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The Sunday School Lesson

AUGUST 26

Barnabas the Great-Hearted. Acts 4: 36, 37; 9: 26-30; 11: 19-30; 12: 25; 13: 1 to 15; 12: 35-41; Gal. 2: 13. Golden Text—He was a good man, and full of the Holy Ghost and of faith.—Acts 11: 24.

LESSON SETTING—This week we study the life of another of the great characters of the early church. Barnabas is translated to mean "The son of consolation." Moffat translates it "The son of encouragement." The life of Barnabas fulfills both translations. He had a discerning mind and a warm heart.

I. BARNABAS OFFERS A GREAT GIFT, ACTS 4: 36, 37.

Vs. 36, 37. *And Joses . . . Barnabas.* The early church was a sharing church. No one said that ought that he possessed was his own. So much did this spirit prevail that many sold their possessions and laid the price at the apostles' feet. It is to be noted: (1) That this action was voluntary; (2) That it was not a fund for equal distribution among all, but only for the relief of the needy; (3) That it did not necessarily involve the sale of absolutely all personal possessions; (4) That the practice did not extend beyond Jerusalem; (5) That it was evidently an emergency measure. The case of Barnabas is quoted as an illustration of this spirit, and as a contrast to the dishonest action of Ananias and Sapphira. *A Levite.* From Num. 18: 20 and Deut. 10: 9 we learn that the Levites were not allowed to hold land. God was their portion. But evidently this law did not apply to Levites living outside of Israel, Cyprus, an island in the eastern part of the Mediterranean sea, where many Jews lived. *Having land;* literally, "having a field." *At the apostles' feet;* signifying that the money was at their disposal.

II. BARNABAS ENCOURAGES A GREAT WORK, ACTS 11: 19-24.

V. 19. *They which were scattered abroad . . . Phenice.* The death of Stephen was followed by violent persecution, in which Saul was the leader. But the dispersion of the Christians only means the dispersion of the gospel. Every Christian was a strip of country north of Palestine and bordering on the Mediterranean sea. Tyre and Sidon were in this district. Jesus made one visit to the locality. Matt. 15: 21-27. *Antioch;* still farther north on the same coast. It was the capital of the province of Syria. Paul's three missionary journeys had their beginning here. *Preaching to none but unto the Jews;* partly because the refugees would naturally live among their own countrymen, but principally because the world-wide significance of the gospel only dawned through the gradual turn of events, and the leading of the spirit.

Vs. 20-22. *Some . . . spake unto the Grecians;* not Greek-speaking Jews, but Greeks who were Gentiles and pagans. These preachers of the word, having lived in Cyprus or Cyrene in Africa, were naturally more in touch with the Gentile world and were not possessed by the strong prejudices of those Jews who had been brought up in Palestine. *The hand of the Lord was with them . . . God blessed their preaching.* The tidings came unto the ears of the church in Jerusalem. The news of this great response of the Gentiles to the gospel came to Jerusalem, which was naturally the religious centre of the new faith. The question of the Gentile convert to the Jew and the Jewish law had not yet become an acute one, al-

though we find that Peter's action in eating bread with Cornelius and his friends, after having baptized them, gave rise to serious debate. Acts 11: 1-18. Peter defended himself by telling of his vision in Joppa. *Sent forth Barnabas.* The church in Jerusalem sent Barnabas to look into the movement and give it direction. It was a wise selection they made.

Vs. 23, 24. *When . . . he came . . . was glad.* When he saw the reality of the faith of the new converts, he knew that the spirit of God was at work and rejoiced at it. *Exhorted them all.* Barnabas knew well the great temptations to which Gentile converts would be exposed. It would require grace to hold to the new faith. *He was a good man.* The character of Barnabas is described in the same words as that of the growing boys whose ideas of the war are vague must be taught to regard it.

III. BARNABAS BRINGS A HELPER, ACTS 11: 25-30.

Vs. 25-28. *Then departed Barnabas to Tarsus;* whither Saul had gone for safety from Jerusalem. *Brought him unto Antioch.* Barnabas sees that Antioch is a great field for Saul. A whole year; during which the friendship between Barnabas and Saul would grow. *Called Christians first in Antioch;* doubtless a nickname given by the heathen population. *Agabus . . . great dearth.* He foretells famine. History confirms this prophecy. This same prophet foretells the imprisonment of Paul in Jerusalem, Acts 21: 11.

Vs. 29, 30. *The disciples . . . determined . . . to send relief;* a proof of the fine spirit of the church in Antioch. The action was unanimous. The burden was fairly divided—every man according to his ability. The action was unselfish—unto the brethren in Judea. The action was timely, being done at once. The action was completed—*which also they did.* By the hands of Barnabas and Saul. It was the visible fruits of their ministry.

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APPLICATION

The Golden Text gives a brief characterization of Barnabas, which is very interesting, because it is very Christian. There are many ideals set before men in the world's literature, and some of them are in direct contradiction to the Christian standard. Barnabas may almost be taken as the Christian ideal, "a good man, and full of the Holy Spirit and of faith." There is usually much restraint in the sacred writers, no fulsome eulogy. The facts are stated, and speak for themselves. Luke, however, sometimes seems to take us right into the confidence of the disciples, and lets us know what he and they thought of some of their great-hearted comrades. We are thankful for as much as we know about Barnabas.

