy is. Nerviline for forty years has been a household word in Canada. Scarcely a home in Canada you can find without Nerviline. Every community has its living examples of the wonderful curative properties of Nerviline which will cure pains and aches anywhere in the joints or muscles. It's penetrating, soothing, warming and safe for young and old to use. Get the large 50c family size bottle; it's the most economical. Small trial size 25c at any dealer's anywhere.



SOME VETERINARY POINTERS.

There are many important matters to be attended to by the shepherd in the fall, and if he makes mistakes in such work he will have to pay the penalty in what he is apt to call "bad luck," but which is only bad management. "Spoiled bags" are common, and a great source of trouble and loss, and we find that most of them trace to the weaning time. Many would-be shepherds seem to think that a lamb should wean itself, that the ewe needs no special care at the time, and that udder troubles will subside after a while, so that there will be no further trouble at a subsequent lambing time. This is all wrong. It is best to wean the lambs when they have nursed from four and a half to five months. The ewes need a rest after nursing that long, and the lambs will do better if weaned and well fed to get them started toward final fattening or full development for breeding. Wean the lambs once for all and be done with it. It is a bad mistake to let weaned lambs, or pigs, go back to their dams in a day or two to strip the accumulated milk. Such milk often is deadly poison. It is so in the case of the sow, and to a certain extent also as regards the ewe. The lambs may get a backset if allowed to drink such milk. Little pigs often are killed outright. But the ewe on bare pasture and without all milk stimulating feed. In twenty-four hours or so collect the ewes and strip out enough milk from each udder to make it soft. In two days repeat the process, again in three and again in five days. That should suffice. In some cases, however, one has to make frequent examinations, and see to it that garget is not caused by leaving milk to clot and decompose. That is the common cause of garget, and in the worst form the disease is contagious. Isolate a ewe that has a bad attack of garget. If she recovers—for garget may follow and often is fatal—let her go to the butcher when fat. Cull out all ewes that have had anything wrong with their udders, or that have been unable to raise one lamb, or that have had no milk, or proved cross mothers; it does not pay to retain such ewes for breeding. At this culling-out time also reject all ewes that have broken mouths. The fattest ewe at weaning time may be the poorest one to keep. The thin ewes usually have been good milkers and are run down. Coating the udder with blackstrap molasses at weaning time helps to prevent garget. The molasses melts and runs down over the teats, sealing them against invasion of germs. If garget starts, give the ewe four ounces of Epsom salts in warm water,

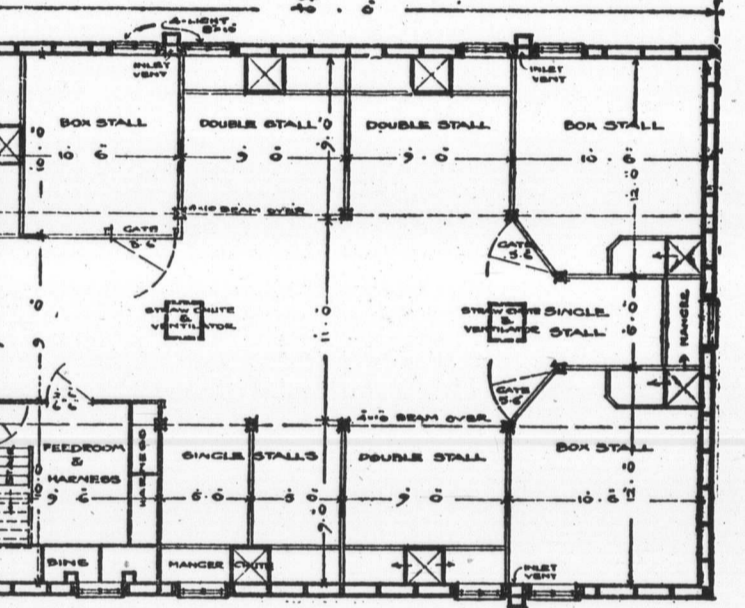
WHEN YOU ARE PLANNING A NEW BARN

Fresh Air and Abundance of Light Essentials—Beware of Dampness—Plan of Horse Stable to Accomodate Fifteen Head.

