

SUNDAY SCHOOL

Lesson II. January 12, 1919.
Moses the Leader of Israel.—Exodus 3: 1-17.

Commentary.—1. Moses at the burning bush (3:1-3). 1. kept the flock—Moses had continued in the service of his father-in-law, Jethro, or Reuel, taking care of his flocks forty years. priest of Midian—Jethro was the head of his tribe and by virtue of that fact was his priest, having charge of its religious affairs. to the backside of the desert—"To the back of the wilderness."—R. V. Among Orientals the front was east, the back west, the right south and the left north. mountain of God—It was called the mountain of God, probably from the fact that God later revealed himself there in power and glory to Moses and his people. Horeb—The name given to a group of mountains of which Sinai was one. 2. the angel of the Lord—Here was a visible manifestation of God. flame of fire—Fire was often used to symbolize the divine presence (Gen. 15:17; Heb. 12: 29): a bush—A bramble, probably the acacia which is common in that region. The trunk sometimes reaches a diameter of two feet. was not consumed—This extraordinary sight served both to attract Moses' attention and to prepare him for the revelation soon to be made. 3. this great sight—A fire in the desert would ordinarily consume all the bushes within reach.

II. The call of Moses (3: 4-10). 4. when the Lord saw—The event is described as if God were a man, who must wait until Moses acted, before he could know what he would do. out of the midst of the bush—Jehovah was there clothed in a garment of flame. Moses, Moses—The repetition of the name indicates the importance of the communication that Moses was to receive (see Gen. 22:11; 46:2). here am I—Although the manner of the communication is not known, Moses understood that he was personally addressed. 5. put off thy shoes—It was the custom anciently in the East, and is still, to remove the sandals upon approaching an important personage. holy ground—The divine presence rendered the place sacred, and it should be observed as such by every reverence. 6. am the God of thy father, etc.—Thy Lord thus introduced himself to Moses as the God whom his forefathers had served, and who had guided and preserved his people thus far. 7. the affliction of my people—God had seen their afflictions and had heard their groanings, yet the divine purpose of their sojourn in Egypt was only now fulfilled. They were kept a separate people, and they had not become corrupted to the Egyptians. task tasters—Overseas, slave-drivers. 8. I am come down—Representing his dwelling-place as heaven, God comes down to undertake for his oppressed people on earth. unto a good land and a large—The land of Goshen had become crowded with the rapidly increasing race of the Hebrews, and the land of Canaan, which was to be their possession, was large. flowing with milk and honey—Canaan was a fruitful land. It was well adapted to grazing, therefore the supply of milk and other products of their herds would be abundant. The land still abounds in bees, both wild and domesticated, and great stores of honey are produced. Canaanites—Inhabitants of the sea-coast and Jordan valley. Hittites—The people dwelling north of Phenicia and Lebanon. Amorites—Dwellers in the mountains east and west of the Jordan. 9. the Egyptians oppress them—In cruel slavery they had been employed in making bricks, and in great public works. 10. unto Pharaoh—Probably Menepthah, the son of Rameses II.

III. Obstacles to be overcome (3: 11-17). 11. Who am I—Moses pleaded his inability to perform so great a work. Forty years' toil in the wilderness, he may have thought, had unfitted him to stand before the mighty Pharaoh. This was the first of four objections that Moses raised to his appointment. He had a proper view of the greatness of the task before him and he had no disposition to overestimate his own ability. 12. I will be with thee—He who was speaking to Moses from the flame in the midst of the unconsumed bush would be with him to guide and strengthen. Ye shall serve God upon this mountain—This was a second answer to Moses' first objection. Upon that very mountain he would worship God with the hosts of Israel, whom he was about to lead out of bondage. 13-22. The second obstacle that Moses saw in the way of his being Israel's leader was that the children of Israel would ask him the name of the God who he said had sent him to them when they should ask after his name. This objection was based upon his incomplete comprehension of the nature of God, and the character under which he was then appearing. Names among the Israelites were indicative of character, and Moses desired the name by which God was to be proclaimed to them in this crisis. God's revelation of Himself under the name, "I am that I am," was reassuring, for this name denotes His eternity. His unchangeableness and His all-sufficiency. God gave Moses particular directions as to the steps to take in declaring to Israel his purpose concerning them, assuring him that they would believe his message. Pharaoh, however, would not grant their request to go into the wilderness to worship Jehovah, but after signs and wonders had been given, he would let them go. They would receive much treasure from the Egyptians by asking it of them. This is the meaning of the

