

EARLY HEARD CALL OF WILD

John Muir, Great Naturalist, Showed His Bent in the Earliest Years of His Long Life.

When I was a boy in Scotland I was fond of everything that was wild, and all my life I've been growing fonder and fonder of wild places and wild creatures, wrote John Muir in the Atlantic. Fortunately around my native town of Dunbar, by the stormy North sea, there was no lack of wildness, though most of the land lay in smooth cultivation. With red-blooded playmates, wild as myself, I loved to wander in the fields to hear the birds sing, and along the seashore to gaze and wonder at the shells and seaweeds, seals and crabs in the pools among the rocks when the tide was low. And, best of all, in glorious storms to watch the waves thundering on the black headlands and crazy ruins of the old Dunbar castle when the sea and the sky, the waves and the clouds, were mingled together as one. After I was five or six years old I ran away to the seashore or the fields almost every Saturday, and every day in the school vacations except Sundays, though solemnly warned that I must play at home in the garden and back yard, but I should learn to think bad thoughts and say bad words. All in vain. In spite of the sure sore punishments that followed like shadows, the natural inherited wildness in our blood ran true on its glorious course as invincible and unstopable as the stars.

QUEER LEGACIES ON RECORD

Meant Much in the Old Days, Though They Seem Peculiar to the People of Today.

Ancient bequests for having bells rung and beacons lighted for the purpose of guiding travelers by night are quite numerous, which is hardly to be wondered at when one considers the apologies for roads and the absence of fences in the "good old days." A plot of land, rejoycing in the name of "Petticoat Hole," is held at Stockton-on-the-Forest, in Yorkshire, England, on condition of providing a poor woman of the place with a new petticoat once a year.

In the old days, when rushes were strewn on the floor in lieu of carpets, many persons left bequests of money and land for providing rushes for the floors of churches. Their use, of course, has long been discontinued, but in certain places the church wardens attend to the preservation of their rights by cutting a little grass each year and strewing it on the church floor.

There may have been seen on the benefaction table at Deptford church a record to the effect that "a person unknown gave half a quarter of wheat, to be given in bread on Good Friday, and half a load of rushes at Whitsuntide, and a load of peastraw at Christmas yearly, for the use of the church."

Influence of the Spirit.

You may talk about education, and science, and philosophy, and skill, and knowledge generally, but they all lack their full truth unless they are supervised by the spirit, by the faith, by the aspiration. The beginning of all things will be the spirit, and the matter between loses its high significance and its relation to either if it becomes simply a hard, earthly fact. All progress, social or individual, depends upon the recognition of the divine in every fact and deed. It wouldn't take ten years to bring a mill-millium if the doctrine was practiced. We are not confronting great social and political problems; their solution would be easy if faith, love, justice, honor and the other forms of spiritual force were given full play, but they are not. The opposite sexes do have the right of way. Every man who has any hope of bettering his fellows will have to drop his envy, his spite, his ill will, his hatred and come square on a spiritual footing or his struggle will be in vain—Ohio State Journal

Only Slight Differences.

The young girl graduate was conversing with a minister who was calling on the family. "After all, Dr. Crawford," she said, "there's only a difference of a single syllable between salvation and perdition." "Why, Marion," interrupted her mother, "how can you say that?" The minister looked at her questioningly. "It's merely a question of eternal bliss or eternal blisters," she replied, looking past the reverend gentleman.—Pennsylvania Grit.

Queer French Food.

The French eat many things which other nations do not care for or eye askance and only partake of sparingly. Not the least of these tidbits to the Gallic estimation are small turtles, snails and frogs. So popular are all these that they are hawked publicly on the streets of Paris, the live frogs being fastened on skewers, in long rows, and the snails being advertised as fresh from the vineyards, their quality being considered than the best.

Looking Ahead.

Fenshaw—I hear you are to wed Colonel Swinger, Mrs. Grasse. He's a noble fellow, every inch a soldier, born to command. Widow Grasse—H'm! We'll see about that.—TV-SNA.

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INTERNATIONAL SUNDAY SCHOOL LESSON

(By E. O. SELLERS, Director of Evening Department, The Moody Bible Institute of Chicago.)

LESSON FOR AUGUST 24.

THE BREAD OF HEAVEN.

