

The Art of Free Press

THURSDAY, MAY 2, 1929

THE END OF THE WAY

The following beautiful lines were written by a girl in Nova Scotia, an invalid for many years.

There are so many hills to climb upward, I often am longing for rest, but he who appoints me the pathway knows what is best and best.

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THE SUNDAY SCHOOL LESSON

FOR SUNDAY, MAY 5

WHAT HIRSHAH FOUND IN THE TEMPLE

Golden Text: Thy word, O Lord, is unto me as light and unto my path.

Lesson: 2 Chron. 24: 1-23

Sunday: Preliminary

Read the entire chapter.

Consider its central teaching: the prophecies of the Woe to Jerusalem.

The place of the lesson is Jerusalem. The date of Josiah's great reformation was B. C. 622. Josiah was born, B. C. 640, became king of Judah, B. C. 638, began his reforms, B. C. 627.

Monday: Destroying Idolatry

V. 1—Josiah, one of the noblest characters of the Bible, was the son of the idolatrous King Manasse, who was assassinated when Josiah was only eight years old.

The young king probably received his first training from his mother Jehoiadab ("Beloved").

V. 2—Josiah took for his example his great ancestor, David. He was also helped, doubtless, by Hilkiah, the high priest, and by the prophetess, and his own cousin, the prophet Zephaniah. Jeremiah was then living in Anathoth, while Josiah and his sons were in the temple.

V. 3—Josiah walked manifestly in God's ways when he was sixteen years old, and he continued to do so when twenty years old and able to conduct the affairs of the kingdom. The high places, the images, the molten calves, the Asherahim were symbols of the chief national goddesses of idolatry.

V. 4—Hilkiah was the chief god, and the sun images were used in his worship.

V. 5—The bones of the dead priests of Baal were scattered and burned.

V. 6—The Northern Kingdom had been captured by the Assyrians a century before this time, and most of its people were in exile.

Tuesday: Repairing the Temple

V. 7—Josiah was now twenty-six years old. Solomon's splendid temple had fallen into a shameful condition during the reign of the idolatrous kings.

V. 8—The tribe of Levi, set apart to take care of the temple, had gone elsewhere to receive money for the temple. Ephraim and Manasseh are named as the chief tribes of Israel, the Northern Kingdom, while Judah and Benjamin were the two tribes making up the Southern Kingdom.

V. 9—We are told in 2 Kings 22: 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

Wednesday: Finding the Book

V. 10—The book of the law was found in some dark corner of the temple treasury, where, according to tradition, it had been hidden to preserve it from the wicked King Manasse.

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V. 15—Hilkiah "answered" Shaphan's question as to the bundle he was carrying.

V. 16—Josiah reported the discovery to Shaphan, knowing the deep interest the good young man would take in the matter.

Thursday: Effects of the Book

V. 17—We are not told how much Shaphan read of the closing chapters of Deuteronomy.

V. 18—Shaphan may have read Deut. 28, with their terrible curses upon those who should break God's law, and Josiah knew that his people and for many years the king's law, being a true leader of his people.

V. 19—The king's law, being a true leader of his people.

V. 20—The king's law, being a true leader of his people.

V. 21—The king's law, being a true leader of his people.

V. 22—The king's law, being a true leader of his people.

V. 23—The king's law, being a true leader of his people.

V. 24—The king's law, being a true leader of his people.

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V. 39—The king's law, being a true leader of his people.