"borrow" in v. 23. 4. 1-17. The third obstacle that appeared to Moses as being in his way was that his people would not accept him as a leader sent from God. The Lord answered this objection in a most striking manner, by giving him signs that were clearly supernatural. The staff in Moses' hand was changed into a serpent as he threw it upon the ground. When Moses took it in his hand again it became a staff. A second sign was given, which was his hand becoming leprous and becoming well again. If these two signs would not be sufficient, he should convince his people by turning the water of the Nile into blood. Moses saw a fourth obstacle and that was great, as were the others which he named. He was not a ready speaker. The Lord was not pleased with his raising this objection, but met it by saying to him, "Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say," and He gave him his brother Aaron as his spokesman. The Lord promised to give Moses full directions as leader of His people, and He would make them known to Aaron, who would declare them to the people. Questions—How long was Moses in Midian? What was his occupation? To what mountain did he go? What wonderful sight did he behold? What commission did he receive? What four objections did Moses make to God's appointment? How were the objections met? By what name did God reveal Himself to Moses? What wonders were done in Moses' presence?

PRACTICAL SURVEY.

Topic.—The World's Call for Leadership.

I. The preparation. II. The commission. III. The world's call.

Sacred history recalls no more eventful life than that of Moses. Born in obscurity, of a noble, but enslaved race, he came into the world under sentence of death, from which he was delivered by the ingenuity of maternal affection, which instinctively and wisely presumed on womanly compassion.

I. The preparation. Great events do not make men, they find them. "God accomplishes his miracles by means," and trains his instruments with diligence. In the history before us the instruments combined what was best in Israel and Egypt. Two elements appear essential to the appointed leader of God's chosen people: a profound piety embracing deep and settled convictions of the covenant destiny of the nation; broad culture, and extended training in statesmanship. The first was provided in the early and impressive years in the humble home of his Hebrew parents, and possibly by permitted association in later years. The second, both in order and importance, was secured in the court of Pharaoh, where the deliverer of the "trampled race" was educated in all the wisdom of the Egyptians. The turning point of this marvelous career was precipitated perhaps by his noble but unwise patriotism; and came when he "refused to be called the son of Pharaoh's daughter," when, sweeping aside the honors of the then mightiest empire, he chose "to suffer affliction with the people of God."

II. The commission. In the history of Moses, as in the experience of men generally, the call to higher service came while in the performance of humble and at-hand duty. Faithfulness in the commonplaces of life develops and demonstrates fitness for larger tasks. God's manifestation was such as to assure the reluctant messenger, and convince his oppressed and disheartened people. The visible representation of Deity was the only symbol allowed the chosen nation, and was perpetuated in the shekinah of tabernacle and temple. The bush aflame, but unconsumed, declared that God's people were not abandoned in their affliction. God's self-announcement connected the present issue with the covenant of preceding generations, and the title assumed expresses permanence self-contained and self-sufficing. "I am that I am." It sweeps by Jesus as an expression of his Deity. "Before Abraham was, I am." In the present connection it suggests the ultimate breaking of every yoke. Every call to duty, and every challenge of obligation is accompanied with the assurance, "I will be with thee."

III. The world's call. In every age and for every emergency God has his prepared and appointed instruments. History focuses itself on great names, the prophets and patriots of the written page, Moses, Paul, Luther, Wesley, Washington, Lincoln are synonyms of religious and civil epochs. Every great reform is first born in some man's heart and truth, burning in his soul, thrusts him forth as its fiery advocate. "A man can be nothing without a nation, a nation can be nothing without leaders, and leaders can do nothing without God."

W. H. C.

Many mothers have reason to bless Mother Craves' Worm Exterminator because it has relieved the little ones of suffering and made them healthy.

Elfin Miners.

All over Europe a popular belief prevails that elfin miners are constantly laboring in the bowels of the mountains, where they have accumulated enormous stores of precious metals. In Wales they are called "knockers." They make strange noises, and the tapping of their picks may often be heard in ore bodies not yet reached by the human workmen.

Whether the corn be of old or new growth, it must yield to Holloway's Corn Cure, the simplest and best cure ever offered to the public.

FARM GARDEN

THE PERIOD OF OESTRUM DURING WHICH TO BREED SOWS.