LESSON TEXT—EX. 16:2-5. GOLDEN TEXT—"Jesus saith unto them, I am the bread of life."—John 6:35.

The Psalm of praise (EX. 15) is followed by the sorrows of sin. After leaving the bitter waters of Marah (11:23-26) the Israelites encamped for a time at Elim (v. 27). They then entered the wilderness of sin (16:1). This name is certainly suggestive for it was the sin of unbelief that lay behind their murmuring.

I. Despair, vv. 2, 3. We sometimes censure the Israelites for their complaining within a month after their miraculous deliverance from the Red Sea, but if we examine ourselves closely we will not be surprised at their lack of faith nor at the Savior's delight when he discovered faith (Luke 7:9). Their song, Chapter 15 of deliverance has scarcely died on their lips when a new danger confronts them, viz., that of privation (How many today fall at just this point and think only of the "fish-pots." They complained more over the privations of God's service than over the slavery of Pharaoh, though as a matter of fact the man in Egypt does not have "bread to the full" John 4:13. Eccl. 1:8. Truly Moses and Aaron had a task on their hands for "the whole congregation murmured." They had to bear the brunt of it all for they were God's visible representatives (Ps. 69:9; Rom. 15:3). Human nature is ever the same. Rather to die by the hand of Pharaoh with a full stomach than to live in a freedom which was accomplished by any privations. The trouble was that having everything done for them they lacked that moral backbone, that fixedness of purpose, which a great principle inspires and moves men to suffer and to overcome. The life of slavery in Egypt had made the Israelites craven.

God's Answer.

II. Deliverance, vv. 4-10. God answered their grumbling with a most gracious promise. He met their bitter cry with a bounteous provision of bread. That they might know it was he who provided, God said "I will rain bread from heaven." But to guard against oriental providence or excess, they were directed to gather a day's portion for the day (v. 4 marg.). This provision was also to be a test to see if they would obey him, "walk in my law, or no." Some of them failed at the very first, and that which they attempted to keep over spoiled, see vv. 19, 20. To hoard is to lose, to use is to increase, Prov. 11:24, 25. To hoard wealth, whether it be temporal or spiritual, is to distrust God, and it was this, very distrust which God was combating. It was a supernatural gift and was a type of Christ, John 6:31-33, 35. The manna sustained life for a day at a time; he, Christ, sustains forever, John 6:58. Notice, God did not place the manna in their mouths, each must gather, appropriate, for himself, so also must they who feed on the bread of life, Christ Jesus, and as they were to gather daily, so also must we feed anew each day on Jesus, Matt. 6:11.

Visible Proof.

That the Israelites might realize fully that Moses and Aaron were not working some trick of necromancy, or taking advantage of some botanical or ornithological knowledge of the country, God revealed to all, at the break of day, his glory, v. 10; and that their descendants might see and know of God's marvelous goodness and deliverance, they were commanded to fill a vessel with manna as a visible convincing proof (v. 32). Nor did this supply fail as long as it was needful, v. 35, Phil. 4:19.

III. Delight, vv. 11-16. What emotions must have filled the hearts of the Israelites when at evening they beheld the quails and in the morning the manna. The mighty God who brought them out of Egypt has again shown his power. The manna was to teach them that "man does not live by bread alone but by every word that proceedeth out of the mouth of the Lord." Deut. 8:2, 3. Do not lose time speculating upon what the manna was like, simply read vv. 14-17 and Num. 11:7, 8. Strangely enough not all were satisfied with the bread from heaven (Num. 21:5) but they had to eat it or die. Some cried out for the food of Egypt, (Num. 11:5, 6) even as today some who profess to be Christians are not satisfied with Christ. As against these feelings of delight there must have been a sense of rebuke (v. 9) when God through Aaron commanded the Israelites to "come near before the Lord."

IV. The Teaching. The gift of the manna taught the Israelites that they must depend upon God. Man not only needs spiritual relationship but material sustenance for the maintenance of his life.

The words of the golden text were spoken in connection with our Lord's feeding the multitude. He is able to provide for the physical, and also to satisfy the deepest spiritual needs of all who put their trust in him.

"It is usually not so much the greatness of our trouble as the littleness of our spirits which makes us complain."—Jeremy Taylor.