On many farms the stabling accommodation of the live stock in the winter does not receive the consideration it deserves. No one would think of keeping dairy cattle out of doors all winter, but many farmers—especially in the West, keep their horses out all winter long and allow them to rustle pretty well for themselves. Although horses can stand a great deal of cold, and if they have the shelter of a few trees and receive sufficient food they will come through the winter fairly well, it is better to keep them in during the night, in the day it does no harm—good in fact—to let them stretch their legs in a field or a large paddock. The stable where the animals are kept at night must be well ventilated and well lighted. Sometimes we find horses that have been allowed out all day stabled at night in a small barn without windows or any kind of ventilation, and with a tightly fitting door. The natural result is that the moisture from the breath and bodies of the animals condenses, and the walls and ceiling of the stable become coated with frost. The horses get heated up when confined in such close quarters, and the air becomes vitiated, through being breathed over and over again, and disease and sickness follow in the natural course of events. The building in which horses are kept need not be warm—in fact, if it is too warm there is danger of them getting cold when turned out during the day time—but it must be dry and free from draughts. Horses cannot be expected to work well in the summer if they are kept confined in a dark, damp, evil-smelling stable. Fresh air ranks with sunlight as one of the prime necessities in any building for housing live stock. Foul air is certain to cause disease. A stable lacking in proper ventilation is neither sanitary nor comfortable. Even dairy cattle can stand cold, but no class of stock will thrive in damp, badly ventilated quarters.

SYSTEM OF VENTILATION. The first thing to decide upon then, when one is planning a stable is the system of ventilation. In a good system of ventilation no animal should be in a corner where the fresh air does not circulate, or from which the foul air is not carried off. The currents of air should be all in one direction—that is away from the cold walls and towards the outlets. There are two systems of ventilation—the King and the Rutherford systems. In the King system the fresh air comes in at the ceiling and the foul air goes out at the floor. In the Rutherford system the fresh air comes in at the door and the foul air goes out at the ceiling. Although the King system provides a somewhat warmer stable, the air is not so pure as in the Rutherford system, so that, everything considered the latter is to be preferred. In this

much danger of snow or rain beating in the open sides. The stable whose plan is given in the illustration is intended primarily for housing horses, but it can be adapted for keeping both horses and cattle by changing a few of the interior fittings. It is forty feet long by thirty feet wide. There are three single stalls and three double stalls and three loose boxes, so that it will accommodate fifteen horses if two horses are kept in each of the loose boxes. The double stalls are nine feet wide, wide enough to allow a division to be put in if single stalls are preferred. The three single stalls are five feet wide, and two of the box stalls are ten feet six inches by twelve feet, the third being ten feet by ten feet. All stalls and boxes are equipped with mangers connected by a chute to the loft above, thus saving much labor in feeding hay. Down the centre is a driveway so that a wagon can be driven right into the stable if required. The feed room and harness room are conveniently placed in one corner and are connected with the loft above by chutes, so that there is no trouble in carrying the feed downstairs. The small outside door in the feed room is intended to be used as an entrance to avoid unnecessary opening of the large roller door. The ventilation of the stable is well provided for. The fresh air inlets are placed at the corners of the box stalls and the outlets are made by combination foul air outlets and straw chutes, which are located in the centre of the stable. It is very necessary that the doors of the foul



urns as possible, and be carried above the ridge in the form of a cupola open rather than covered with slats, and if its roof is carried well over the walls there is not

air outlets which open into the loft be kept firmly closed when they are not being used as straw chutes, or the ventilation system will not work to best advantage. —Canadian Countryman.

and follow with half a teaspoonful each of powdered saltpeter and pokeroot twice daily, in water, and increase the dose if found necessary. Bathe the udder with hot water three times a day, and after wiping dry each time, rub in gently a mixture of one part each of turpentine, and fluid extracts of poke root and belladonna leaves, and eight parts of warm lard or sweet oil.

