THE SUNDAY SCHOOL.

LESSON VIII, FOURTH QUARTER, INTERNATIONAL SERIES, NOV. 19.

Text of the Lesson, Eph. iv, 20-32—Memory Verses, 30-32—Golden Text, Eph. iv, 32—Commentary by the Rev. D. M. Stearns.

20. "But ye have not so learned Christ." He has just been speaking of the gentiles, who with darkened understandings, alienated from the life of God through ignorance and blindness, walk in the vanity of their mind, and then he adds this word to the saints. The Christian's walk or life is to be the most marked and manifest contrast to that of the worldling; we are to walk not as other gentiles, but worthy of our vocation in love as children of light, and circumspectly (chapter iv, 17, 1, and chapter v, 2, 8, 15).

21. "If so be that ye have heard Him and have been taught by Him as the truth is in Jesus." We hear Christ and are taught by Him when we hear His word either directly from the Bible or through His servants, even as he said, "He that heareth you heareth Me, and he that despiseth you despiseth Me, and he that despiseth Me despiseth Him that sent Me" (Luke x, 16). We must, however, see that all messages are according to the book, and now more than ever must watch for the Messenger (Isa. viii, 20).

22. "That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts." Or as in Col. iii, 9, "Put off the old man with his deeds." This old man, or carnal mind or flesh or body of death, as it is variously called, is not subject to the law of God and never can be. It is said to have been crucified with Christ, and we are to reckon it dead and have done with it (Rom. viii, 7; vi, 6, 11). It is the "I, myself," part of us whose acquaintance we are to cut forever and know no more.

23. "And be renewed in the spirit of your mind." The new birth, by which we become children of God, is the reception of something we never had before, even Christ Himself into our hearts (John i, 12, 13). Then we are to yield our whole being to Him that He may fill the temples, our bodies, with Himself and His Spirit, and so transform us by the renewing of our minds, conforming us to His own image (Rom. vi, 13; xii, 1, 2; viii, 29).

24. "And that ye put on the new man, which after God is credited in righteousness and true holiness." It is henceforth to be "not I, but Christ, who liveth in me," for we are his workmanship created in Christ Jesus unto good works, which God hath before prepared that we should walk in them, these works being wrought by "not I, but the grace of God with us" (Gal. ii, 20; Eph. ii, 10; I Cor. xv, 10). We were chosen in Him that we should be holy (chapter i, 4).

25. "Wherefore, putting away lying, speak every man truth with his neighbor, for we are members one of another." Our business here is the building up of the body of Christ, and this will never be accomplished by lying, but by speaking the truth in love (verses 12, 15). Some common ways of lying are to say we know Him and yet not keep His commandments, or to say we love God and yet not love our brethren (I John ii, 4; iv, 20). As to deceit and lying, read Ps. ci, 7.

26. "Be ye angry and sin not; let not the sun go down upon your wrath." It must be possible, then, to be angry without committing sin, and yet in verse 31 we are to put away all anger. It is a different word in the Greek in each case, but neither word seems to indicate a work of the Spirit. Sin not is plain enough and is confirmed by I John ii, 1; therefore let our daily prayer be "Vouchsafe, O Lord, to keep us this day without sin," and let us expect Him to do it.

27. "Neither give place to the devil." All doubts and fears and forebodings are very apt to be from him. Therefore, as one has said, never offer him a chair and consent to talk the matter over with him, but refer him instantly to your Advocate and hold no parley with him (I John ii, 1). Resist him with the sword of the Spirit and the shield of faith (Jas. iv, 7; I Pet. v, 8, 9; Eph. vi, 11, 16, 17).

28. "Let him that stole steal no more, but rather let him labor, working with his hands the thing which is good, that he may have to give to him that needeth." The eighth commandment (Ex. xx, 15) is emphatic upon the first clause. The second is supported by Acts xx, 35, where Paul says, "I have showed you all things, how that so laboring ye ought to support the weak." Observe why we ought to labor, not simply for our own support, but to have something for the needy.