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- Forest City Mill Meal, 10 pound sack... .20
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WAIT

—The Forest City News tells us that Nell Kunkel is foreman in one of the departments of the Hamburg, Iowa, canning factory.

—Trouble is in the air over the ousting of Prof. L. M. McAfee from the presidency of Park College, at Parkville, by the board of directors. The alumni have donned the war paint, and are now out after the scalps of the directors, with the view of putting Brother McAfee back in the chair, which he has so well filled for so many years.

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Alfalfa has high feeding value, as shown by the chart below, taken from experiments, California Bul. No. 132. This is due to its digestibility and its composition. Alfalfa is rich in digestible protein which is the bone and muscle building element. It is also rich in nitrogen, the component of protein, but protein is the costly food element. It is absolutely necessary for the production of milk and for young growing animals. Pigs will starve on corn alone. All animals must have frame building food as well as fat producing food, such as corn.

ALFALFA RICH IN DIGESTIBLE PROTEIN

ALFALFA	%
ALFALFA	12.3
WHEAT BRAN	11.2
FOATS	9.5
CORN	7.8
CLOVER	7.5
LIMBOS	2.5
CORN FEEDER	2.5
CORN FLAKS	1.3
RYE STRAW	1.2
WHEAT STRAW	.4

Alfalfa with corn makes a perfectly balanced ration, supplying the animal with an abundance of bones, flesh and of vitally material.

ALFALFA MOST VALUABLE CROP

Per Acre Value Five Times More Than Clover—Some Wisconsin Census Figures Which Talk for Themselves.

According to the 1910 census of the hay crop, the state of Wisconsin grew 18,000 acres of alfalfa, which averaged 2.3 tons per acre for the entire state, and the average acre value of the crop was \$31.00. During the same year the combined acreage of timothy and clover averaged 1.6 tons per acre, valued at \$14.00. It costs no more to grow an acre of alfalfa than it does

Alfalfa Most Valuable Forage Crop

Wisconsin Hay Crop, 1910

	Average	Av. Yield Per A.	Value
Alfalfa	18,000	2.3 Tons	\$31
Timothy	767,000	1.4 "	14
Clover	119,500	1.7 "	14
Timothy and Clover	1,600,000	1.6 "	14

to grow an acre of timothy or clover. The average cost of growing an acre of clover or timothy is approximately \$10.00. Thus the farmer would clear \$4.00 per acre in growing these crops, whereas if he grew alfalfa he would make a profit of \$21.00 per acre, or over five times the income received from any one of the other hay crops. The latest reports from Wisconsin show nearly 40,000 acres seeded to alfalfa with an average of about four tons to the acre.

AUGUST SEEDING.

Manure, Well Drained Land, and Lime to Sweeten the Soil if Sour—Firm Seed Bed.

By W. S. Cotton, Sedalia, Mo. "My experience after eight years experimenting with alfalfa in a small way, leads me to the following conclusions: "The time to sow, August—too late for crab grass and fox tail to bother and in time to get good crops to withstand winter. Inoculation in this section not necessary, but a good coat of manure very beneficial. Any good well drained land will do, but the great majority of it in this part of the state needs a greater or less amount of lime to sweeten. An important thing is a firm but thoroughly pulverized seed bed."

ALFALFA IN THE OZARKS.

A Profitable Crop in the Mountain Region of Missouri—Clover an Uncertain Crop.

By Stuart Henderson, Jackson, Mo. "I have been growing alfalfa since 1901 on Ozark border hill land in Cape Girardeau Co. I have not had an entire failure in that time. Alfalfa is our best crop on our hill land as it don't wash, and by top dressing with manure you can get larger crops to make more manure. (Alfalfa manure is the best kind.) Alfalfa and corn silage make an ideal rough feed for dairy cows. I started alfalfa because of the uncertainty of clover crop. After getting started, I would not be dependent on clover again for hay. I use my short rotation clover and timothy for pasture, and alfalfa for hay."

FIVE GOOD POINTS.

- 1st. John Gridley, Morrison, Ill. Get alfalfa with a good drainage.
- 2d. Don't be afraid to apply plenty of manure.
- 3d. A well prepared seed bed.
- 4th. Good seed of a hardy variety sown as near July 15th as possible and don't forget to inoculate.
- 5th. If intended for hog pasture, use for hay the first two years.