

SUNDAY SCHOOL LESSON

Lesson VIII., August 19, 1917.

Finding the Book of the Law.—2 Chron. 34, 14-33.

Commentary.—I. God's word found (vs. 14-17). 14. Brought out the money.—The directions of Josiah with respect to repairing the house of the Lord were being carefully obeyed. The money contributed had been stored in some room in the temple and was brought out to be used in prosecuting the work. Found the book of the law (R.V.).—This must have been the temple copy, which should have been deposited by the ark of the covenant (Deut. 31, 26). It is difficult to account for the loss of the book of the law. It is conjectured that during the time when Ahaz was profaning the temple some faithful priest hid the sacred roll lest it should be destroyed by the impious king. Even if it had remained in the ark of the covenant, where it properly belonged, it is by no means improbable that the ark itself may have been hidden away among rubbish in one of the chambers of the temple during the long years of the nation's neglect of the worship of Jehovah. Given by Moses.—"By the hand of Moses."—R. V., margin. There is a difference of opinion as to how much was contained in the roll. It is thought that it was Deut. 5-26, since these chapters evidently contain the passages read to the king. Others believe that the main part of the Pentateuch was included. It seems reasonable to conclude that the five books of Moses constituted the book of the law that was found. 15. Hilkiah.—The high priest, Shaphan the scribe.—The officer next to the king. 16. Carried the book to the king.—Shaphan, bearing the book with him, comes and gives a calm account of the business on which he had been sent at first, namely, the inquiry and arrangement about the money which had been gathered. When that part of the business is despatched he tells the king concerning the book that has been discovered.—Cam. Bib. 17. Gathered together the money.—"Emptied out the money."—R. V. The money had been collected, and carefully guarded until it was needed. Overseers.—workmen.—Those to whom had been committed the work of repairing the temple. There was manifested a true interest in the work of the Lord, and the efforts of his people were abundantly rewarded. II. Effect on the King (vs. 18-21). 18. Book, or portions of it (2 Kings 22; 8), and understood its character, but he did not tell the king that it was the book of the law; he spoke of it as a book and allowed the king to form his own opinion as to its importance. Read before the king.—The King, Josiah gave Shaphan directions to read it to him, for he was eager to know the contents of the book. The scarcity of books gave great value to those that existed. The only way of producing copies was by the slow process of copying by hand. 19. He rent his clothes.—The rending of his clothing was an Oriental expression of grief. Josiah rent his clothes because of the grief over the sins of the nation and because of the calamities which the words read declared should follow such sins. There must have been copies of the book of the law in existence but the king had never before heard these momentous words. The king was honest and fully in earnest to serve the Lord personally and to bring his people to obey and worship him. When the law was read to him, new light came, and he accepted it as from the Lord. He did not shrink from any responsibility that it would bring upon him. 20, 21. A delegation of men of standing and authority was at once commissioned to learn more definitely the import of the words read from the book of the law. They understood that they were to seek from a prophet of the Lord an interpretation of these words. Josiah appears to have extended his interest to God's people, not to Judah only, but to all the remnant of the twelve tribes of Israel. He realized that the condition of Judah and Israel was unfavorable and even distressing because of the past sins of the nations. In his words, "our fathers," he probably refers to Manasseh and Amon. In the light of the book of the law he believed that greater calamities were just ahead. It was important that the full facts should be known that steps might be undertaken to turn aside the calamities that were all ready to fall upon Judah. III. Huldah's prophecy (vs. 22-28). The king's messengers went at once to the prophetess Huldah. We know nothing of her aside from what is recorded here and in the account given in 2 Kings 22; 14-20. It is clear that she was a true prophet of the Lord. "This short narrative has immortalized her name. Probably the two prophets, Jeremiah and Zephaniah, were absent from the city. But God is not straitened in his instruments. He can use a woman to speak for him as well as a man, a humble person as well as an exalted one. Huldah had the full prophetic gift, and spoke as boldly, confidently and promptly as would Isaiah or Jeremiah."—Whedon. The word given to the king by Huldah was not reassuring for the nation. Calamity was not far yet Josiah, because of his having fully turned to the Lord, would not see the desolation of the nation, but would die in peace. IV. The word publicly read (vs. 29-33). 29. Gathered.—all the elders.—Josiah's work of personally serving the Lord, of removing idolatry and of repairing the temple prepared the way for finding the book of the law, but he could not stop there. He must publish to the nation the great truths which he had heard. 30. Went up into the house of the Lord.—Thus honoring the long neglected temple. All the people.—The words of the law were read to a great assembly of the Israelitish people. None were excluded because they were poor or lowly or rich or great. The princes, the priests and the prophets were there. The word which Josiah read to them was like a new revelation from God. Its discovery was most opportune, and, we may say, providential. It made a profound impression upon the people, as it had upon the king, who was devotedly and zealously working for a full reformation of the nation. 31. The king...

