

SUNDAY SCHOOL LESSON

LESSON VII. May 13, 1917.

Jesus the True Vine.—John 15: 1-16. Commentary.—I. The vine and the branches (vs. 1-3). 1. I am the true vine.—The grape was regarded as the king of fruits in Palestine. The vine grew luxuriantly and produced abundantly, and was a familiar object to those whom Jesus was addressing. In contrast to the vine which abounded in that country, Jesus declared that he was the true vine, the ideal vine. "The material creations of God are only inferior examples of that finer spiritual life and organism in which the creature is raised up to partake of the divine nature."—Alford my Father is the husbandman.—Jesus was constantly submissive to the Father and always honored him. He acknowledged the Father's right to plant the vine where he would and to exercise full control. The "husbandman" is the Lord who owns the soil, cares for the vine and attends to the branches and the fruit. 2. Every branch in me that beareth not fruit.—It is possible for all to be vitally connected to the Vine, but not all who profess to be branches of the Vine are such in reality. Many are externally joined to Christ by baptism and profession of faith, who are not vitally joined to him. Fruitfulness is the test of this union. The branches of the Vine bear the fruits of the Spirit, some of which are love, joy, peace, meekness, goodness, temperance and faith. He taketh away.—The false professor or religion will not long be suffered to deceive the world and bring reproach upon the cause of Christ, that fruitful branch.—The fruit mentioned in Gal. 22: 32. "He purgeth it."—"He cleanseth it."—R. V. The "husbandman" takes away from the branch that which is superfluous and not conducive to the highest fruitfulness. The process of pruning may seem like a process of destruction, but it results in the production of more and better fruit. He would not have their vitality wasted on trifles. 3. Now ye are clean.—Carrying out the figure of the vine and its branches, Jesus told the disciples that they were pruned or pruned. The had been undergoing the process of pruning during the three years or more that they had been following him. They were capable of bearing fruit, but they were to be further pruned and made capable of bearing more and better fruit, because of the word which I have spoken unto you (R.V.)—Jesus had given his disciples careful and full instructions with respect to their character and conduct, and his words had been effective in bringing illumination, conviction and transformation. They had been pruned through the searching, spiritual truths which he had uttered.

II. Conditions of fruitfulness (vs. 4-8). 4. Abide in me.—This exhortation presupposes the fact that the disciples were in Christ as branches are in the vine. The relation is a vital one, and the responsibility for the continuance of that relation rests upon the disciples. They have power to break the connection and they have power to assume such an attitude that the relation will continue. And I in you.—The branch is in the vine and the vine is also in the branch. The nature and sustenance of the vine pass into the branch, so Christians are in Christ and Christ is in them. If they abide in Him, He will abide in them. The word abide denotes permanency. It is a blessed truth that it is God's will that His people shall dwell permanently in Him. Example of abide in the vine.—The connection must be vital between the branch and the vine or there is no fruit. If the branch is separated by the smallest fraction of an inch from the vine, its fruitfulness is at an end. No more can ye.—Separated from the true Vine, His life cannot flow into us and we are unfruitful. 5. He that abideth in me.—To abide in Christ there must be an earnest desire for that relation, a full surrender to Him, a hearty obedience to His requirements and a constant faith in Him. Much fruit.—Net only is there fruit as a product of this relation, but there is much fruit. Christ dwells within and the outward conduct, the fruit, is in full harmony with His nature. Without Me.—Apart from Me.—R. V. As the branch which is severed from the vine bears no fruit, he who is separated from Christ does not produce the fruit of the Spirit. 6. If a man abide not in Me.—A voluntary act. A vast responsibility is resting upon each of us. The penalty of not abiding in Christ is not simply to become unfruitful, but to be "cast forth," to become "withered," to be gathered and cast into the fire and to be burned.

7. Ye shall ask what ye will. They who abide in Christ, keeping His commandments and constantly partaking of His nature, desire nothing which is not in His will to bestow, and their asking is always in full submission to His will. It shall be done unto you.—Thus abiding in Christ, they have the assurance of answered prayers. 8. Herein is my Father glorified, that ye bear much fruit.—The earthly husbandman rejoices when His vineyard produces good fruit in abundance, and he naturally feels that his skill and labor are being rewarded. The Lord is glorified in the abundant spiritual fruit which Christians bear. He manifests His pleasure by giving His approval to them. So shall ye be my disciples.—Abiding in Christ and bearing much fruit are conditions of discipleship. These conditions are not to be thought of as hard. They are not. The natural result of being vitally joined to Christ is the bringing forth of much fruit. An infinite honor is conferred upon us when Jesus accepts us as His disciples. 9. As the Father hath loved me, so have I loved you.—This is a marvelous statement of the measure and the quality of Christ's love for us. It is true, warm, personal, seeking our best good, un-failing. When we wish to know how much Jesus loves us, let us remember how much the Father loves Him. His only begotten Son.—Peloubet. There can be no stronger expression of Christ's love for His followers than this. This should be a constant comfort to us, whatever may be the trial or perplexity from which we suffer. Continue ye in My love.—Abide ye in My love.

