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Musselman's Lake Son Sends Interesting Story from San Francisco

(Cecil Kerr, son of Mr. and Mrs. M. Kerr of Musselman's Lake, employed by the Bekins Co., San Francisco, sends interesting story for farmers on a marvellous new "Pedigreed Hay," raising output 35%.)

Davis, Calif.—Agricultural scientists are "rebuilding" the nation's hayfields and grazing lands. The result will be more meat and dairy products on American dinner tables.
 In agricultural experiment stations and on carefully supervised farms across the nation they have underway a big program to develop hardy new varieties of alfalfa, clover and grass seeds. From the seeds are coming heavier yielding, richer crops of hay and forage grasses for livestock to feed on.

The new alfalfa seeds are increasing hay output as much as 35% per acre in northern and eastern livestock regions. Kenland Red, a new clover variety, is yielding 3 to 4 tons of hay per acre where older types produce 2½ tons. Cattle raisers in Georgia, Alabama and Florida can get 25% to 40% more output from their grazing lands with a new variety of grass.
 Co-operating in the seed development program are farmers, commercial seed firms, the U.S. Department of Agriculture and county state agricultural agencies like the California Crop Improvement Association which has its headquarters here.

More Improved Varieties
 The scientists are building up the limited stocks of the new blue ribbon seeds and breeding more improved varieties. Their ultimate goal: The reseeded of all major hay and grass regions of the nation uniformly in a few pure, high yielding varieties. Today hundreds of varieties of hay and grass crops are grown in the U.S.
 The new strains will be resistant to most of the diseases that ravage present crops. They'll be scientifically tailored to suit the climate and other conditions of different regions. They'll enable farmers to bring vastly higher yields from the same amount of land—both in the crops and the livestock that feed on them.

Although only two years old, the seed project is already far beyond the laboratory stage.
 Since the program was launched, the supply of new Kenland Red clover seed has leaped from 38,000 pounds to about 17 million pounds. Stock of the new grass strain—Tift Sundangrass—has been increased from 150 pounds to 85,000 pounds of seed. Two years ago the total national supply of seed for the three new alfalfa varieties—Ranger, Buffalo and Atlantic—was 1,500,000 pounds. Today some 5 million pounds are ready for planting.

These five are the only new varieties approved under the project so far. But several more are under consideration, and two may be approved next year.
Can't Meet Demand
 Are growers accepting the new strains for reseeding their lands? Dr. C. S. Garrison, of the U.S. Department of Agriculture's bureau of plant industry in Beltsville, Md., says commercial seed firms report they can't meet demand—although the premium seed is more costly than its less pedigreed competitors.
 Present supplies are just a starter, however. Last year, for instance, the U.S. harvested 113 million pounds of all types of alfalfa seed compared with the 5 million pounds of new-type alfalfa seed available this year.
 How much the new varieties will raise output on a nation-wide basis sponsors of the program won't guess. They confide their estimates to such adjectives as "tremendous."
 A glance at U.S. hay crop pro-
 (continued on back page)

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SUNDAY SCHOOL LESSON

Lesson for Feb. 4
 Golden Text.—Jesus saith
 Be not afraid, only believe.
 —Mark 5:36

THE LESSON AS A WHOLE

Approach to the Lesson
 Two very useful tools in studying the earthly life of Christ are a harmony of the Gospels and a Bible atlas—"A Harmony of the Gospels," 1 by Dr. A. T. Robertson, is as good as any, and Dr. Jesse Lyman Hurlbut's "A Bible Atlas" 2 will be found very satisfactory. The harmony will help you to keep your place in the general story, so that the various events will be related instead of seeming to be a jumble of unconnected stories. The atlas will help you to keep your place geographically.

We are still in the period of the great Galilean ministry. After speaking to the great crowd by the seashore near Capernaum, our Lord and His disciples crossed the upper portion of the Sea of Galilee (Lake of Gennesaret) to Gergesa. They ran into a sudden, sharp squall on the way across, so that their safety was threatened, but Jesus, aroused from sleep, brought calm with a word. On landing, they ran into a worse storm, the storm of a demon-racked soul. Here again Jesus spoke peace to the troubled man, till he was found "sitting, and clothed, and in his right mind." But the Gergesenes (or Gadarenes) thought that the loss of a herd of swine was too big a price to pay for the salvation of a poor demoniac (Mark 5:11-13), and requested Jesus to leave. It is a terrible thing to bid the Saviour go, for He does, sometimes never to return.