made a covenant.—The integrity and devotion of Josiah are seen in his readiness to make a "covenant before the Lord" to obey his word "with all his heart." This act was in perfect harmony with his previous record. As he had seen the path of duty he had courageously and energetically followed it. 32. caused all to stand before the Lord.—The words are, "And all the people stood to the covenant." The people of the assembly were moved by the words of the king. They could not fail to be impressed with his sincerity and earnestness, and as they saw him deeply moved by the words of the law and determined to observe them, they were ready to pledge obedience and devotion to God. 33. Took away all the abominations.—He completed the work of purging the land of idolatry, begun six years previously.

Questions.—Who was king of Judah at this time? What was found while the temple was being repaired? Who was Shaphan? What did he do with the book? What effect did the reading of the book have upon the king? Why did he rend his clothes? Who composed the delegations that the king sent to the prophetess? What did he command them to do? What was Huldah? What did she say would come upon Jerusalem? What message did she send the king? What assembly did the king call and for what purpose? Into what covenant did Josiah and the people enter? What great work did the king complete?

PRACTICAL SURVEY.

Topic.—The law of God.

I. The measure of man's conduct.

1. The measure of man's conduct. In the lesson before us we have a striking instance of the preservation of God's word. His providence is seen in the care he exercised over it. At the most favorable juncture for the execution of his purpose it was found and recognized. Having ascertained the contents of the book for himself, Shaphan lost no time in bringing it under the notice of the king. He used care in doing so, not knowing how the king would receive the ancient message, which contained strong denunciations and terrible threatenings. The effect produced was profound. Josiah's honest efforts toward reformation were rewarded by a clearer knowledge of God's will. The book of the law was found just in time to give a new impetus to the reform movement. The young king was quick to see its importance. It enlarged his conception of duty. It revealed the intensity of the nation's sins. Josiah learned for the first time what direful woes were predicted on those who should commit such sins. He saw the enormity of the nation's evil as he had never before realized it. He included himself in the general condemnation. He sought to know what means should be adopted to remove the curse which the sins of generations had brought upon the nation. He recognized the necessity as well as the propriety of consulting God through his appointed means of communication. Though the temple and the land had been purged, Josiah was uncertain whether the curse pronounced against idolatry might not still overtake them. He did not dispute the justice of God's threatenings, but acknowledged that he was righteous and the people wicked. Huldah, the prophetess, had little to give in the way of comfort, but rather confirmed the threatenings. The book contained instructions and admonitions which, if duly heeded, would assure abiding peace and honor to the inhabitants of Judah. Concerning the city and temple there was a sentence of doom, concerning the king a message of peace.

II. The guide to righteousness.

Josiah felt that a great act of national repentance and national profession of faith was called for. The assembling at the house of God and the solemn reading of God's word made a deep impression upon the people. The king, the court, the elders, the rulers and the people felt its power. The utmost possible honor was shown to it by having it read by the king to the people. That solemn assembly of all the people in the Lord's house was a national movement. They were entering upon their final covenant. Public life was affected. The power of God was felt. Men put away their idols and came back to the faith of their fathers. The ultimate standard of duty for king and people was to be the words of the book. They were publicly recited, proclaimed and declared to be the basis of the national life, the law of the community. The obedience required by Josiah and promised by the people was earnest and sincere. The king was the federal head of the nation and in pledging himself to keep the covenant he performed a representative act. He pledged the nation as a whole to the acceptance and performance of the covenant. He pledged the representatives of the nation to continue in the service of Jehovah. He took away the standing temptation from the path of the people. While making obedience easier, the sense of obligation was stronger. With the re-appearance of the book of the law the religious spirit of the nation recovered itself. The people pledged themselves with a sincerity that was for the time unfeigned, thus renewing their relation with God and again becoming his people. Josiah undertook his work with new inspiration, for he felt the Lord was with him. He was supernaturally strengthened in his great task of reformation. The men who went to the temple treasury returned with greater treasure than gold. Hilkiah had not been setting things right, he would not have found the book in its dark hiding-place. That law formed the basis of all true reform. It led to repentance and reformation. The history of that age illustrates the difference between having God's word and living without it.—T. R. A.

Old Bread Like New.

