

FARM AND GARDEN.

MATTERS OF INTEREST TO AGRICULTURISTS.

Some Up-to-date Hints About Cultivation of the Soil and Yields Thereof—Horticulture, Viticulture and Floriculture.

RIMSON clover has been grown in Indiana for several years. It has proved an almost absolute failure in some instances, while in others very satisfactory crops have been grown. It is, at best, a rather uncertain crop in this latitude, but it has several characteristics which make it a desirable acquisition where it can be grown successfully.

Characteristics of Crimson Clover.—It is a true clover, but earlier, smaller and usually less hardy than the common red clover. It starts promptly and more vigorously from the seed than common clover, and this feature adapts it to mid-summer seeding. It comes into full bloom at this station, early in May, and is ready to be cut for seed about the 1st of June. It is an annual, the parent plant dying when it has matured its seed.

Crimson Clover a Catch Crop.—Being an annual and unable to endure winters, crimson clover cannot take rank as a staple crop in Indiana. It is, however, well fitted to be a "catch crop," because, under favorable conditions as to moisture, a "catch" can be secured in July and even in August, in which case it will furnish winter and early spring pasture, or if preferred, a very early crop of hay or seed. If cut for hay a crop of corn could follow the same year. Crimson clover is especially commended as an inter-crop between two crops of corn, the seed being sown when "laying by" the first crop of corn and the clover turned under the following spring, with or without pasturing, as a green manure for the succeeding corn crop. In case of failure to get a stand of common red clover in wheat, crimson clover may be sown to advantage as soon as the crop of wheat is removed.

Crimson Clover as a Forage and Fertilizing Crop.—This clover has proved excellent for pasture in the late fall, winter and early spring, and judging from its chemical composition, it will doubtless prove a better food fertilizing crop than the common red clover.

Time and Manner of Sowing.—Crimson clover should be sown in July, or early in August, to insure a vigorous fall growth in which case it will probably pass the winter with slight damage. If it is to follow corn, sow just before the last cultivation, using a fine tooth cultivator to bury the seed. If it is to follow wheat burn the stubble if possible, pulverize the ground thoroughly with disk or spading harrow, sow, harrow again with a tooth harrow and roll.

The methods described above were successfully used last year in sowing crimson clover on the station farm.

It is well to sow thickly—say ten pounds to the acre—as many plants may be killed by drought and frost.

W. C. Latta,
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Turnips for Early Use.

Market gardeners make much larger profits out of the turnip crop than do farmers. If they did not they could not grow them at all. The reason is that they grow the turnip early, having it ready for use, sweet and good by midsummer, at which time the farmer is just ready to sow his crop. The gardener sells most of his turnips done up in bunches for a few cents each, but making a price per bushel that would make a farmer's eye bulge out. Why is it that farmers do not grow more early turnips? We don't mean every farmer, of course, or we should have a worse glut of turnips than there was of potatoes last year, when Secretary Morton urged all farmers to go into potato growing. Still, more farmers might begin in a small way the growing of early turnips in amounts that they could easily market. To do this, they must do as the gardeners do, fertilize the early sown roots with some available nitrogenous manure. The turnip needs a good deal of nitrogen to make a quick growth. The late sown turnips find this nitrogen in all cultivated farm land after midsummer. That is probably the reason why turnips are so generally sown late and as a catch crop, and why, also, the price of late turnips is always so low that there is very little profit in growing them for market.—Ex.

Mulching.

A bulletin of the Minnesota Experiment Station says: It is not generally understood that a mulch may with benefit be applied to cultivated ground. The usual method of applying coarse litter and manure to trees and small fruits is falling into disrepute with some of our best horticulturists. This method causes the root system to form too near the surface of the ground, so that when the mulching becomes thin or a protracted drought ensues, the trees quickly succumb. Moreover, cultivation is not possible with the thick mulch, and consequently coarse weeds grow up, and quick grass finally takes possession, to the total destruction of the trees or small fruits. Many horticulturists are now advising the abandonment of the thick-litter mulch and prescribing instead only cultivation or the dry-earth mulch. But this method has disadvantages also. Under it the land becomes impoverished owing to the exposure of the bare soil to the

