I.O.O.F.

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When feeding sour milk, I always had trouble with the chicks getting wet all over. This year I took three plastering laths and made a trough, using one lath for the bottom, and the other two for the sides. With short pieces of lath I made ends, allowing them to extend an inch on each side to prevent tilting over. The chicks do not get themselves all mussed up, like they do in other trough and fountains, as the narrowness of the trough

The windows in the living rooms of Swiss farmers are almost invariably filled with beautiful flowers. Flowers add so much to the beauty of a room that more of them should be used in our homes.

S.S. LESSON

June 6. Jacob and Esau, Gen. 25: 19-34; 26: 34 to 28: 9; 32: 3 to 33: 17. Golden Text—Be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.—Eph. 4: 32.

ANALYSIS.

I. BIRTH AND EARLY LIFE OF JACOB AND ESAU, 25:19-28.

II. ESAU'S BIRTHRIGHT SOLD FOR A MESS OF POTTAGE, 25:29-34.

III. THE STOLEN BLESSING, 27:1-40.

IV. REASONS FOR JACOB'S DEPARTURE TO PADANARAM, 26:34-35; 27:41 to 28:9.

V. RETURN OF JACOB, THE MIDNIGHT WRESTLING, AND THE MEETING WITH ESAU, 32:3 to 33:17.

INTRODUCTION—The story of Jacob and Esau vividly portrays the character of the two brothers. Esau was *a cunning hunter, a man of the field*, averse to settled life and continuous labor, governed by his senses, and careless of the promises and privileges attached to his birthright as elder son. Jacob was the toiler, the plain, simple, home-loving man, but nevertheless shrewd, far-seeing, and ambitious. There is no doubt that the writer has in mind also the contrast in character of the two closely related peoples of Edom and Israel.

I. BIRTHRIGHT AND EARLY LIFE, 25: 19-28.

V. 23. *Two nations.* The prophetic oracle here, like the blessing of Jacob in chap 27, forecasts the future of Edom and Israel, the nations which regarded the two brothers as their respective founders. Israel was to be the stronger nation, and Edom, founded by Esau, the elder brother, was to be subject to Israel, founded by Jacob the younger. The subjection of Edom actually took place in the reign of David. See 2 Samuel 8:14. Compare Gen. 27:40, and the successful revolt of Edom as related in 2 Kings 8:20-22 and 16:6. Edom was sometimes called Esau in later times, just as Israel was sometimes called Jacob. See Jer. 49:8-10; Obad. 6-10.

V. 26. *His name was called Jacob.* The Hebrew name "Jacob" means "one who takes by the heel" or "one who supplants," and is regarded by the writer as suggestive of the fact that Jacob did supplant his brother by robbing him of his birthright. The partiality of Isaac for Esau and of Rebekah for Jacob is also regarded as a chief cause of the trouble which arose between the brothers.

II. ESAU SELLS HIS BIRTHRIGHT, 25: 29-34.

V. 31. *Thy birthright;* that is, his rights and privileges as firstborn son. It is altogether likely that, in this case, the elder son would have succeeded his father as head of the community or tribe, and that, in the distribution of his father's property he would have had the larger share (Deut. 21:16-17; Gen. 49:3). Compare the blessing intended for the firstborn in 27:27-29.

V. 34. *Esau despised his birthright.* To the later Old and New Testament writers it seemed clear that Esau had, by this foolish act, forfeited his claim, and that of his descendants, to the great promises of the covenant made with Abraham (chs. 15 and 17), and so to that high destiny which became Israel's in God's plan of salvation for the world. See Mal. 1:2-3 and Rom. 9:10-13. Thus the writer of the Epistle to the Hebrews speaks of him as a "profane person, who for one mess of meat sold his own birthright." Jacob, on the contrary, had a shrewd appreciation of the value of that which he purchased so cheaply. It is quite contrary to the truth to say that "Jacob's action on this occasion is recorded without disapproval" (Ryle). The same thing might be said of the gross deception practiced to secure the much-prized blessing. But, in both cases, the disapproval is clearly implied. At the same time it seems also to be implied that God's purpose to honor Israel was thus given effect; God having overruled the selfish act of Jacob for its accomplishment. The graphic story of Jacob's wrestling at Peniel (ch. 32:24-32), is a story of repentance and confession as well as of prevailing prayer.

III. THE STOLEN BLESSING, 27:1-10.

V. 4. *That I may eat.* It is not clear whether or not a sacrificial meal was intended, but this is quite possible. In any case the pronouncing of the blessing upon the firstborn son was regarded as a solemn religious rite which could not be revoked or undone. Isaac appears not to have known of, or not to have recognized, the transfer of the birthright to Jacob.

V. 12. *A deceiver.* Jacob's conduct is shown in all its dishonesty and meanness. He fully recognizes the wrong which he is tempted to do to his father and his brother, yet he allows himself to be persuaded. He lies to his father both in word and deed.

V. 38. *Bless me, even me also.* The better side of Esau's nature appears in his bitter grief at the loss of his father's blessing. His grief would be none the less if he remembered at this moment his folly in selling his birthright so cheaply to his unscrupulous brother.

IV. REASONS FOR JACOB'S DEPARTURE, 26:34-35; 27: 41 to 28:9.

Ch. 27:41. *The days of mourning.* Esau expects his father's death to take place very soon. Then he will be free to avenge himself upon his brother. Rebekah's watchful care is exerted to protect her favorite son, and she sends him away with the hope that Esau's anger will soon turn and his offence be forgotten.