Don't throw it away. Stale bread may be revived. Simply dip the loaf in cold water. Then put it in the oven till it is crisp. Many like it very much better than fresh bread. Besides, stale bread is much more economical than fresh. Four loaves of stale bread are equivalent in nutrition to five of new bread.

WHEY A DAIRY BY-PRODUCT RICH IN SUGAR AND MINERAL MATTER

Dairy By-Products as Feed for Live Stock—The Second of Three Articles—By H. H. Dean

The by-product in the manufacture of cheese is called whey. It contains some of all the constituents of whole milk and differs chiefly from the other two dairy by-products, skim-milk and buttermilk, in that it contains only a small proportion of protein or nitrogenous material and that chiefly in the form of albumen. The other protein compound of milk, casein, is largely removed by the action of rennet or pepsin, but the albumen is not acted upon by the coagulating agent in cheese manufacture, but remains nearly altogether in the liquid residue, commonly known as whey.

In addition to the albumen, whey contains most of the milk sugar found in new milk, either in the form of sugar, or as lactic acid; most of the ash material or mineral matter, some milk fat and some casein. The largest constituent of whey, of course, is water, but it is probable that the water of milk and whey has a higher feeding value than has the water taken from wells, or other sources of supply. The chemist is inclined to supply milk water consists simply of H. O., but this is probably a case where nature eludes the chemist, because we know that the addition of ordinary water to milk solids fails to give that flavor and other desirable characteristics found in milk as it comes from the cow.

RETURNING MILK IN WHEY CANS Formerly whey was whey and nothing more, but now we have several classes or kinds of whey—ordinary, pasteurized, separated, casein whey, etc. a word on each of these.

Ordinary whey is the by-product commonly found at cheese factories throughout Canada. At a certain stage of the process of cheese manufacture known in the cheesemakers' language as "dipping," the solids of milk are separated from the liquid part, the former being retained for making the cheese, and the latter run into what is called a "whey tank" there to be fed to hogs at the factory, or to be returned to farmers who have supplied the milk for cheese manufacture, on the basis of about ninety pounds of whey for each one-hundred pounds of milk furnished.

This distribution of the whey is seldom satisfactorily accomplished, except where a whey-weighing machine is installed. The common plan is to allow each patron to fill his can or cans after delivering the milk to the factory, in which case those who come last are short in supply and the cheesemaker helps out by running floor-washings, etc., into the whey tank. In case the drivers return the whey to patrons on the return trip, they are not so apt to be over-generous with the supply of whey, as it means considerable extra labor in pumping, except where the tank is elevated, which allows the cans to be filled by gravity.

The practice of returning whey in the cans which are used for milk delivery, is not one to be recommended, yet it is about the only feasible plan yet evolved. The late Thos. Ballantyne used to say that he would close his factories rather than allow whey to be returned in patrons' milk cans. If, he were alive to-day, he would probably modify his views on that point, as very few cheeseries can hold their patronage unless they allow the whey to be returned to the

farms. In seasons of low prices for cheese, farmers claim that the only profit in the business of supplying milk to cheese factories comes from the feeding of whey to hogs.

PIGS DO WELL ON WHEY.

If the whey tank be kept clean by daily or weekly scrubbing, and where the whey is properly pasteurized at the factory, there is not the same objection as formerly to the return of whey in milk cans. In the old-fashioned, underground-whey-tank that was practically impossible to clean, the germs held undisputed possession and the smell of it was an offence to the whole neighborhood, as well as a menace to the cheese industry of the locality. An elevated tank for whey is best, as it may be more easily cleaned and kept clean.

The best material out of which to make a whey tank is steel or iron, made on the plan of the shell for a steam boiler. Such a tank has been in use at the Dairy Department, O. A. C. for more than ten years, with very satisfactory results. Formerly wooden tanks were used, which are difficult to keep in repair; they are likewise short-lived and unsanitary, unless carefully looked after. Cement has been recommended for whey tanks, but the acid of whey is likely to corrode a cement tank, making it difficult to keep clean. With a suitable whey tank properly located, and well looked after, there is no reason why whey may not be returned to dairy farms in good condition for feeding live stock.

However, this means, in addition, pasteurization of the whey. By pasteurization is meant the heating of whey to a temperature of between 145 and 160 degrees F. for a sufficient length of time (one to two hours) to destroy most of the bacterial life present, more especially the disease germs and those organisms which may cause bad flavors in milk, curd or cheese, or produce a gaseous condition or off-flavor in curd or cheese. Some districts are especially troubled with bacteria of this nature and the remedy is to pasteurize the whey before returning it to the farm, where conditions are not often favorable for proper cleansing of the milk-can after the whey has been emptied. When the new milk is poured into this improperly-washed can, the conditions are very favorable for the growth of low forms of life which give endless trouble to the cheesemaker. Also there is danger of spreading disease from one farm to another through the whey if it is not properly pasteurized so as to kill the germs which cause tuberculosis, anthrax and other contagious diseases among live stock.