29. "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers." The words of our mouths and meditation of our hearts are to be acceptable unto Him (Ps. xix, 14). Foolish talking and jesting are not becoming (chapter v, 4), and all idle words must be given account of (Math. xii, 36). Who is sufficient for this? He says, "My grace is sufficient for thee."

30. "And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." Unbelievers may resist the Spirit (Acts vii, 51), but believers may grieve or quench (I Thess. v, 19). He is a Holy Spirit and Spirit of truth; therefore anything impure or deceitful must grieve Him. If He fill us (chapter v, 18), He will make us as sensitive to evil as the eye is to the least particle of dust. He is our dear Friend and abiding Comforter to show us the things of Christ and guide us unto all truth (John xvi, 13, 14). He jealously desireth us to be all for Jesus (Jas. iv, 5, margin).

31. "Let all bitterness and wrath and clamor and evil speaking be put away from you with all malice." Perhaps we are most apt to sin manifestly in the line of evil speaking. See Jas. iv, 11, with Zech. vii, 10; viii, 17. But bitterness in the heart is the most insidious, and the Lord searcheth our hearts and understandeth all the imaginations of our thoughts (I Chron. xxviii, 9). We can only trust Him to give us clean and pure hearts and then to keep them so, for we cannot, but He is able.

> Wash, Lord, and purify my heart
> And make it clean in every part.
> And when 'tis clean, Lord, keep it, too,
> For that is more than I can do.

32. "And be ye kind one to another, tender hearted, forgiving one another, even as God for Christ's sake hath forgiven you." The love of God in Christ to us should constrain us to love others, for only thus can we prove our love to God (I John iii 16; John xv, 12). As God was manifest in Christ, so Christ should be manifest in us to the glory of God and the good of others. Since God has forgiven us our great debt we should surely forgive the little debts of others to us, for what comparison can there be between the greatest wrong of others to us and our sins against God? Believing that God hath forgiven us (I John ii, 12) and that we are sealed (chapter i, 13, 14) will enable us freely to forgive others.

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THE DAIRY

PURE WATER FOR CREAMERIES.

Is That Well Near Your Butter Factory Contaminated?

Who shall say that the season so far has not been a prosperous one for dairymen? They have not had to assign anyway, and it doesn't look as if they would be forced to the wall in that respect, not while their cows give milk, at least.

Out in Illinois I was pained to find the same old custom in vogue that is prevalent in the dairy region of New York—i. e., that of pasturing the cows in the aftermath of the meadows. Some day I hope to see dairymen come to their senses in this respect and have due regard for the sacredness of meadows, but I fear that they will not change their ways until they have been made to suffer more financially than now by letting the cows have the run of the farm.

The big fodder corn that they raise out west they feed in abundance to cattle at this season, and it has its usual effect in booming the milk yield. There is none of this pale, spindling corn either, resulting from its being sown thickly together, but it is dark green, rank and stocky of growth, every cane fully developed. That is the kind that yields milk when it passes through the digestive system of the cow.

As I stood in a model butter factory yesterday and saw the ripening cream in a vat in which floated pieces of ice, I thought that there was some difference between the quality of this cream and that taken from loppered milk in the home dairy. No wonder that there is a difference in the price of butter between the two.

I thought again that this cream in the vat at the butter factory was the mixture of the yield of several hundred cows, while in the home dairy the yield of not over a dozen or fifteen cows would be represented. The chances were that the original purity of the cream from 15 cows was greater than that from 300, as no doubt a great many diseased ones existed in such an aggregation. What a pity then that the nice mode of manufacture in vogue in the creamery did not obtain in every individual dairy!

Buttermilk is becoming a favorite drink with people living near creameries. When fresh, it is both refreshing and healthful. Dairymen find the skimmed milk as it comes from the separator an invaluable food for swine. Although many could get more for their milk at the shipping stations, they prefer to patronize a butter factory and get the skimmed milk back to put into pork development, being assured that the latter pays better.