The period of oestrus, or heat, in the sow appears in the neighborhood of every twenty-one days, with the normal animal in good breeding condition. The sow remains in heat from one to five days. The effect of delaying the sow's services until the period of heat is almost over has long been a subject of discussion with the hogman. Such practice, it is claimed, invariably results in larger litters than would be the case were the sow bred during the first day. As a physiological explanation of the foregoing, it is claimed that during the latter part of the period a much larger number of ova are present for fertilization by the male element, with the resultant increase in the size of the embryo litter.

With hares and cattle, the generally accepted practice, particularly with the former class of stock, is to delay breeding until the period is well advanced. Likelihood of conception would thereby seem to be increased. Due, no doubt, to the fact that the female functions have had time to take place properly, that the female is more receptive to male attention and allowing a reasonable length of time to elapse after the usual advertisement of oestrus.

With the sow the same probability of conception by delayed breeding is heightened for the foregoing reason. That a larger litter should be expected is by no means so sure, the claims of many expert breeders to the contrary. The size, vigor and numbers of the litter may be far more certainly controlled by the condition of the sow and sow at the time of breeding. Such, at least, would be indicated by the results noted from the large herd of brood sows kept at the Experimental Farm at Ottawa. Here the general practice is to breed on the second day, using, where necessary, the breeding crate. During the winter of 1917-18, however, several groups of sows were bred by allowing a sow to run with each lot. Besides obviating much labor in hand-breeding reluctant individuals and reducing to a minimum the number of "missed sows," the size and vigor of the resultant litters left little to be desired. In brief, to the man who keeps only a few sows, and who makes use of a neighboring boar, bred on the second day, depending, of course, on the sow's individual peculiarities. See that she is in rising condition, not fat, not thin, but in fair flesh and gaining every day. If the sows have been on fall grass, use a little grain before breeding. If the sows have been irregular in heat, this will tend to bring them in for breeding regularly and within a few days of one another. Use judgment in breeding the weaned sow. If she is much run down from nursing her litter and bred in this condition a few days after weaning, a disappointing second litter will in most cases result.

If no boar is kept, try to select the services of one not too heavily used, reasonably well fed and, above all, well exercised. The thin boar, or the over-fat individual, frequently are both getters of small litters, no matter when they serve the sow.

To the man who allows his boar to run with the sows, good results may be expected, even if the boar does not show much scientific knowledge, provided the herd is well exercised, housed in dry quarters and sufficiently well fed to insure gain in weight, and provided further that the sow is removed, temporarily, from the group as soon as properly served. Emphasis, too, must not be neglected with reference to the desirable effect on breeding stock of green feed in summer, and succulent foodstuffs, clover, hay or ensilage in winter.

DISINFECT THE STABLES.

(Experimental Farms Notes.)

The fact that regular disinfection of the stables is not a common practice in Canada is sufficient evidence that we as farmers are not thorough or do we appreciate the importance of the health of our animals. As in other countries, disease of animals is responsible for the loss to farmers of many millions of dollars annually. Such diseases as tuberculosis, abortion, scour, blackleg, glanders, hog cholera, etc., take enormous toll from our revenues. Again parasites such as lice, ticks, etc., each year cause the waste of enormous amounts of expensive feed to say nothing of the losses in production of milk, meat, and young stock. Farmers of Canada it is your duty and your best business to stop these losses. Don't wait till animals die of disease or are emaciated and hairless from parasites before discovering trouble. Diseases are spread more rapidly when animals are confined in winter quarters.

One of the most important factors in cheap and healthy wintering of animals is clean quarters and no quarters can be kept clean and free from disease and parasites without disinfection at least twice annually.

The basis of disinfection is direct contact. Disease germs under a layer of manure, straw or dirt, cannot be killed by average disinfection. Hence the first step is the thorough cleaning out of the barns, scraping (and washing, if possible), all walls and floors, and sweeping dirt, dust and cobwebs from walls and ceilings. Wood floors should be repaired and earth floors renewed with a layer of clean soil.

WHAT DISINFECTANTS TO USE.

1. Sunlight. This is the cheapest and one of the best. Every stable should have at least 6 sq. feet of glass per mature head of horses and cattle, and one-quarter this amount for calves and mature hogs. Sunlight induces cleanliness, health, comfort, and greater profits.

2. Whitewash. A good whitewash applied hot to ceilings and walls covers and kills germs and parasites. Add drug disinfectant, such as Carbolic Acid, if barns have housed diseased animals. Apply with spray pump or brush.

3. Drug Disinfectants. All floors, gutters, and mangers should receive extra care. Disinfect by soaking thoroughly with one of the coal tar distillates such as Kreso, Wescol, Zenoleum, Creolin, etc., etc., applied in water solution 3 per cent. to 6 per cent., varying with strength of disinfectant. Apply with spray pump or sprinker and brush in.