The cost of heating whey at a cheese factory is estimated at fifty cents to one dollar per ton of cheese which is a comparatively small sum for insurance against the spread of contagion, and bad-flavored cheese. The feeding value of the whey is not injured, but rather improved, by pasteurization.

At a number of cheese factories in Canada and the United States it is becoming a common practice to run the whey through an ordinary or special whey cream separator, soon after the curds are dipped, then churn the cream so obtained making what is known as whey butter. The revenue from this butter is often considerable, and helps to reduce the cost of manufacturing cheese. On the average, about three pounds of butter may be

made from 1,000 pounds whey. A factory having an average of 10,000 lbs. whey daily for a season of eight months could make between three and a half and four tons of whey butter, which means a revenue of between \$2,000 and \$3,000 from this product.

SHOULD BE PASTEURIZED.

It has been claimed that the separated whey is just as good for feeding pigs as is the ordinary whey, or the whey with the fat retained. Experiments at the O. A. C. indicate that "skimmed-whey" has about twenty-five per cent. less feeding value for hogs than has similar whey from which the fat was not removed for buttermaking. One year the relative values were 100 for separated and 125 for ordinary whey; the next year the relative values were 100 and 133 respectively.

At one time there were quite a number of plants in Canada manufacturing casein, but latterly these have been considerably reduced, as it was found to be not a profitable business at the price formerly paid for raw casein. We had no casein refining factories in Canada, and most of the profits of the business apparently went to American refiners.

Usually skim milk is used for casein making, and the whey by-product has feeding value, if it be not injured by chemicals. In one process, the casein is precipitated by means of sulphuric or hydrochloric acid, and it is claimed by some farmers that where this method is followed, the whey will kill pigs. It is difficult to believe that there would be sufficient of the acid in the dilute whey to cause injury to animals consuming it, though it is possible such might occur through carelessness.

Where rennet is used to precipitate the casein, there would be no danger of injurious effects on the animals to which the whey may be fed. Such whey would have nearly the same feeding value as ordinary factory whey, except there is less fat in the skim milk-casein-whey.

Some farmers claim to be able to rear good calves on pasteurized whey together with supplements. This may be true with thrifty calves after they get a good start on milk, but we should much prefer skim milk for calves and young pigs.

After pigs get a start and weigh from 50 pounds up, they do exceedingly well on whey, middlings, barley and corn meal, feeding flour, etc. The best results at the O. A. C. were got by using from two to two and a half pounds of whey for each pound of meal feed. It was found that 1000 pounds of whey were equal to from six to as much as fifteen pounds of meal. The average of five experiments with hogs, gave a feeding value of nearly twelve pounds of meal for one hundred pounds of sour whey. These tests indicate a feeding value of fifteen to twenty-five cents per 100 pounds of whey, at the present price of meal of all kinds. This, however, is doubtless much too high, though it is undoubtedly cheap food for hogs at five to ten cents per 100 pounds, under present conditions.

The practical hog feeder will utilize all the whey possible. There should be no waste of whey at cheese factories during 1917. Let it all be used in the form of pork, thus adding to the human food supply of the world and incidentally to the revenues of our dairy farms.

—The Canadian Countryman.

MARKET REPORTS

TORONTO MARKETS.

FARMERS' MARKET.

Table listing various farm products and their prices, including Butter, Eggs, Cheese, Poultry, etc.

MEATS—WHOLESALE.

Table listing wholesale meat prices for Beef, Pork, Mutton, etc.

SUGAR PRICES—WHOLESALE.

Table listing wholesale sugar prices for various grades.

TORONTO CATTLE MARKETS.

Table listing Toronto cattle market prices for various types of cattle.

OTHER MARKETS.

WINNIPEG GRAIN EXCHANGE.

Table listing Winnipeg grain exchange prices for wheat and other grains.

MINNEAPOLIS GRAIN MARKETS.

Table listing Minneapolis grain market prices for wheat and other grains.

DULUTH GRAIN MARKETS.

Table listing Duluth grain market prices for wheat and other grains.

CHICAGO LIVE STOCK.

Table listing Chicago live stock market prices for cattle, hogs, and sheep.

BUFFALO LIVE STOCK.

Table listing Buffalo live stock market prices for cattle and hogs.