R. V. The same here as in v. 7. III. Kinds of fruit. If ye keep my commandments, ye shall abide in the love, which exists between the Father and himself to illustrate the relation existing between himself and his disciples. Jesus was submissive to the Father. It was his meat and drink to do his will. It must be the first duty of the disciples to be fully and constantly obedient to Christ's commands. 11. These things have I spoken.—Jesus had a definite purpose in using the illustration of the vine and the branches and enlarging upon it. This verse is the conclusion of the illustration. That my joy might remain in you.—He desired that his disciples should have constantly the same joy in doing his will that he himself had in doing his Father's will. Although Jesus speaks of his joy, His was the joy that came as a result of complete self-abandonment for the good of others. It was the joy of perfect faith in God and loving communion with him, and the disciples were to have the same kind of joy. Might be full.—Outward circumstances would not favor the fullness of joy, but the joy was to increase with the years. This was to be a blessed fruit of abiding in Jesus. No earthly joy is at all comparable with it. 12. That ye love one another, as I have loved you.—Jesus loves his followers as the Father loves him, and they are to love one another in the same manner, up to the measure of their ability to love. 13. Greater love hath no man than this, etc.—In rare instances men have laid down their lives for the sake of their friends and out of love for them. The value of the thing sacrificed is the measure of the love. Jesus laid down his life for his enemies, 14: 16. The friends of Jesus are they who keep his commandments. He is taking his disciples into the intimate relations of friends, exalting them from the condition of servants.

Questions. On what occasion did Jesus give the discourse upon the vine and the branches? Who are represented by the vine? Who by the branches? What is the purpose of pruning? How does this process apply to Christ's disciples? What are the conditions of fruitfulness? What course is taken with those who do not abide in Christ? What fruits do Christians bear? What is the measure of Christ's love for his followers?

PRACTICAL SURVEY.

Topic.—Christian Identity.

I. Obtained by union with Christ. II. Distinguished by Christlikeness. 1. Obtained by union with Christ. The Master's discourse had relation to the new position of the disciples which would be caused by his departure. They were in danger of unfaithfulness and apostasy. Jesus sought to fortify them. He set forth clearly by illustration the genuineness of the permanent spiritual union between himself and them which could be severed only by their failure to comply with the conditions as he taught them. One of the fruits of this union with Christ would be in their lives, patience under discipline; another, the spirit of dependence upon Christ. That sense of dependence would in no way paralyze human energy, but rather become the source of its power. Apart from Christ they would be like unto dead branches. "I am the vine" was a general truth. "Ye are the branches" brought each individual disciple into connection with that truth. Any attempt to rely upon themselves meant total failure. Union with Christ was the animating principle of all true obedience, giving spiritual life and vigor to the soul, and quickening all its powers into activity for the glory of God. Jesus declared himself to be the object of His Father's love and to be able to love His Father. In that affection he exhorted his disciples to abide. Jesus existed as man to reveal the full glory of eternal love. It was his commandment to his disciples to imitate his love. He stamped it with his authority. It was an appeal to their gratitude and affection. This last and great commandment. He had treated them as friends, by unfolding to them, as far as they were capable of apprehending it, the whole truth respecting the wonderful communion which he had come from heaven to make and the wonderful work he had come to earth to perform in the economy of salvation. Jesus had selected and appointed them to a great, important, salutary work, the success in which was secured in answer to believing prayer. In the singular blending of friendship and command there were involved absolute submission and closest friendship. As the season of separation drew near, Jesus sought to set before his disciples the responsibilities and opportunities of friendship. He pointed out to them the source of happiness and revealed to them by precept and example the path of duty and the only path of real joy. His own joy was fulfilled in that of his disciples as theirs must be in their Master's. The perfection of their joy was Jesus' chief concern. Their greatest good was inseparably connected with his highest glory.