27:46. *The daughters of Heth.* Compare 26: 34-35. The reference is to Hittite people living at Hebron (23:3), with whom Abraham had friendly relations. Their original home was much farther north, but there appear to have been several settlements in Palestine. Isaac and Rebekah object to inter-marriage with them. Fearing that Jacob may follow Esau's bad example they send him to seek a wife of his own kinsfolk in northern Mesopotamia.

V. THE RETURN OF JACOB, 32:3 to 33:17.

32:3. *The land of Seir.* This was the rough, wild country south of the Dead Sea in which Esau had taken up his abode. Jacob who is now, after many years, on his way back to Canaan, desires to establish friendly relations. When he learns, however, that Esau is coming to meet him with a large company of men he is very much alarmed, and prays for deliverance. He sends on his servants with rich presents, hoping thus to secure his brother's good will. But the burden of a guilty conscience is heavy upon him, and left alone by the river Jabbok (east of Jordan), he spends the night in agonizing prayer. When morning dawns he has prevailed, and bearing his new name of Israel, that is, "He who strives with God," he goes forward to the fateful meeting.

33:1. *He divided;* so disposing of his family that those most dear to him would be in the rear, and in case of an attack would have a chance of escape.

V. 3. *Seven times.* Jacob's prostration indicated extreme humility and desire to appease his brother. Esau shows himself generous and forgiving. The tension was relieved and *they wept* for joy.

V. 10. *As one seeth the face of God* (Rev. Ver.). No doubt Jacob spoke truly. His brother's forgiveness and warm, friendly greeting must have been to him an assurance of the forgiveness of God.

Weaning Pigs.

Soon will come weaning time for the spring litters, and with it the second critical period in the life of these young porkers, where the handler must be on the alert. If you have allowed them space to hustle a portion of their rations, this period will be the easier spanned.

Two or three weeks after farrowing, pigs should be fed a little, by themselves, some thin slop—milk and middlings—and a little shelled corn or other feed that they like. This will prepare them for the shift from the mother's table to their own feed trough.

Hog raisers who use only thin slop as a ration for weaning pigs, or give too much heavy slop, will soon be worrying about a badly bloated unshapely bunch of porkers, for if left to their own inclinations they will fill to overflowing with slop and then sleep until they get hungry and you carry them some more.

The best thing for weaning pigs is shelled corn scattered over a grass plot, giving them exercise while they are gathering these tiny morsels. This keeps them in good trim.

The secret of profitable pork growing is a continuous, healthy growth and development of the pigs from the day they are farrowed until they reach the marketing weight desired. Some slop of a necessity must be used even during the weaning period, but it must be used sparingly and with plenty of feed where exercise is required to get it; and along with these, good clean pasture will help. The most thrifty crop of pigs coming under my observation in a good many years was on a farm where they ran on small alfalfa lots and were switched from one lot to another of about the same size every alternate week, the alfalfa being clipped in each lot after the pigs were turned to the other. Thus plants were allowed to grow fresh young leaves in plenty before the pigs were replaced. These pigs had a little shelled corn in addition to the succulent new shoots of the alfalfa.—R. J. E.

Novel Grafting Process.

Graft-waxing—I would not be bothered with it. In fact, it is a nuisance to me. It cracks and lets in water and moisture and air, and dries the stock and graft. I use auto tire-tape three-fourths to one inch in width. With a little practice any one can put it on very easily. Start at the bottom of the split and wrap to the top, and always lap enough to keep out air and moisture. Make about two rounds around the top. Then cut short strips for across the top. I often criss-cross them and put as many as four on the top—just as many as necessary to make a good job. It stays on better than wax. I have had the tree grow over the tape, but the tape should be taken off after the wound heals. I have used this for 13 years.—K.

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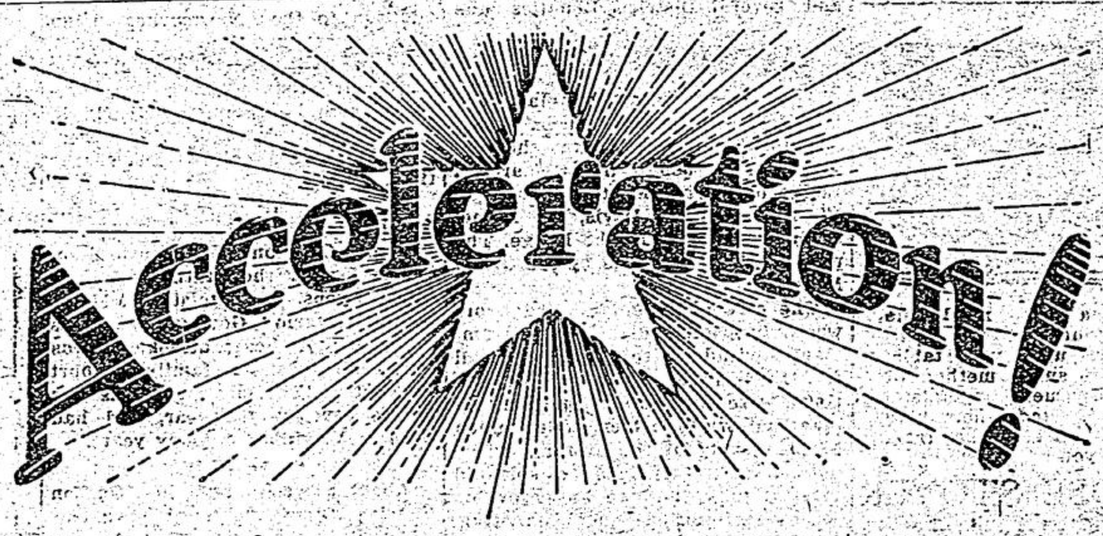

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