MONTREAL MARKETS.

Table listing Montreal market prices for various commodities.

A Bird Joker.

A most surprising Australian bird is the kookooburra or laughing jackass. All at once in the quiet bush come loud peals of uproarious, mocking laughter. One is not inclined to join in the merriment—it all seems as foolish and weird as if an idiot boy were disturbing a congregation in church. When the source of the laughter is located it turns out to be a silly looking bird, with clumsy, square body and open mouth, sitting unconcernedly on a stump.—National Geographic Magazine.

SUNDAY AT HOME

OUT THERE.

Somewhere, Out There, he is just a boy, that's all— (Laughter sparkled in his eyes—he was always singing!) Just a boy who answered when he heard his country call: (Somewhere Out There he is—how my thoughts go winging!) Ready to do or dare, (Like sunlight was his hair!) Just a boy, a smiling boy, Somewhere, Out There.

BE OF GOOD COURAGE.

Be strong, and of good courage, fear not, nor be afraid of them; for the Lord thy God, he is that doth go with thee; he will not fail thee, nor forsake thee. The Lord, he is that doth go before thee; he will be with thee, he will not fail thee, neither forsake thee; fear not, neither be dismayed.—Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed; for the Lord thy God is with thee whithersoever thou goest.—In all thy ways acknowledge him and he shall direct thy paths. He hath said, I will never leave thee, nor forsake thee. So that we may boldly say, the Lord is my helper, and I will not fear what man shall do unto me.—Our sufficiency is of God. Lead us not into temptation.—O Lord, I know the way of men is not in himself; it is not in man that walketh to direct his steps. My times are in thy hand.

THE COFFIN.

(By the late H. T. Miller.) The word coffin occurs only once in the Bible. The idea of rest; coldness, darkness and fixeness, cluster round the coffin. It is carried into the house, then out, then lowered into

the grave. Rest for the weary. But here is a coffin that does not rest; it travels; travels far; travels long; it travels for years in the wilderness. Joseph gave commandment concerning his bones. Egypt was only a lodging place, a place of discipline, of preparation, of departure. The march of the Israelites was a grand funeral procession. The body that rode in the second chariot of Egypt, was now carried by devout hands through all the journeys. They were charged to take it to the Land of Promise. Men are fond of building monuments; men must needs perpetuate

their name. The pyramids were built for this purpose; statues, tablets, in the church buildings or out, illustrated the value and care of bones. The boy cuts his initials on the rail of the bridge, or bark of a tree. This gives satisfaction to his undying thirst of a human soul. Oh! this care of the bones. "no man ever hated his own flesh," he feeds, guards, adorns and protects from the weather, this wonderful body and yet a pin prick can send it away; it is a vapor, a breath, a dream. Nay! it is more, it is a temple for worship; it is an observatory for outlook; it is an organ of observation; with some it is a sty of uncleanness. This coffin is associated with promise. Egypt was for life, but not forever. Trials, tortures, tears, all said; the promise waits, but it is coming, and it came to the very day. This coffin speaks of religion. The body is related to the earth, the spirit is related to God. The law was most dear to the Jew; it was a mark of separation, selection, distinction. This coffin gives a definition of time. What is time? It is space to repent, to get ready, to cast off the works of darkness and put on the armor of light. This coffin is associated with patience. Four hundred years was a long pull. The Mon was eight hundred years in Spain; the Turk has said his prayers in St. Sophia for 450 years; it is an old Christian Church, but the plaster will be scraped off and the old Christian motto will blaze out again. "His name shall endure forever. His name shall continue as long as the sun, and men shall be blessed in Him. He must reign till all enemies are put under his feet." This coffin is related to the Crown of the saint. To each one belongs a crown. There is a natural body there is a spiritual body. We could not be found unclothed, but clothed upon. When we have done our work in this natural body, a spiritual body awaits us at the gate as we go into the city, when the air will be deafening with the acclaim. There will be a jubilee of perpetual hallelujah, but no egotism, as they cast their crowns before Him, lost in wonder, love and praise. "As the lily and rose spring out of the dark, damp earth, so we shall rise from darkness to sunrise, a sunrise that knows no setting. "Oh, if my mortal feet Have almost gained the brink, If it be I am nearer home Even to-day than I think; Father, perfecting trust Let my spirit feel in death, That her feet are firmly set On the rock of a living faith." H. T. MILLER.

NOTE THE SEVERE LINES, BUT IT'S SMART.

Severely plain in its effect is a tailored suit of peacock-blue duvetyn banded with skunk. Tailleurs built on the general lines of this model will be exceedingly smart for winter.



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