I have often heard of sand in sugar, but never heard of it in butter until the other day. A new well had been put down at a creamery, and the water used therefrom to wash the butter was full of quicksand. The quicksand remained with the butter, and the loss to the patrons was $40, for which they were in no wise to blame this time.

By the way, I had rather have butter washed with pure water charged with clean quicksand than to have it washed with water into which had drained deleterious substances. This subject of pure water for creameries is of deep importance, for the butter itself is washed with it in an unsterilized state.

At half of the creameries the wants of the plant are supplied from wells contiguous to the buildings, from which there arises a suspicion that filthy drainage contaminates them. Where there is the least suspicion of impurity the water should first be sterilized and then reduced to the proper temperature by ice for washing butter.—George E. Newell in American Cultivator.

Dairy and Creamery.

A Vermont lady says that in her butter making days there was no trouble with wooden dairy implements—butter molds, bowls, etc.—cracking when dried in the sun. But she thinks possibly they are made nowadays of wood less well seasoned than they were in her time. There may be something in that.

Speaking of Shorthorns, the milk and butter record of the registered Shorthorn cow Sue Cady should not be forgotten. In a private test of 30 days, from June 4 to July 4, 1885, Sue produced 1,332 pounds of milk, from which 56¼ pounds of butter were made. So says J. W. Ganes, manager of Meadow Springs farm, in Wisconsin.

Mr. Zook, a Pennsylvania butter maker, tested his cows separately as to the time required to churn the milk of each into butter. He found that in case of certain cows the butter was from 20 to 25 minutes longer in coming than in case of the other cows. After that he sold the cows whose milk was longest in churning and made his herd of animals that averaged about the same length of time. He noticed that this increased the quantity and improved the quality of the butter. He believes that mixing all kinds and churning them together is one reason why it takes so much milk to make a pound of butter at creameries. By the way, does it take more milk to make a pound of butter at the creameries than in private dairies? Mr. Zook says that with his present herd 6½ quarts of milk make a pound of butter. The milk of some of these cows on being analyzed shows 6½ per cent butter fat.

If you want the very best dairy cows, raise them yourself, to order.

Every dairyman who attends to his business has his milk cans covered with blankets or sacking or awning goods in the hot weather. It keeps the milk cool and sweet hours longer.

Fairly good aerating machines are now on the market, but there will be better ones in time. Meantime a large dipper with holes in the bottom like a watering pot will answer the purpose of an aerator very well if the quantity of milk is not too great. Hold the dipper up in the air and pour the milk through it.

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Among the Toilers

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Germany's forests cover 343,500,000 acres.

A tobacco plant produces 360,000 seeds.

There are 1,693,000 men employed in the world's navies.

The single taxers are very active in Montreal. The Sunday Morning Sun is their special organ.

The Women's Protective Association is doing a good work in Toronto on behalf of working women and girls.

London, England, clothiers are now making "gents'" overcoats of felting. This is the latest development of the art of dressing cheaply.

The farmers of this country annually use 35,000 tons of twine upon the self-binding harvesters, equal to a string long enough to go more than six times around the earth.

Architect Lennox, of Toronto, gives good news to many men out of work. He has arranged to give employment to over 100 men during the winter months on the new city hall building.

The clothing manufacturing business in Hamilton, by which many women earn a scanty livelihood, is extremely dull just now. Sewing women say they have less work to do than at any time for many years.

Toronto Journeymen Bakers' Union is endeavoring to have a union label adopted in all union shops so that the public can distinguish bread made by members of the organization from that kneaded and baked by non-unionists.

Ald. Carlisle, chairman of the Board of Health in Toronto, says that in his opinion the great number of patients that the city has been forced to send to the hospitals has been made necessary by the hard times at present prevailing.