II. Distinguished by Christlikeness. The Christian type of character is one rooted in the divine love. Leaving his little flock in the world, Jesus gave them no other instructions for their human relationship than to love one another as he had loved them. Brotherhood love has the highest service, realizes the highest good, is the center of Christ's disciples, honors him and blesses the world with the most beneficial influences. Communion with Christ secures Christian conduct. His words must abide as principles of life and action. When Jesus said to his disciples, "Go and bear fruit" or "Go and reproduce your Master's life in your own," he laid hold of two great forces that mould all human society, influence and example. A Christlike life is the strongest manifestation of God to the world. It is the greatest human influence to bring men near to God. Not by disciplining others so much as developing in themselves more and more the distinctively Christian qualities, could the disciples bear fruit and thereby glorify God. The sight of the highest form of manhood is the instrument by which the world

PART THE SPRING DRIVE AGAINST THE WEEDS—NOW

A Proper Crop Rotation Should be the Starting Point of Weed Eradication—Early Spring Cultivation Will Save Labor Later—Spraying With Iron Sulphate Effective Against Mustard

Before one can intelligently set about getting rid of weeds it is necessary to know something about their nature and manner of growth. The methods that would be effective in combating one class of weeds would not be effective in combatting another class of weeds. Annual weeds complete their whole life-history in one year or less. The seed germinates sometimes in the fall, but more often in the spring, the plant grows rapidly, produces flowers, ripens and scatters its seeds, and then dies before winter. Wild mustard and wild oats are annuals. Biennial weeds during the first season of growth produce a tuft of leaves close to the surface of the ground; during the second season a tall stem is produced which bears flowers and ripens seeds, and then the whole plant dies. The life-history is thus completed inside two years. Biennial wormwood and burdock are examples. Perennial weeds produce flowers and seeds, but after ripening the seeds only those parts of the plant above ground die down, while the underground parts live on for many years. Three types of perennial weeds may be distinguished. Spot-bound.—Weeds of this class do not spread readily in the ground beyond the spot where they first take root. Their seeds may, of course be distributed over a wide area. Examples are dock and dandelion. Creeping on the surface.—The parent sends out runners in all directions along the surface of the ground, which eventually take root. Examples are silverweed and orange hawkweed. Creeping below the surface.—The parent plant sends out shoots or, in some cases, roots, which travel horizontally at a considerable depth below the surface of the ground. New shoots grow up from these above the surface of the soil and eventually become plants. Likewise, a small piece of the underground shoot an inch or two long is capable of producing a new plant. Field Bindweed and Canada Thistle are examples.

HOW WEEDS SPREAD. Weeds may gain entrance to the farm, or, if already there, may be dispersed over a wider area in one of the following ways: As Impurities in the Seed Sown.—Most samples of agricultural seeds contain weed seeds in greater or less amount, which are sown with the useful seeds and thus the weeds may, quite unknown to the farmer, gain an entrance onto his land. The seed sown should be absolutely free from weeds of all kinds—a condition of things which is seldom realized. By the Agency of Threshing Machines.—The threshing machine should be thoroughly cleaned before it is allowed to begin operations on the farm. In Stable Manure and Feeding Stuffs.—Hay and feeding stuffs often contain weed seeds, some of which are liable to find their way into the manure heap and eventually onto the land. By the Action of Wind.—Many seeds, such as those of Dandelion and thistle, are furnished with a tuft of hairs which enables them to float in the air for long distances. In other cases the seeds, or even the whole

plant, may be blown over the frozen surface of the snow. By the Agency of Animals.—The seeds or adjacent parts of some plants such as blue bur and burdock, are provided with hooks, by means of which they become attached to the wool of sheep or the clothing of workers on the farm, and in this way may be carried into fields where formerly they did not exist. By Cultivation.—In some plants, especially those with creeping, underground stems, the broken pieces may be carried all over the field by farm implements and thus dispersed over a much wider area than the parent plants originally occupied. Where the ground has been badly polluted with weed seeds through neglect in former years the surface should be disturbed to a depth of a few inches and the seeds encouraged to germinate either after harvest or in spring. If the land is then plowed deeply the seedlings will be buried and the fresh supply of weed seeds brought up should be encouraged to grow in the same manner and should then be destroyed. A hoed crop should be planted and the spaces between the rows ought to be cultivated regularly throughout the season. When the ground has been badly polluted with weed seeds, some of them may lie dormant for several years and germinate when the soil is again disturbed.