The Health of Animals Branch, Department of Agriculture, Ottawa, can supply free instructions in selecting and preparing whitewash and disinfectants.

Thoroughness in the above disinfection is most important. The intelligent stockman intent on maintaining healthy stock finds it wise to disinfect mangers and feed passages more frequently. A light spraying monthly will suffice.

Practice proves that disinfection is cheap insurance and an investment yielding a high rate of interest. If Canadian farmers untied will but realize this, our animal disease and losses therefrom would decrease 20 per cent. per annum.

DRIED BEET PULP AS A FEED FOR LIVE STOCK.

An analysis of dried beet pulp taken from Henry's "Feeds and Feeding" shows that it contains on the average 8.2 per cent. moisture, 3.5 per cent. ash, 8.9 per cent. crude protein, 18.9 per cent. fibre, 59.6 per cent. n. free extract, and 9 per cent. fat. The fibre content being high digestibility is comparatively low, there being found only 4.6 per cent. protein, 5.2 per cent. carbohydrates and 7.8 per cent. fat, a total of 71.6 per cent. digestible nutrients. Dried beet pulp will absorb from 4 to 5 times its own weight of water and swell up proportionately, therefore it should not be fed, unless in very small quantities, without first being soaked. In this condition it has succulence, digestible nutrient content and laxative effect, somewhat similar to corn silage.

As a succulent food, it has been found that 9 pounds of dried beet pulp and 5 pounds of mixed hay was 11 per cent. better for milk production than 45 pounds of corn ensilage. With hay at \$18.00 per ton and silage at \$4.00 per ton this would give dried beet pulp a valuation of \$10 per ton to replace succulent roughage.

As a supply of protein. Taking the analysis given above it is calculated that to supply protein in a ration for milk cows when bran is worth \$32.00 per ton, then oats are worth \$24.80, corn \$20.00 and dried beet pulp \$17.80 per ton.

As a supply of digestible nutrients. On this basis if corn is worth \$50.00 per ton, then wheat bran is worth \$36.54, oats \$42.25 and dried beet pulp \$42.69 per ton. In this case the calculation placed on dried pulp agrees with that of the Scandinavian feed unit system which rates it 10 per cent. unit with the findings of the Massachusetts Experimental Station where they found that it was equal to corn in a ration containing no succulence.

As feed for fattening stock. When used for this purpose with beef cattle and sheep it has been found to produce growth rather than to lay on fat, therefore in the early part of the fattening period but should be replaced by the finishing period. There appears to be no advantage in feeding it to horses while for swine it is much too bulky and fibrous unless for maintaining brood sows.

Reviewing the subject it may be said: (a) dried beet pulp is low in protein and high in fibre, hence the protein is digestible in a relatively small degree, therefore it cannot replace any rich protein feeds like oil-cake, cottonseed meal or even bran or oat chop in the ration; (b) it is useful when used to supplement a shortage of succulent roughages such as silage, roots and grass or to lighten up a heavy protein ration (c) under certain circumstances (as a source of digestible nutrients) it may acquire a value of \$42.96 per ton while in other cases where succulence and cheap home grown carbohydrates (as in corn silage) are already present its value may be as low as \$10.00 per ton; (d) in the feeding of beef cattle and sheep it is better adapted to producing growth than to the laying on of fat, but even for the former purpose is not as valuable as oats.

There are lots of worse things than egotism. Even an angel can blow his own horn.

To Men Who Live Inactive Lives—Exercise in the open air is the best tonic for the stomach and system generally; but there are those who are compelled to follow sedentary occupations and the inactivity tends to restrict the healthy action of the digestive organs and sickness follows. Farnelle's Vegetable Pills regulate the stomach and liver and restore healthy action. It is wise to have a packet of the pills always on hand.

MARKET REPORTS

TORONTO MARKETS.

FARMERS' MARKET.