Merce, direct heat of the sun's rays. Nitrication is retarded since it progresses more favorably when the surface of the ground is partly shaded. Again, the cultivation method, to be effective, must be frequent and thorough—conditions not always easy to meet. Earth-litter mulching as practiced by this writer obviates most of the difficulties named. Short-fibred manure or litter is spread evenly over the surface of the ground to a depth of one or two inches. In a few days the ground is cultivated, thoroughly mixing the mulch with fine surface earth. In the case of small patches, this may be done with a hoe, but in the majority of cases it is best done with a cultivator. After some time, when the appearance of weeds or when other causes make it necessary, the cultivation is repeated. The advantages of this method are:

1. The moisture is more effectually conserved, and the root system takes its proper position.
2. The soil is better protected from the direct heat of the sun. The earth-litter mulch is a good non-conductor.
3. The manure thus applied keeps intact the supply of humus, thus increasing the soil capacity for moisture and maintaining fertility. Nitrication is also favored.
4. The best features of both old systems are retained, and the method is applicable not only to trees and small fruits, but to any cultivated crop.
5. Labor is saved, the required cultivation being materially reduced.

Small v. Large Lungs.

Professor Playfair said recently before the Royal Agricultural Society of England that small lungs in proportion to the total bulk, are helpful to the fattening of animals. The order of the smallness of the lungs of our domestic animals is: 1, pig; 2, sheep; 3, ox; 4, horse, and as a remarkable proof of the importance of small lungs as indicative of a tendency to fatten, the order of the aptitude to fatten of the animals just named is exactly the same as the order of the smallness of the lungs. Thus the pig has the greatest tendency and the horse the least tendency to fatten of all our domestic animals. Thus, for instance, a Chinese pig has small lungs, an Irish one large; the Chinese pig fattens much more quickly than the Irish. The "disappearance" of food from the system of an animal is owing to the combustion of the food by means of the air inspired by the lungs. The oxygen which has once entered the system never again escapes from it without being united either with part of the body or of the food. This statement may be quite correct with reference to the deposit of pure fat. But the health and constitutional vigor of any animal depend very much upon healthy and regular waste through the skin and lungs. Excess of fatty deposit in proportion to lean fibre is the very thing to which pork curers object. The same thing holds good for over-fed beef.

Developing New Plants.

We select seeds of certain plants which come the nearest to our standard of perfection. No two breeders of any kind of stock have the same ideal standard in all particulars, so with those who improve plants. Our choice shorthorns, draft horses, Merino sheep, Essex swine, light Brahma fowls were not brought to their present state of perfection by mere good luck or accident, but by the long and patient study and experience of able men. The same is true of many plants, more especially of plants which are raised for the beauty of their flowers or foliage. It is not by accident that our green houses and gardens are so well supplied with choice roses, orchids, rhododendrons, azalias, camellias, pansies, petunias, phloxes, dahlias, gladioli, hyacinths, tulips, pelargoniums, calceolarias, asters, fuchsias, chrysanthemums. These and many others have been produced by judicious labor in breeding and cultivation. The poorest and those of medium quality were weeded out; only a few of the choicest were saved. The work was divided. One man devotes years of patient work to certain strains of pelargoniums; another to asters, roses or pansies; and so on through the long list of "Flora's sweetest treasures." Burbidge says: "From a houseful of fuchsias, Mr. H. Cannel, who is well known for his new varieties of this favorite plant, only obtains about a quarter of an ounce of perfect seed, as it is never sold." One man raises 10,000 pelargoniums, and each year for ten years or more, and only gets half a dozen a year fit to send out under a name, and many of these are soon replaced by others. Choice strains of cineraria and calceolaria and primula seeds are worth \$50 or \$75 an ounce, or \$300 or even \$1,500 per pound.—Professor W. J. Beal.

Bagging Grapes.