The formation of seeds can be prevented in various ways, such as moving several times during the season, or cutting the roots with a hoe or spud, or frequent cultivation of the land by horse labor, or by pasturing the ground closely with sheep. Annuals and biennials will eventually die out if the production of seeds is prevented. Prevention of seed formation will serve somewhat to check the spread of perennial plants, but as they can live for many years and even continue to occupy new ground by the growth of underground shoots, etc., some more thorough methods are required to get rid of them. The implements employed for this purpose should be such as will loosen the soil to such an extent that the weeds can be readily pulled out and collected into heaps, after which they should be burned when dry. It is very important that the underground parts of such weeds as field bindweed should not be broken into small pieces, difficult to collect and liable to be scattered over a wider area. But, however carefully the work of collecting and burning may be done, some of the weeds are sure to be left in the soil and, if undisturbed, will grow again. Consequently ground that is badly infested with such weeds will require to have the surface disturbed by frequent cultivation. This can only be done if the land is left without a crop (summer fallowed) or bears a crop of such a nature that it can be planted in rows with sufficient space between the rows to admit of ready cultivation without injury to the plants. The cultivation should be done sufficiently often to destroy all green parts as quickly as they appear, and the implements used should be of such a nature that they will cut all underground stems and roots in the area

covered by them without letting any escape. One of the weed-knife type of implements should be used. The underground parts of a plant are nourished by the green stems above ground, and if the green stems and leaves are destroyed as quickly as they appear, the parts below the surface will be starved out and the whole plant will eventually die. This is the only way to eradicate finally such weeds as Canada thistle and field bindweed. A vigorous growth of some other crop, such as alfalfa, tends to crowd out some of the weeds, and the cutting of the crop several times during the season prevents the weed from ripening its seeds.

SPRAYING TO DESTROY WEEDS.

Spraying is effective in destroying some weeds. The substances most commonly used are iron sulphate (coppers or green vitriol), copper sulphate (blue vitriol), common salt and sodium arsenite. Iron sulphate can be used to destroy wild mustard when growing in a grain crop without doing any material damage to the crop. For this purpose a 2 per cent solution is employed, and 100 pounds of the sulphate dissolved in 50 gallons of water will spray one acre. Copper sulphate can be used for the same purpose, a 2 per cent solution being employed (10 pounds in 50 gallons of water per acre). Both these sulphates are poisonous. Sodium arsenite, if applied at the rate of two pounds to 50 gallons of water, will blacken the leaves of Canadian thistle but it is very poisonous and cannot be applied to the thistles when growing among hay or other crops, as it will damage the useful plants as well. Common salt is a useful weed killer to employ in the case of weeds growing on paths or roadsides or where any material damage to the dry weather at the rate of 25 pounds in 50 gallons of water per acre. Strong solutions of the other foregoing chemicals may be used for the same purpose. The control of weeds on the farm requires in a marked degree the two virtues of thoroughness and perseverance. If a farmer goes about it in a half-hearted way, he will never accomplish their eradication. Constant watchfulness is necessary if progress is to be made. If bare fallow is resorted to, it should be possible to get rid of the worst weeds in a single year. But the practice of bare fallow is not a paying game. It is in most cases better to graze the land or take off a crop of hay or grain early in the season and then leave the land bare for the rest of the year. Shallow plowing should be followed by continuous cultivation for the rest of the season, and a hoed crop planted the following year. It is safe to say that weeds can be held in check only where a suitable rotation of crops is followed. Where the same land is sown with wheat year after year, or where the land is pastured indefinitely, the weed problem is liable to become worse every year. In the former case bare fallow every few years will be necessary, and it is very doubtful whether the return from the land will be equal to that where rotation of crops is followed.—The Canadian Countryman.

MARKET REPORTS

TORONTO MARKETS.

Table with columns for Dairy Products, Eggs, Cheese, etc. and prices.

Table with columns for Beef, Pork, Mutton, etc. and prices.

Table with columns for Local Wholesale quotations on Canadian refined sugar, etc.

Table with columns for Toronto Cattle Markets, Export cattle, etc.

Table with columns for Other Markets, Winnipeg Grain Exchange, etc.

Table with columns for Duluth Grain Market, etc.

Table with columns for Chicago Live Stock, Cattle receipts, etc.

Table with columns for Montreal Markets, Cattle prices, etc.

Table with columns for Buffalo Live Stock, East Buffalo, etc.

Extra Fine Piecrust.