V. 40—The king's law, being a true leader of his people.

V. 41—The king's law, being a true leader of his people.

V. 42—The king's law, being a true leader of his people.

V. 43—The king's law, being a true leader of his people.

V. 44—The king's law, being a true leader of his people.

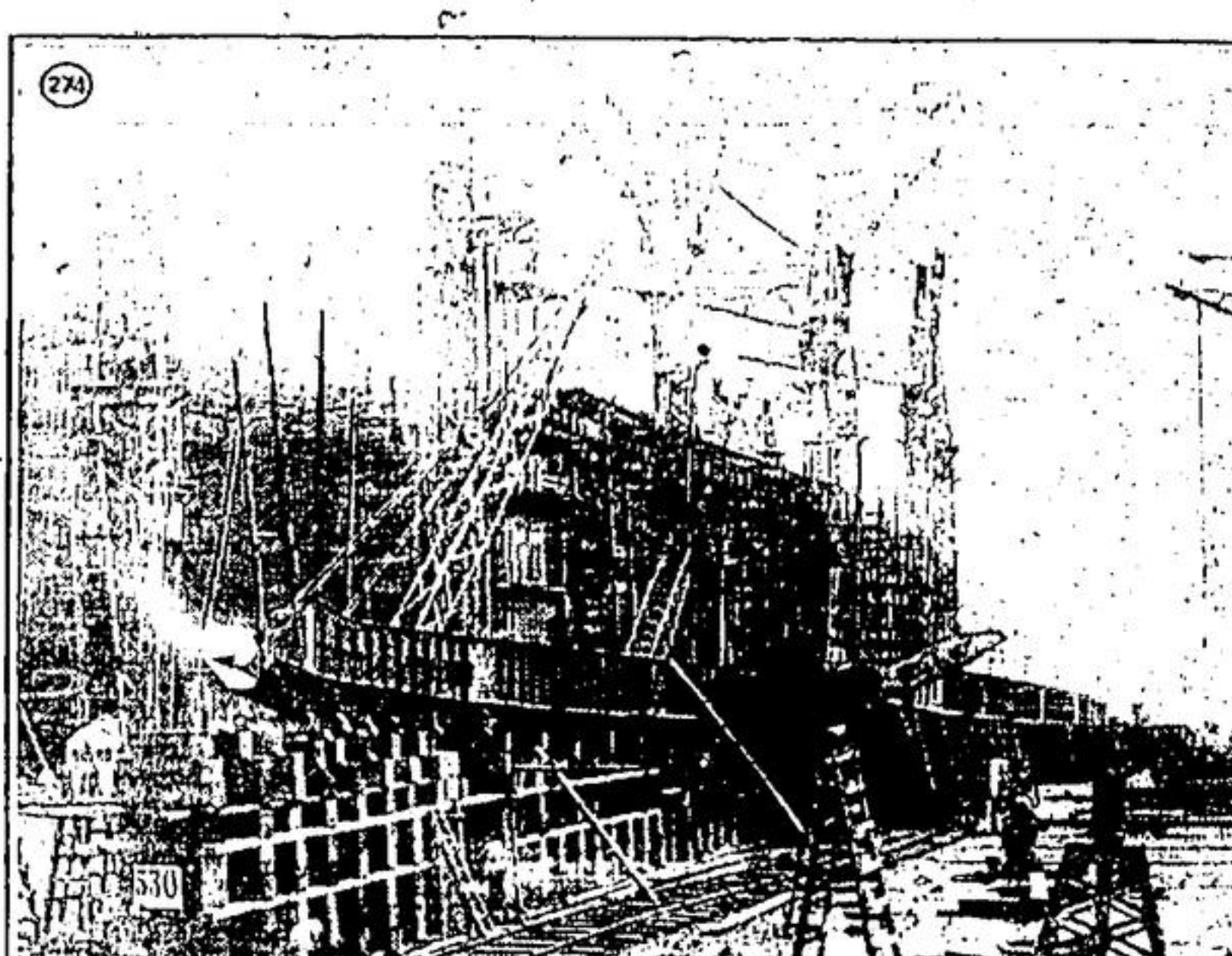
V. 45—The king's law, being a true leader of his people.

V. 46—The king's law, being a true leader of his people.

V. 47—The king's law, being a true leader of his people.

V. 48—The king's law, being a true leader of his people.

NEW EMPRESS UNDER CONSTRUCTION



Out of this noisy forest of steel derelics will shortly come dignified order in the shape of a new forty-thousand ton liner which is now being constructed for the Canadian Pacific on the Clyde. Number 530 is the "Empress of Britain," designed for the St. Lawrence route. In the photograph small figures are seen putting finishing touches to the keel.

