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The food furnished for this purpose, is not only pure, palatable and nourishing, but contains a photograph of the calves which usually appear to have appreciated the appearance of the food you supplied. — A. Brichman, Rhode Island Agricultural Experiment Station, Kingston, R. I.

We have indications of some very good results from feeding Blatchford's Calf Meal. — J. J. Edgerton, U. S. A., Iowa Agricultural Experiment Station, Ames, Ia.

It is very good for preventing scouring. I have 25 to 30 calves last spring and shall feed it this year. There is nothing else you can feed usually. — J. J. Edgerton, U. S. A., Iowa Agricultural Experiment Station, Ames, Ia.

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THE SUNDAY SCHOOL

LESSON XI, THIRD QUARTER, INTERNATIONAL SERIES, SEPT. 11.

Text of the Lesson, II Kings 11, 2-11. Memory Verses, 2-11—Golden Text, Gen. v, 24—Commentary Prepared by Rev. D. M. Stearns.

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The intervening story between our last lesson and this is full of interest, but we are asked to pass it all by and give our attention to this most interesting and profitable account of the translation of Elijah, our golden text associating it with the translation of Enoch, who walked with God and was not, for God took him, or, according to Heb. 11, 5, he was not found, for God had translated him. This should be of the utmost interest and importance to believers, for there is always a possibility that we, too, may be translated, caught up in the clouds to meet the Lord in the air (I Thess. v, 17), for we shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye (I Cor. xv, 51, 52). This will be the experience of all true believers who shall be alive on the earth when our Lord shall come again, and, inasmuch as His coming is always imminent, it might be the experience of those who are living today.

The time had come when the Lord would take up Elijah by a whirlwind into heaven, and our lesson records the journey of Elijah and Elisha from Gilgal to Bethel and Jericho and through Jordan, and the separation of Elijah and Elisha, Elisha becoming the successor of Elijah with a double portion of his spirit. Elisha's thrice repeated "As the Lord liveth, and as thy soul liveth, I will not leave thee" is one of the most interesting and suggestive words of our lesson (verses 2, 4, 6) and reminds us of the devotion of Ruth to Naomi and of Ithai to David (Ruth 1, 16; II Sam. xv, 21), and this ought to be our devotion to Christ.

The places Gilgal, Bethel, Jericho and Jordan may suggest different experiences in the life of a believer, taking the suggestions from the meanings of the words or from incidents associated with the places—Gilgal, reproach rolled away; Bethel, house of God or vision of God; Jericho, city of palm trees, the waters healed; Jordan, river of judgment. Some believers may have only the assurance of salvation, all sins forgiven; others have some special manifestations of God; others have learned to let alone the waters that cannot satisfy and drink only of the living water that gives health; still others see that they are dead with Christ, buried with Christ, risen with Christ, like the twelve staves under Jordan and the twelve at Gilgal (Josh. iv, 8, 9), but to men like Elisha no experience satisfies, nothing but a living person, to whom the whole heart says "I will not leave thee"—not His gifts, not His riches of grace or glory, but Himself, apart from whom all is as nothing.

The bride eyes not her garments, but her dear bridegroom's face. I will not gaze at glory, but on my King of grace. The same thought is presented in the words of verses 7, 8, 9—"They two went on, they two stood, they two went over." This suggests "the Lord and Gideon" (Judg. vii, 18, 20), and Enoch's walk with God, and the essentials to a walk with God—"How can two walk together except they be agreed?" "Humble thyself to walk with God" (Amos iii, 3; Mic. vi, 8). The Lord hath spoken. We cannot walk with Him unless we meekly accept His word, and we cannot walk in fullest intimacy with Him unless we accept all His words, "believing all things that are written." To do this, all of self and self sufficiency and human wisdom must be renounced and the Lord and His word become our all sufficient oracle. The meek will He teach His way. If we allow anything to come into our lives that is not of God—companionship, occupation, recreation in which we cannot have fellowship with Him—our walk will be marred, our communion broken. He may have to say to us as He did to the two with whom He walked to Emmaus, "Oh, fools, and slow of heart to believe all that the prophets have spoken" (Luke xxiv, 25). Let us not give Him occasion to say this, but let us be "most surely believers."

The last helpful word we shall have space to consider in this brief meditation will be Elijah's offer and Elisha's request, "Ask what I shall do for thee." "Let a double portion of thy spirit be upon me" (verse 9). The condition on which the request would be granted was that Elisha should see him when he was taken. As they still went on and talked we may not know in what direction Elijah looked, possibly looking upward, but there can be no doubt as to where Elisha's eyes were, for if he looked away from Elijah for only one brief moment he might miss that which he desired. So we see him with his gaze intently and unwaveringly fixed upon his companion.