Lord Kelvin thinks that the Government should take up the whole business of telephones. He also believes the time will come when the Government will have the railway system in its hands and the railways will be run by electricity.

J. G. Henderson, manufacturer, Hawick, Scotland, has received a letter from the Board of Trade of Mission City, British Columbia, offering him property, land, etc., of the value of £5,000, in order to induce him to start a tweed factory there.

The women in the city of Adelaide, in South Australia, have taken right hold of the movement for a single tax on land values. They have formed a Single Tax Society and about 400 ladies attended the first meeting. The second meeting was equally successful.

As the result of a recent meeting of delegates from Philadelphia Trade and Labor Unions, the coming Knights of Labor Convention will be urged to abandon the principle of non-interference in politics and adopt the opposite course, "as the only possible and practical remedy for industrial and political evils."

A 30 page book printed and bound in sheep was filed for record in Texas recently. It was a mortgage for $5,068,000 executed by the Houston and Texas Central Railroad in favor of the Loan and Trust Company of New York and the Southern Pacific. The amount is made payable in gold, the bonds being for $1,000 each and due April 1, 1912.

Edward Gurney, manufacturer, Toronto, sought to damage the cause of labor recently by testifying before the royal commission that labor organizations operated against the cause of temperance and morality by keeping men from their homes at night. D. J. O'Donohue, Toronto, replies that if that be true religious organizations are equally immoral.

St. Catharines Knights have appointed a committee to make investigations and learn, if possible, the value of the property exempted in that city, and the purpose for which it is used, and to make enquiries as to how many residents of the city are employed in factories receiving tax exemption. They are opposed to the system of tax exemption and desire its abolition.

Thoughts on Labor.

Such hath it been—shall be—beneath the sun
The many still must labor for the one.
—Byron.

Come hither, ye that press your beds of down
And sleep not; see him sweating o'er his bread
Before he eats it. 'Tis the primal curse;
But, softened into mercy, made the pledge
Of cheerful days, and nights without a groan.
—Cowper.

Work, feed thyself, to thine own powers appeal.
Nor whine out woes thine own right hand can heal.
—Crabbe.

The heights by great men reached and kept
Were not attained by sudden flight;
But they, while their companions slept,
Were toiling upward in the night.
—Longfellow.

Labor is life! 'Tis the still water faileth;
Idleness ever despaireth, bewaileth;
Keep the watch wound, or the dark rust assaileth.
—Osgood.

An English Labor Leader.

A well-known name in England is that of "Tom" Mann, the labor leader. He has been prominently before the public recently as a candidate for holy orders. At any rate, it was rumored that he was about to become a deacon in the Church of England. It now turns out that he is not a candidate and that the rumor was premature. Mr. Mann says he has been "considering the question of taking a position in the church," but has come to no decision. He has, he adds, been strongly urged by many of his friends to take holy orders, but he will not do so if the act should in any way impair his usefulness in the labor world. He is, therefore, anxious not to come to a hasty decision. It is not accurate, he says, to state that he has a "title" to the curacy of a large and important parish, but he knows that if he decided to take orders a position of the kind indicated will be found for him in the parish which at present he is not at liberty to name. He was considering whether he could not serve the interests of the people best as a minister of religion. But his mind has not been fully made up.

"Tom" Man was born at Foleshill, in Warwickshire, in 1856. In his youth he worked in a mine until 1870, when his family removed to Birmingham. Seven years later he went to London, and became connected with the Amalgamated Engineers, and was made later on its secretary. Since the great dock strike of 1889 he has been prominent as one of the principal organizers of dock laborers. He also took a leading part in the Hay's wharf strike in January, 1890. He has been president of the Dock, Wharf, Riverside and General Laborers' Union of Great Britain, Ireland and the Netherlands, but resigned that position in September, 1892. His scheme for the reorganization of the London docks propounded in 1892 attracted universal attention. He is considered to be a speaker of great power, and his organizing methods have been very successful.

Labor Candidates in Toronto.

