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Farm and Garden

INTRODUCING KUDZU.

Government Thinks It's a Valuable Addition to Our Stock of Plants.

The following description of kudzu, the valuable new forage plant, is given by the United States department of agriculture:

"Kudzu is a large leaved, very rapid growing woody, leguminous vine, a native of Japan. It succeeds well in every part of the United States where it has been tried, and where the summers are warm it grows with great luxuriance. It is a most excellent vine for arbors to produce a tropical effect by growing over low trees. In Japan it is grown on rough, rocky land or steep hillsides that cannot be cultivated.



Photograph by United States department of agriculture.

KUDZU VINE.

ed. In this country it should also be tested on lands too poor to be cultivated with profit. Kudzu, being a legume, will add nitrogen to the soil in addition to the forage it produces. Kudzu may be used either for pasture or as green food, though hay can be made of it. It will probably be best used as pasture, and it is desirable to have two such pastures, to be grazed alternately.

A gentleman who has been growing it in Florida several years gives his experience with it as follows: "After several years' experience with the kudzu vine I consider it the best forage plant to tide the farmer and stock raiser over the long, hot, dry summer as well as the rainy season."

FARMER--BUSINESS MAN.

Every farmer should have some place that he calls his office. It may be a secretary in the corner of the sitting room, it may be a small room in the granary or perhaps a part of the milk house. But, whatever it is, there he should have his accounts, farm records and valuable papers. More system is needed on most farms -- Farm and Fireside.

Give Yourself a Weigh.

Scales are as essential on the modern farm as the mower, binder or manure spreader. To the farmer who desires to know if his business is paying him the profits it should the weighing machine must be used much more often than the mower, binder or manure spreader. The farm scale is especially valuable when products are sold from the farm, says W. M. Jardine, head of the agronomy department at the Kansas Agricultural college.

Keep Only the Paying Kind.

Sell two of the boarder cows and put in one that pays a profit. Sell the old gelding and put on a mare that will raise a colt worth one-half to one-third of her purchase price at weaning time.

FARMING HINTS.

It does not pay to devote high priced land for long periods to pasture and the production of hay.

Low, wide tired steel wheels will give any farmer better equipment for his work. Under all conditions of the field and nearly all conditions of the road it is estimated that broad tired steel wheels pull lighter than the narrow tires.

More money can be made feeding horses for market than with any other class of stock feeding. There is a constant demand for good draft horses, and the average farmer should keep draft mares and have a few young horses to sell each year. Farm and Fireside.

The location of a garden is more important than the seeds you plant. We must have, but the soil we can make. We can make it by bringing in new loam, sand and fertilizer, combining them to meet the idea, but sunlight is determined by the buildings and trees. --Country Gentleman

SUNDAY SCHOOL.

Lesson III.—Second Quarter, For April 20, 1913.

THE INTERNATIONAL SERIES.

Text of the Lesson, Gen. xxxiii, 1-15. Memory Verses, 10, 11—Golden Text, Eps. iv, 32—Commentary Prepared by Rev. D. M. Stearns.

When Laban learned that Jacob had fled he pursued after him in anger, but God came to him in a dream by night and said unto him, "Take heed that thou speak not to Jacob either good or bad" (xxxiii, 24, 25), so they had only some sharp words and parted, having erected a heap of stones as a witness that neither would pass that place to do the other harm. Three different names are recorded as having been given to that witness, one of which is much used today (Mizpah), but surely much misunderstood (xxxiii, 43-55).

Although no lesson has been assigned from chapter xxxiii, the latter part of which is to me most profitable, the committee suggests the perusal of it, and surely no teacher will overlook it. How suggestive is the first verse, "And Jacob went on his way, and the angels of God met him." Was ever such an unworthy man so wondrously cared for by God? He more than made up to him the loss of wages from Laban. He forbade Laban to harm him, and now, on his way to meet Esau, He sends a host of angels to still further assure him of heavenly protection, yet when he heard that Esau was coming to meet him he was greatly afraid and distressed (xxxiii, 7). It would have been more honoring to God if he had said "Though an host should encamp against me, my heart shall not fear" (i's xxvii, 3).

His prayer in verses 9 to 12 sounds well, most of it, for he acknowledges God's mercies and pleads His promises, but his plans following his prayer do look a little like his mother's plan of helping God out, though some might consider it showing his faith by his works. Yet the various droves of flocks and herds with which he hoped to appease Esau (verse 20) hardly look like faith working fearlessly.

The incident of xxxiii, 24-31, also looks as if there was a great deal of Jacob instead of the Lord in the whole plan. It is with us all, as it was with him, most difficult to put off our shoes, as both Moses and Joshua were told to do, and let the Lord manage all in His own way. Yet the Lord is ever leading us to this that He may bless and use us more and more. This is a much abused story and is made by many to teach that Jacob prevailed by wrestling, but careful attention to the record will show that the Lord wrestled with Jacob to subdue him. He rested until his thigh was put out of joint, and then in conscious weakness he clung to the Mighty One, saying, "I will not let Thee go except Thou bless me," so it was weakness clinging to strength that prevailed. "By his strength he had power with God—yea, he had power over the angel and prevailed" (Hos. xii, 3, 4). His conscious weakness was the secret of his power, even as the Lord said to Paul, "My strength is made perfect in weakness" (ii Cor. xii, 9).

It was then that Jacob's name was changed to Israel, a name applied to him personally about fifty times and to his descendants 2,500 times. Jacob called the name of the place "Peniel," face of God, for he realized that he had been face to face with God, Him whom we know as the Son of God, for "no man hath seen God at any time, the only begotten Son, who is in the bosom of the Father, He hath declared Him" (John i, 18). He did not tell Jacob His name, but He did say to Manoah, the father of Samson, "It is wonderful" (Judg. xiii, 18). Jacob evidently did not expect that Esau would meet him peacefully and cordially and therefore took all possible care to provide for the safety of his household, putting the most loved ones under most and the handmaids and their children foremost, preceded by the various droves, saying, "If Esau come to the one company and smite it then the other company which is left shall escape" (xxxiii, 8; xxxiii, 1, 2).

After all Jacob's fears (for he remembered well his wrong done to his brother twenty years before and the anger from which he had fled) how beautiful it is to read that "Esau ran to meet him and embraced him and fell on his neck and kissed him, and they wept" (xxxiii, 4).

Thus God has many surprises for us when our fears are rebuked and we find forgiveness and peace and joy where the devil had told us we would find only trouble. There is forgiveness with the Lord for all who turn to Him, and He does abundantly pardon. He, through Joseph, forgave all those cruel brethren. When first He met His disciples after they had all forsaken Him and fled He said: "Peace be unto you . . . Why are ye troubled?" (Lu. xxiv, 36, 38). Note carefully all the brotherly kindness of this chapter and think of Him who sticketh closer than a brother. In verses 9, 11, we note that when Esau did not wish to accept Jacob's gifts he said, "I have enough, my brother," and when he did press them upon him he also said, "I have enough." The expressions are different, however, and in Young's translation the former is, "I have abundance," and Jacob said, "I have all things." Jacob's word has a larger significance than Esau's.

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