In the Acts after the Day of Pentecost Paul is a dominating figure. His missionary journeys and his experiences take all the latter part of the Acts, and his Epistles constitute a large part of the New Testament. But in Barnabas we have a man without whom we might never have had Paul. Barnabas is notable for that, as well as for his own admirable Christian graces. Much of the character of Barnabas as exemplified, is disclosed in his relations with Paul.

Moralists have spoken of the great, valuable things of the spirit as the True, the Beautiful, and the Good. Some are apostles of one, others of another aspect of the perfect life. Not exclusively, however. Ruskin, as an art critic, continually wrote not only of the beautiful, but also of the true and the morally good. Stephen, whose life we considered last Sunday was perhaps the apostle of the truth—read the sixty verses of the seventh of Acts—and Barnabas was pre-eminent in the impression he made as to his goodness.

What is goodness? One answer that at any rate gives something of the truth is that goodness is something of our conscience and reason. A good man is one who is not unworthy of Jeremy Taylor's fine phrasing, "a mind apt to noble choices, and a heart capable of a mighty love." Such was Barnabas.

His noble choices and his mighty love are set forth by Luke in the Acts.

Look Out for Your Seed Potatoes Now.

It is not too early now to be looking out for seed stock of potatoes for next year; says the Superintendent of the Kentville, N.S., Experimental Station, as at this time of the year fields reasonably free from mosaic and leaf roll, and showing an even stand of healthy plants, can be located. It is impossible to locate these later after the plants commence to die down. This is a matter of great importance, and as our authority points out, if promptly acted upon may lead to an increase of from 25 to 50 per cent. in the yield. A number of tests at Kentville have shown a yield from healthy hills of 238 bushels per acre, while from unhealthy hills, namely hills affected by mosaic, only 136 bushels were taken. Again, hills free from leaf roll have produced an average of 347 bushels per acre, while those showing symptoms of the disease produced only 194 bushels.

DAIRY

Every dairyman has had his experience with a few of the common ailments of dairy cows. Like man, the dairy cow is subject to common ailments that if taken care of as soon as symptoms appear cause little trouble, but if allowed to run for a time become serious and not infrequently result in permanent injury and loss.

A cow off feed is a common occurrence with the dairyman. A few days ago I brought my herd up from the pasture as usual, and when stabled one of my heaviest milking cows refused her grain. I immediately took the grain away and gave her a pound of salts. In a day or two she was all right again. I always think when a cow goes off her feed the cause is a little digestive disorder and a laxative is all she needs. However, to allow a slight attack of digestive disorder to get well started means calling a veterinary and a material loss of milk production.

Two of my best cows have come up from the pasture this summer with injured quarters to their udders. When taken early before inflammation has set in, bathing the quarters with cold water several times a day soon overcomes the trouble without any bad effects.

It is not uncommon to have a cow get a bad cut about the udder or the body, either from a snag, barb-wire or some sharp iron, and while not a deep wound in hot weather, soon calls for and refuses to heal. If thoroughly washed with disinfectant two or three times daily the wound soon heals. I keep some good disinfectant about my stable at all times. Immediate attention to common ailments among cows prevents loss in milk flow and guards the health of the herd.

SHEEP

We have found the golden hoofs profitable, not only to clean up grain but weeds and grass in the pasture as well. In my first experience with jams in the cornfield I learned something that I had not known. Instead of getting fat, the lambs were not doing anything at all. I called in a neighbor who had handled sheep for years. He felt a few of the animals, and after looking around told me what was wrong.

"Evidently this corn is too high on the stalks for them to reach," he said, "and there is not enough grass here to do them. All the lambs get is what corn they can reach, because the blades are practically gone. They won't fatten on this. Take down the fence and let them in that clover pasture."

Within two weeks I could notice a big difference. From then on the lambs fattened as I originally expected, and they sold right up around the top.

The next generation will be as good as we make our children. Each parent should do his share to make the future better than the present.

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Rotted and Unrotted Manure.

Speaking of the value of manure, the Dominion Field Husbandman (Mr. E. S. Hopkins) points out that so far as their influence upon the growth of crops is concerned, unrotted and rotted manure are of equal value. For twenty-one years, experiments were conducted at Ottawa with the result that an average yield of 21.7 bushels of wheat were secured on land to which unrotted manure was applied and 21.6 bushels on land to which rotted manure was applied. With mangels, 20.5 tons were secured from unrotted manure and 20.2 tons from rotted. These yields show that there is no difference between the two classes of manure so far as yield is con-

cerned. However, adds Mr. Hopkins, as the rotting process causes a considerable loss in weight, it is evident that a much larger supply of manure will be available from the unrotted source.

The Glory of the Garden.

"Oh, Adam was a gardener, and God who made him, sees that half a proper gardener's work is done upon his knees; So when your work is finished you can wash your hands and pray for the glory of the Garden that it may not pass away— And the Glory of the Garden it shall never pass away." —Kipling.

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