His return to the Galilean side was welcomed, and needy ones sought His help. Among these was Jairus, one of the chief Jews in Capernaum, a ruler of the synagogue. That story constitutes our lesson.
 The rulers of a synagogue were chosen by the people, professedly for their knowledge of the Law and their good character, and were ordained, with laying on of hands, by others who had received similar ordination. They were in charge of the worship, government, and discipline of the synagogue, and were probably members of the local Sanhedrin ("Sketches of Jewish Social Life," by Alfred Edersheim).

As a class, the rulers of the synagogues did not follow Jesus. The attitude of the Judean ruler (Luke 13:14) was more typical than that of Jairus. But we remember that among Paul's converts was the chief ruler of the synagogue in Corinth (Acts 18:8).

Verse by Verse
 Mark 5:21.—"And when Jesus was passed over.....much people gathered unto him." The Gardarenes, on the east side of the lake, urged Him to depart, but a welcoming crowd waited for Him in Capernaum (Luke 8:40). The return trip was smoother than the outgoing journey (Mark 4:35-41).

Verse 22.—"One of the rulers fell of his feet." The rulers were ordained rabbis, while Jesus was an unauthorized rabbi. Only his great and urgent need would have brought a proud ruler of the synagogue to his knees before Jesus, and only a real sense of need will bring our proud spirits down before Him.

Verse 23.—"My little daughter lieth at the point of death.....she shall live." The extremity put urgency into the prayer of Jairus. Do we have anything like such eagerness to save our loved ones from eternal death? The faith of Jairus was remarkable. He saw in Jesus the Lord of life. The words and works of the Saviour had not gone unheeded by this man, but a pressing, personal need brought out this response.

Verse 24.—"And Jesus went with him." Jesus could have commanded the healing from a distance (Matt. 8:5-13), and continued His ministry to the crowd. But our Lord "takes time out" for the individual. "The Lord thinketh upon me" (Psa. 137:7).

Verses 25-34.—"Our Lord's progress to the home of Jairus was interrupted. The delay must have been trying to the distraught father, but we must learn to "rest in the Lord, and wait patiently for him" (Psa. 37:7). Once again, our Lord is never too pressed to care for one needy soul.

Verse 35.—"Thy daughter is dead: why troublest thou the Master?" It looked as if the delay had been fatal. Compare with Christ's deliberate delay in John 11:6. The messengers went on the principle, "Where there is life, there is hope," but they had no faith beyond that. They did not know that the Lord of life is Master of death. Too often our faith goes no further than the seemingly possible.

Verse 36.—"Be not afraid, only believe." How quickly the Lord leaped to the help of the distressed father, beaten to despair by the messengers, which Jesus overheard despite His occupation with the woman at His feet. He always knows the suggestions that come to us, calculated to kill our struggling faith. He encouraged Jairus to trust, even in the face of death.

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See the equivalent in John 11:40.
Verse 37.—"Peter, and James, and John." Here was the inner circle, permitted to accompany Jesus in His most exalted experiences. See chapters 9:2 and 14:33, and compare Genesis 18:17-19.
Verse 38.—"And he cometh to the house..... and seeth the tumult." The professional mourners were already filling the house with their unearthly din, throwing the household into a hysteria of grief.
Verse 39.—"The damsel is not dead, but sleepeth." From the human point of view, she was definitely dead, but the Lord Jesus, in view of the fact that He was about to "awake" her, called her death a sleep. So, in view of the Resurrection, the death of the child of God is called a sleep (1 Cor. 15:51; 1 Thess. 4:13-16).
Verse 40.—"They laughed..... but..... he..... put them all out." Jesus assumes complete command, asserting His lordship. The mighty works of God are wrought in an atmosphere of faith and love, not in the midst of scornful unbelief. (See Matt. 13:58.)
Verse 41.—"And he took the damsel by the hand, and said unto her, Talitha cumi." Tenderness and authority combine in this wonderful act. Mark preserves the Lord's words in the vernacular of Palestine, and in his interpretation uses the diminutive form, "little maiden."
Verse 42.—"And straightway the damsel arose, and walked." The response was instant and complete—no gradual "coming to," with a long period of convalescence. Bounding health gave spring to her action. No wonder the on-lookers were "astonished with a great astonishment."
Verse 43.—"No man should know it;..... something should be given her to eat." Two remarkable commands: the first as a preventive against too much popular excitement, and the second a very practical touch, bringing the won-

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