Dairy Produce—
Butter, choice dairy... \$ 0 50 \$ 0 55
Do, creamery... 0 55 0 60
Margarine, lb... 0 37 0 40
Eggs, new laid, dozen... 0 75 0 80
Geese, lb... 0 35 0 40

Poultry—
Turkeys, lb... 0 50 0 55
Fowl, lb... 0 28 0 32
Spring chickens... 0 35 0 38
Roosters, lb... 0 23 0 25
Luccinos, lb... 0 35 0 40
Geese, lb... 0 28 0 32

Fruit—
Apples, basket... 0 25 0 60
Do, bbl... 3 00 6 00

Vegetables—
Beets, peck... 0 25 0 30
Do, bag... 1 00 1 10
Carrots, peck... 0 25 0 30
Do, bag... 0 75 0 85
Cabbage, each... 0 05 0 10
Cauliflower, each... 0 15 0 35
Celery, head... 0 05 0 10
Lettuce, 3 bunches... 0 10 0 15
Onions, 75-lb. sacks... 1 50 1 75
Do, basket... 0 25 0 50
Do, pickling, basket... 0 40 0 75
Leeks, bunch... 0 10 0 25
Parsley, bunch... 0 10 0 10
Savory, bunch... 1 00 1 10
Do, peck... 0 15 0 25
Pumpkins, each... 0 15 0 25
Potatoes, bag... 1 50 1 75
Do, sweet, 3 lbs... 0 05 0 10
Sage, bunch... 0 05 0 10
Spinach, peck... 0 40 0 50
Squash, each... 0 10 0 25
Turnips, bag... 0 75 0 85
Do, peck... 0 20 0 24

MEATS—WHOLESALE.

Beef, forequarters... \$16 00 \$18 00
Do, hindquarters... 24 00 28 00
Carcasses, choice... 20 00 24 00
Do, medium... 17 50 19 00
Do, common... 14 50 16 50
Veal, common, cwt... 13 00 15 00
Do, medium... 20 00 23 00
Do, prime... 24 00 25 00
Heavy hogs, cwt... 19 00 21 00
Shop hogs, cwt... 25 00 26 00
Abattoir hogs... 25 00 27 00
Mutton, cwt... 18 00 20 00
Lamb, spring, lb... 0 23 0 24

Mothers Value This Oil.—Mothers who know how suddenly croup may seize their children and how necessary prompt action is in applying relief, always keep at hand a supply of Dr. Thomas' Electric Oil, because experience has taught them that there is no better preparation to be had for the treatment of this ailment. And they are wise, for its various uses render it a valuable medicine.

OTHER MARKETS.

WINNIPEG GRAIN EXCHANGE.

Fluctuations on the Winnipeg Grain Exchange yesterday were as follows:

	Open.	High.	Low.	Close.
Oats—				
May... 79 3/4	80	79 3/4	79 3/4	
Flax—				
Dec... 3 28	3 32 1/2	3 28	3 32 1/2	
May... 3 38 1/2	3 42 3/4	3 38 1/2	3 42 3/4	
Barley—				
Dec... 97 1/2				
May... 1 03 1/4	1 05	1 03 1/4	1 03 1/4	

*—To 79 3/4 sold.

MINNEAPOLIS GRAINS.

Minneapolis—Flour unchanged; barley, 86 to 95c; rye, No. 2, \$1.54 1/2 to \$1.55; bran, \$48; flax, \$3.60 to \$3.62.

DULUTH LINSEED.

Duluth.—Linseed on track, \$3.60; arrive, \$3.56 1/2; December, \$3.57 asked; January, \$3.57 1/2; May, \$3.65 asked.

Every careful and observant mother knows when her child suffers from worms. She also knows that is some remedy be not speedily applied much harm will result to the infant. The best application that can be got is Miller's Worm Powders. They drive worms from the system and set up stimulating and soothing effects, so that the child's progress thereafter is painless and satisfying.

Devil and the Deep Sea.

The source of this expressive but rather cryptical proverb is not easily determined. It is usually held to have some connection with the miracle of the casting out of devils at Cudara and the rushing of the possessed swimming in the waters. In Clark's Parasitologia, published in 1839, it is noted as "Between the devil and the Deep Sea." The meaning, of course, is that there is a choice only between two terrible alternatives, and the allusion may be to some long-forgotten incident of legend of fiction.

Drives Asthma Before It. The smoke or vapor from Dr. J. D. Kellogg's Asthma Remedy gives asthma no chance to linger. It eradicates the cause. Our experience with the relieving remedy shows how actual and positive is the success it gives. It is the result of long study and experiment and was not submitted to the public until its makers knew it would do its work well.

ADDED YEARS.

Wife—To-morrow will be my twenty-sixth birthday.
Hubby—Why, a year ago, just before our wedding, you told me you were twenty-two.

Wife—Yes, but we women age rapidly after marriage.
"Don't bank on superstition," warns the Manayunk Philosopher. "Every chicken has a wishbone, but it doesn't do it much good."