FURTHER INVESTIGATION OF THE MILLING AND BAKING QUALITIES OF GARNET WHEAT

A new variety of hard red spring wheat produced by the Experimental Farms Branch, Department of Agriculture, Ottawa, Canada, and bearing the name "Garnet," has been under test at various Experimental Stations throughout Canada for a number of years.

It has also been grown by a large number of farmers since and including 1926. During this period it has become immensely popular among growers who live in districts in which early maturing sorts have a distinct advantage.

Garnet is distinguished chiefly by its ability to mature from seven days to ten days earlier than the average hard red spring wheat.

It is a somewhat more vitreous grain than the Marquis, and on account of this peculiarity Canadian millers are afraid that Garnet will not mill well when mixed with Marquis or other less vitreous varieties.

The flour of Garnet in its natural condition is usually somewhat more creamy in color than is that of Marquis. This applies also to the crumb. Apart from the above two points, Garnet is entitled to rank with Marquis as a producer of high quality flour for use either alone or for blending with flour of lesser strength.

Whether or not Garnet when mixed with Marquis, actually may offer any serious difficulties in a milling standpoint is a matter of some importance. It would seem necessary also to decide whether the color of the flour of Garnet is likely to be a factor in determining the value of the variety, especially for the Old Country Trade.

While Canadian millers would seem to prefer the whiter flour of Marquis, there is some evidence that the somewhat creamy color of the flour of Garnet is not actually preferred by certain British millers, may at least be of no commercial significance. These are matters of considerable importance, the early solution of which is needed before Garnet can be properly rated.

Members are therefore being made by the Federal Department of Agriculture, co-operating with the Canadian Wheat Pool and the Department of Trade and Commerce, to ship several thousand bushels of Garnet to certain mills in England, Germany and possibly to one or more other countries, for milling and baking tests on a commercial scale. A shipment of pure Garnet, as well as one consisting of a mixture of Garnet and Marquis, will also be sent to the State Testing Mill at Minneapolis for a somewhat similar purpose.

Miller's Worm Powders destroy worms without any inconvenience to the child, and so effectively that they pass from the body unperceived. They thoroughly cleanse the stomach and bowels and leave them in condition not favorable to worms, and there will be no revival of the pests.

FUNDAMENTALLY A MORAL ISSUE

Prohibition is not primarily a political nor an economic question. It is fundamentally a moral issue. It is because prohibition is right, morally, that it is right politically and economically. The emphasis should be placed on this essential rightness of this policy of government rather than on the comparative degree of its enforcement. It is better to do right imperfectly than to do wrong successfully. Neither men nor nations can afford to do evil with the hope that the good therein will be lost.

It is a good policy but because Christian men and women can take no other position toward the greatest organized social evil in the world. And because prohibition is right in every way morally, socially, economically and politically, it can not fail to win the complete and perfect ultimate victory. In the degree that the churches and the people of the churches enter in this struggle, that victory will be hastened—Christianity will.

HAPPY BIRD

Customer:—The chicken I bought yesterday had no wishbone.

Poultryman:—He was happy and contented chicken me'am and had nothing to wish for.

BARGAINING IN CHINA

Every day is bargain day in China. At least that is the impression you get from Mr. William Hall's account of a fortnight on a cargo boat.

The Chinese love to bargain, and the use of a uniform monetary system adds to the fun. Mr. Hall, a man of 70, is bargaining for more than half an hour, trying to get a sack of flour for 10 cents.

At last, after the sale was made nine men look on in the bargaining. China "one hundred cash" does not always mean one hundred pieces of money.

In order to stimulate trade different villages have different rates, and weights and scales vary everywhere. After the price of the flour had been settled, the man had to pay for the flour.

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