One cupful of lard, two cupfuls of flour, one tablespoonful of lemon juice, three-quarters of a teaspoonful of salt, one egg and sufficient cold water to hold the mixture together. Sift the flour and salt to a basin. Flour the blade of a knife and chop the lard into the flour, being careful to keep the flour between the blade and the knife and the shortening. When the mixture looks like meal add gradually the cold water, beaten and mixed with the lemon juice. Roll the pastry into a ball with the knife. It may be used at once, but it will be improved if allowed to stand in a cool place for one hour. This pastry should be rolled out once and handled as lightly as possible. Bake in a hot oven. Lemon juice makes gluten of flour more elastic, so that dough stretches rather than breaks as paste is rolled out. Building castles in the air doesn't necessarily make a man the architect of his own fortune.

SUNDAY AT HOME

A PRAYER. God send to thee That bright and best, indeed, thy day may be; So bright as He sees well Who seeth thee; So blest as thou canst dwell In earthly rest; So bright that earth may almost heaven be; So blest that heaven shall still be best to thee; His gentler guidance bring thee on thy way; His song of sunshine greet thee every day; Himself in everything thy strength and stay. Mark Guy Pearse.

TAKE HEED HOW YE HEAR.—Take heed therefore how ye hear.—Let the word of Christ dwell in you richly in all wisdom.—Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. Great peace have they which love thy law; and nothing shall offend them. How sweet are thy words unto my taste! yea, sweeter than honey in my mouth! Through thy precepts I get understanding; therefore I hate every false way. Thy word is a lamp unto my feet, and a light unto my path.—I have more understanding that all my teachers; for thy testimonies are my meditation. Satan himself is transformed into an angel of light.—But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. This is the inspiration, the nerve, the crown of life. Men are ever fixing standards of value. Silver took rank over gold in the days of old. "Silver

and gold have I none," said Peter in the Temple porch. Some values are fixed; there is only a hundred cents in the dollar. Some values are unfixed, such as place, and power, and favors of the men in office. To the visitors belong the spoils. Some values are limited by time, and health, and life. Some are unlimited; purity, honor and truth. Rise on the wings of love, and how far will you go, and what shall stop you in your flight? Rocks, caves, lakes, fens, bogs, dens and shades. Call the hydrographer to make a chart of love, and can he do it? He can draw continents, bays and harbors. But love is like the sky-line; it sings above the clouds; it goes down to the depths which no sounding line has fathomed. Love goes to the furthest horizon and then takes down the bars and explores an unknown universe. Men may come and men may go, but love goes on forever. I have seen an Egyptian picture where they are trying to ascertain the value of a soul, in a delicate balance. The soul is in one scale and in the other a compound of values which puzzled the magicians of that land. It makes the brain reel as it tries to answer the question of the Master of Magicians. "What shall it profit a man if he gain the whole world and lose his own soul? What shall a man give in exchange?" I walked into the Royal Exchange, London, and looked into anxious faces. The business of the world was concentrated here. I did no business; I went in poor and I came out poor. This is what we all do as to this life—we are born without a shirt, and our hands hold not a farthing when we depart. Oh, the pain of getting, the care of keeping, the fear of losing, and the agony of cutting the top-ropes! It seems so curious to build only to tumble down. "But this their way to their folly," get posterity approve their sayings. Each man is a microcosm, that is a small world; he is independent of, but connected with, other world, and held by an invisible wire to the central throne. He was fashioned in the sempiternal fire. He is a spark from the Everlasting Light. His value is beyond computation, and if you want to come near the estimate, try and count the coin paid down for his redemption. The greatest blot and stain on the brow of man is that he has blemished his beauty and sullied the purity of his origin by acting like a beast. The greatest dignity is not manhood or womanhood, but self-hood; here's the hidden life, here uncounted gold, sacred, unacknowledged and most frequently unex-

EXERCISING THE MIND.

Time and Solitude Essential in Learning to Think Easily. An important element in easy thinking is: Opportunity for thought in time and in solitude. Many of us are "too busy" but with far less productive things, to really make time, make solitude for thought. People are often too much continuously together, especially young people. Each individual is separate and requires individual separate thought. One in general should room by oneself or else in some way manage to spend considerable time alone, along the seashore or brook side or in one's room. The gentle exercise of a stroll or of a slow bicycle ride requiring little attention to itself is our ideal attendant and occasion for thinking unless the attention wanders for much outwardly. The mind wanders, or somehow had in which to be alone, or somehow had in which to be alone, or somehow had in which to be alone.

Piling It On.

It probably is best never to give in the first place. Okey Wattles proudly stated his record that in three years of married life he has never neglected to mail a letter. Now, Mrs. Wattles says she can write them, too.—Kansas City Star. Agnes—No, I would never marry a man to reform him. Ethel—Well, I don't think myself that harsh measures are the best.—Boston Transcript.