Correspondent of "Green's Fruit-Grower" asks for information on this subject. We have purchased paper bags, he says, such as are used in groceries and sold by the thousand at 39 to 40 cents. These bags are longer and larger around than the largest cluster of grapes when the fruit was about the size of bird shot, or sometimes when the grapes were as large as peas, pinning the mouth of the bag around the base of the stem of the fruit as closely as possible. No great skill is required in this operation. It is not necessary to arrange for the entrance of air in the bag, but it is well to pick a pin hole in the bottom of the bag to allow water to escape. The clusters of grapes that we have bagged seemed to ripen earlier than those not so operated upon, and the clusters were of marvelous beauty, coloring beautifully, the bloom, of course, being undisturbed by wind, or bird, or insect. Whether it is possible on a large scale, depends upon the circumstances.—Ex.

TALMAGE'S SERMON.

"ANOTHER CHANCE" WAS LAST SUNDAY'S SUBJECT.

"Text": If the Tree Fall Toward the South, Or the North, in the Place Where the Tree Falleth, There It Shall be.—Ecc. 11: 3.



HERE is a hovering hope in the minds of a vast multitude of people that there will be an opportunity in the next world of correcting the mistakes of this; that however complete a shipwreck we may make of our earthly life, it will be on a beach up which we may walk to a palace; that as the defendant may lose his case in a Circuit Court and appeal it and have it go up to the Supreme Court or Court of Chancery and all the costs thrown over on the other party, so a man may lose his case in this world, but in the higher jurisdiction of eternity have the decision of the earthly case set aside, all the costs remitted and the defendant be triumphant forever.

The object of my sermon is to show you that common sense declares with the text that such an expectation is chimerical. "If the tree fall toward the south, or toward the north, in the place where the tree falleth, there shall it be." There are those who say that if the impenitent and unfortunate man enters the next world and sees the disaster, as a result of that disaster he will turn, the distress the cause of his reformation; but we have ten thousand instances all around about us of people who have done wrong and disaster suddenly came upon them—did the disaster heal them? No, they went on. There is a man flung of dissipation. The doctor says to him: "Now, my friend, if you don't stop drinking and don't stop this fast life you are living, you will die." The patient thanks the physician for his warning and gets better; he begins to sit up, begins to walk around the room, begins to go to business and takes the same round of grogshops where he got his morning dram and his evening dram and the drams between. Down again. Same doctor. Same physical anguish. Same medical warning. But now the sickness is more protracted, the liver more obstinate, the stomach more irritable, the digestive organs more rebellious. But still, under medical skill, he gets better, goes forth, commits the same sacrifice against his physical health. Sometimes he wakes up to see what he is doing, and he realizes he is destroying his family and that his life is a perpetual perjury against his marriage vows, and that that broken-hearted woman is so different from the roseate wife he married that her old schoolmates do not recognize her on the street, and that his sons are going out in life under the taunt of a father's drunkenness, and that his daughters are going out in life under the scarification of a disreputable ancestry. His nerves are all a jangle. From crown of head to sole of foot he is one aching raving, crucifying, damning torture. Where is he? He is in hell on earth. Does it stop him? Ah, no. After awhile delirium tremens pours out upon his pillow a whole jungle of hissing reptiles. His screams horrify the neighbors as he dashes out of bed crying: "Take these things off me!" He is drinking down the comfort of the family, the education of his children, their prospects for this life and perhaps their prospects for the life to come. Pale and convalescent he sits up. Physicians say to him: "Now, my good fellow, I am going to have a plain talk with you. If you ever have an attack of this kind again you will die. I can't save you, and all the doctors in creation can't save you." The patient gets up, starts out, goes the same round of dissipation and is down again; but this time medicines do not touch his case. Consultations of physicians says there is no hope. Death ends the scene. That process of inebriation and physical suffering and medical warning and dissolution is taking place within a stone's throw of where you sit and in every neighborhood of Christendom. Pain does not reform. Suffering does not cure. What is true in regard to one sin is true in regard to all sins, and yet men are expecting in the next life there will be opportunity for purgatorial regeneration. Take up the printed reports of the prisons of the United States and find that the vast majority of the criminals were there before, some for two times, three times, four times, six times. Punished again and again, but they go right on. Millions of incidents and instances working the other way, and yet men think that in the next world punishment will work out for them salvable effects. Why you and I cannot imagine any worse torture from another world than we have seen men in in this world, and without any salutary consequence.