It is the same intense earnestness that is required of us if we would be filled with the Spirit. The word stands, "Ye shall seek Me and find Me when ye shall search for Me with all your heart" (Jer. xxix, 13). The eyes of the Lord are still looking over the earth for those whose hearts are whole toward Him (II Chron. xvi, 9). Elisha saw Him taken by the whirlwind and chariot and horses of fire, and it soon became very manifest to the sons of the prophets that the spirit of Elijah did indeed rest on Elisha. It is greatly needed that the spirit of Christ should be seen in His people (Rom. viii, 9; II Cor. iv, 11), that we might be living epistles known and read of all men, and it would be so if we had the same earnest desire for it that Elisha had for the spirit of Elijah (John xiv, 13, 14).

SERMON FOR LABOR DAY

DR. TALMAGE, SYMPATHIZES WITH HARD LOT OF WORKINGMEN.

VIRTUE LIEN IN AFFLICTION

Oppression Does Not Always Demolish. Witness the Multiplication of the Slaves in the Land of Egypt During the Reign of the Pharaoh Who Knew Not Joseph—A Comparison With American Labor Conditions of Today.

(Continued from page 9.)

But I would speak also in reference to another great affliction from which labor to-day is suffering. The world, by every law of justice, owes every man, woman and child a living, if they are ready to work for it. But God never intended some people to work for a living in certain ways any more than he intended it eight months old to do the work of a well developed draft horse. He never intended young boys and girls to leave school before their time, or wives and daughters to labor as farm hands in the fields, when there are sturdy fathers and brothers physically able to bear the brunt of the work under the noonday sun. Yet everywhere we see strong men, able bodied men who want to work and yet who are unable to find employment because the work that they should do is being done by women who ought to be at home caring for the household. The natural place for woman is the home. It is there that the qualities with which God has endowed her find their proper exercise. To be the wife and mother, to make the house a home by her sweet and revealing influence, to train the children to be good and wise men and virtuous women by a mother's love and care—these are the services she alone can render, and if she deserts that duty, it will be a moral one. There is no compensation known to man for the lack of a mother's beneficent influence on her children.

I yield to no man in my admiration for the girl, who being left fatherless, and having no brothers capable of earning a livelihood for the bereaved family, goes forth to toil for the support of her widowed mother and her fatherless brothers and sisters. Many a noble girl is doing that and deserves to be honored for her conduct. Many a girl, untaught in manners, seeing her father gradually losing by age his capacity for work, takes up the burden of helping to provide for the family, which he is no longer able to bear alone. All honor to her for the assistance she is rendering, and for the sympathy and reverence for her parents which she displays in relieving them of care and anxiety. Many a widow, clinging to her children, and shrinking from the pain of having them scattered in the charitable homes of relatives or friends, finds her need by which she can support and educate them and fit them for their duty in life. God bless and help all such and give them the strength they need for their arduous lot!

But the spectacle of what such women are doing has stirred the ambition of another class of women. These are they who voluntarily and by choice elect to do a man's work in the world. In order that they may escape the drudgery of domestic service, or the monotony of school teaching or in order to obtain money for extravagant dress and ornament or for luxuries which their fathers cannot provide, they thrust themselves into business pursuits, displacing some man who was earning a higher salary, and they help to depress the market rate of wages.

I protest against a system which makes it impossible for a strong, able bodied man to find work, forcing him to stay at home and live upon his young daughters' earnings when they themselves should be at school or helping their mothers at home. There are only two ways to rectify this evil. Employers should hire their employees in two ways. First, when an applicant comes for a place give the preference to men who are husbands and fathers and the heads of families; second, absolutely refuse to employ any young girl in a store or factory unless that young girl is fatherless, motherless and has others dependent upon her for support. It is high time that some of our female clerks who are working in stores for a little extra spending money, should go back to their homes and domestically help to care for their mothers and fathers and younger sister and brothers, where they belong.

The afflictions of the industrial workers of America are very great. Indeed, I sometimes think they are about as badly off in America to-day as were the Israelites in the Egyptian capital over three thousand years ago. In a blunt way I have tried to present three or four of the difficult labor problems which confront the laboring classes of America at the present time. Do not, however, even for a moment suppose that I consider these problems and others like them impossible of solution. The same God who led the children of Israel out of their enslavement will yet lead his American children to freedom from their industrial troubles. I see all men, both laborers and capitalists, living together in harmony and love—each living as Christ would have them live. May all of us, whether we work in broadcloth or in overalls, try to speed that millennial day, by doing to our brothers as we would have our brothers do to us. Then all labor troubles will not be solved by the "golden rule of selfishness," but by the "golden rule of Christian love."

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