Seventy delegates attended a nominating convention in Toronto a few evenings ago to choose candidates for the council and school boards. Most of the unions reported their willingness to pay a per capita share of the expenses. Only one union objected to the placing of candidates in the field. It was resolved that only members of labor organizations in good standing should be eligible for nomination.

D. J. O'Donohue, the veteran labor leader, was tendered the unanimous nomination for ward 4 as alderman, and D. A. Carey, another prominent trades and labor worker, was chosen for ward 5. A. W. Holmes was nominated for ward 6.

For the public school board W. H. Parr was nominated for ward 2. Mr. Parr is at present a member of the high school board.

For the separate school board J. Thornton was nominated for ward 2, J. H. Saunderson for ward 5, and J. J. Ward for ward 6.

A number of those nominated were not present to accept.

Asquith on Arbitration.

Mr. Asquith, British Home Secretary, speaking at Glasgow, the other night, spoke of the necessity for devising more effective means to settle labor troubles—to settle them peaceably, quickly, equitably. He said: "We have not got rid, but we are rapidly getting rid in our international relations, of the barbarous arbitrament of war, and we are substituting for it—we have had actual experience of it during the past six months in our controversy with the United States on the question of the Bering Sea—procedure which is at once more rational and more humane, and it will be a standing reproach to English politicians ("British," and cheers), ay, and to the common sense of the British nation if, while we are gradually getting rid of those barbarous and antiquated methods in the settlement of disputes between nations we allow them to continue to prevail in the controversies between class and class in our own borders. (Cheers.) This is but a sample, a particular illustration, of the whole class of social industrial problems which the future has in store, and by their dealing with which political parties will come to be judged. They are problems which cannot be solved by declamation. They will not yield to sentiment, they will not even melt away under the glow of mere enthusiasm; least of all can they be disposed of by vehemence of language or by violence of method. We are concerned with a complex historic society which requires for its readjustment the finest insight and the most delicate touch. But there is all the difference in the world in the treatment of those great social questions, in the success which attends their treatment, according as they are approached in an attitude of hope or in an attitude of despair. It is not a difference of mood or of temper. It is a difference of conviction and of faith. If it be true that progress is an illusion, if the organized efforts of men to improve the conditions of life are nothing better than an impulsive and credulous flight from known to unknown evils, why then we will agree, and it is wise for the rational man to lie back with folded hands and to allow the current that carries the fortunes of us all to drift him where it will; but I spoke to you of the Liberal party—that is not our faith. (Cheers.) We believe that in the history of our race and of our own country there is an increasing purpose of which the larger abundance and the fairer apportionment of happiness is the end, and the associated energies of human beings in society and in the state are the means. That is our creed. To those who profess it as long as there is in the society in which we live and move unmerited suffering which can be prevented, as long as there is remedial injustice which can be cured, so long as we have an unfulfilled ideal to be attained and an unaccomplished work to be achieved. (Loud and prolonged cheering.)

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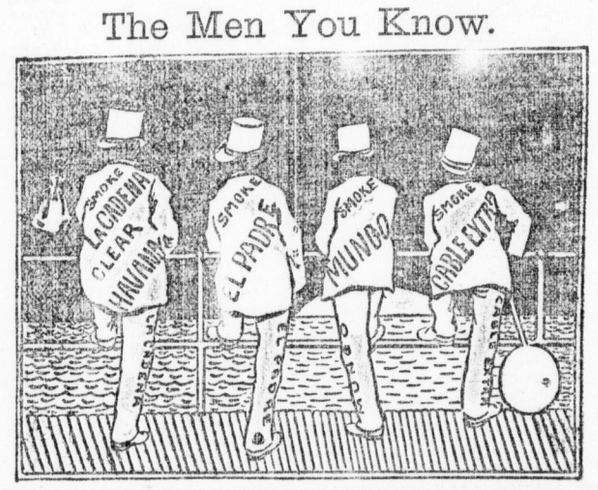

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