If the udder turns purple, start at once rubbing in a mercurial ointment once daily, and if necessary, use it twice daily. It usually will prevent gangrene and death which threatens when the udder becomes discolored. If a ewe persists in giving a flow of milk at weaning time, rub in a mixture of equal parts of camphorated oil and fluid extract of belladonna leaves twice daily, as that will tend to check milk secretion. Another error in shepherding at this time of the year is to allow the ewes, after weaning, to go into the winter season in a thin, weak condition. "Flush" them after weaning by allowing rich pasture, cabbage roots, or other green feed, and a mixture of whole oats and wheat bran. Do not feed heavily at first. Gradually build up the ewes before and through the mating season, and see to it that the ram is similarly fed. More and stronger lambs result from flushing, and the ewes also winter better. It is also important to put the weaned lambs on to new, clean grass.—A. S. Alexander, M. D. C., in Prairie Farm and Home.

NOTES. That green forage crops lower the cost of pork production materially is demonstrated by experiments at the Ohio Experimental Station. Alfalfa, clover, rape and blugrass are adapted to hog pasturing. In one experiment lasting 11 weeks in midsummer clover pasture replaced 71 pounds of corn in every 100 pounds gain made by the hogs. Rape replaced 64 pounds. All these hogs received corn in addition to pasture. They made cheaper gains than those fed only grain in dry lot. Rape makes an abundant, palatable growth and has a long grazing season. An acre will usually supply green feed for three months for 30 hogs weighing about 100 pounds. Since blugrass is susceptible to drought, it has its greatest value for early spring use.

Wisdom in farming to-day means that the man who tills the soil for a living must plan his career the same as any other business man would do. He must decide what crops can be most profitably produced on the land he occupies and then study how to grow these crops cheaply, and to market them so that he has received

not only pay for his time and labor, but interest on the capital invested. It is hardly necessary to say that to this permanency of location is very important. In the large majority of cases every move means an economic loss.

Live stock will need shade, water and protection against flies. The animals will not graze during the warm part of the day unless they are very hungry.

The little potato disease causes little potatoes the size of a pea or a little larger to form on the potato stems, and no potatoes form on the roots. The reason is that this disease closes up the pores in the stem so the starch made in the leaves cannot go back to the roots to form potatoes. Potatoes affected with this disease have small spots on the surface, made up of germ masses, that look like a little soil stuck on the surface. The difference comes out when one tries to remove the spots. They do not come off, while soil will. This disease is also called russet scab and Rhizoctonia. It is best not to save affected potatoes for seed.

A good, reliable, intelligent farm hand is worth keeping, even if you have to pay several dollars a month above ordinary wages for his services.

The poorest potatoes in the basket set the price for the entire bushel.

Sweet clover is a poor land crop; alfalfa requires a deep, rich soil to do its best.

IF YOUR THROAT IS HUSKY CATARRH MAY BE STARTING

A weak or irritated throat is the first step towards Catarrh. Everything depends on your remedy. A cough mixture slips quickly over the stomach spots, drops into the stomach and does little but harm digestion. It's altogether different with Catarrhoxone—it cures because it gets right at the trouble. You inhale Catarrhoxone, breathe in the vapor of healing balsams that strengthen and restore the weak throat tissues. You'll never have colds or coughs. Throat trouble and Catarrh will disappear with the use of Catarrhoxone. Get the large dollar outfit which includes the inhaler, it lasts two months and is guaranteed to cure. Smaller sizes 25c and 50c, sold everywhere.

Kigg-Miss Antique has a horror of showing her age. Wags it that way she tries to cover it up with a coat of paint!

BABY'S OWN TABLETS USED TEN YEARS

Mrs. C. E. Stillwell, Wintroppe, Sask., writes: "I have used Baby's Own Tablets for the past ten years and have found them so good for my little ones that I always keep a box in the house." Mrs. Stillwell is one of thousands of mothers who always keep the Tablets on hand. Once a mother has used them for her little ones she would use nothing else. They are absolutely free from opiates and injurious drugs and cannot possibly do harm to the youngest child. They are sold by medicine dealers or by mail at 25 cents a box from The Dr. Williams Medicine Co., Brockville, Ont.

MARKET REPORTS

Table with market reports for Toronto, including sections for FARMERS' MARKET, TORONTO MARKETS, MEATS-WHOLESALE, and various commodity prices.