Furthermore, the prospect of reformation in another world is more probable than here. Do you not realize the fact that a man starts in this world with the innocence of infancy? In the other case, starting in the other world, he starts with the accumulated bad habits of a life time. Is it not to be expected that you could build a better ship out of new timber than out of an old hulk that has been ground up on the breakers? If starting with comparative innocence the man does not become good, is it possible that starting with sin a scraph can be evolved? Is there not more prospect that a sculpin will make a finer statue out of a block of pure, white Parian marble than out of a black rock that has been cracked and twisted and split and scarred with the storms of a half century? Could you not write a last will and testament, or write a deed, or write an important document on a pure white sheet of paper easier than you could write it upon a sheet scribbled all over with infamy and blotted and torn from top to bottom? And yet there are those who are so uncomprehending as to believe that though a man starts in this world with infancy and its innocence and turns out badly, in the next world he can start with a dead failure and turn out well. "But," say some people, "we ought to have another chance in the next world because our life here is so very brief; we scarcely have room to turn around between the cradle and the grave, the wood of the one almost striking against the marble of the other. We ought to have another chance because of the brevity of this life." My friends, do you know what made the ancient deluge a necessity? It was the longevity of the antediluvians. They were worse in the second century than in the first, and worse when they got three hundred years old, and worse at four hundred, and worse at five hundred, and worse at six hundred, and worse at eight hundred; until the world had to be washed and scoured and scrubbed and soaked and sunk and anchored a whole month under water before it was fit for decent people to live in. I have seen many pictures of old Time with his scythe to cut, but I never saw any picture of Time with a chest of medicines to heal. Seneca said that in the first few years of his public life Nero was set up as an example of clemency and kindness, but he got worse and worse, the path descending, until at sixty-eight years of age he was the suicide. If eight hundred years of lifetime could not cure the antediluvians of their iniquity, I undertake to say that all the ages of eternity would be only prolongation of depravity. "But," says some one, "in the next life the evil surroundings will be withdrawn and good influences will be substituted, and hence, expurgation, sublimity, glorification." But you must remember that the righteous, all their sins forgiven, pass right up into a beatific state, and then having passed up into the beatific state, not needing any other chance, that will leave all those who have never been forgiven, and who were impenitent, alone—alone! and where are the salvable influences to come from? Can it be expected that Dr. Duff, who spent his whole life in pointing the Hindus to heaven, and Dr. Abel, who spent his life in evangelizing China, and that Judson, who spent his life in preaching the Gospel to Burmah—can it be expected that they will be sent down from some celestial Missionary Society to educate and to save those who wasted their earthly existence? No. We are told distinctly that all missionary and evangelistic influences will be ended forever and the good having passed up to their beatific state, all the morally bankrupt will be together, and where are the salvable influences to come from? Will a specked or bad apple put in a barrel of diseased apples make the other apples good? Will one who is down be able to lift others up? Will those who have miserably failed in the business of this life be able to pay the debts of other spiritual insolvents? Will a million wrongs make one right? Poneropolis was the city where King Rufus of Thracia, put all bad people of his kingdom, and whenever there were iniquitous people found in any part of the land they were all sent to Poneropolis. It was the great capital of wickedness. Suppose a man or a woman had opened a primary school in Poneropolis, would the parents of other cities have sent their children there to be educated and reformed? . . .

Again, I wish you further to notice that another chance in another world means the ruin of this. Now, suppose a wicked man is assured that after a lifetime of wickedness, he can fix it all right up in the future. That would be the demoralization of society, that would be the demolition of the human race. There are men who are now kept on the limits of sin by their fear. The fear that if we are bad and unforgiven here it will not be well with us in the next existence, is the chief influence that keeps civilization from rushing back into semi-barbarism, and keeps semi-barbarism from rushing back into midnight savagery, and keeps midnight savagery from rushing back into ex-limits of sin. But this idea coming into his soul, this idea of another chance, he says, "Go to now; I'll get out of this world all there is in it." Come gluttony and revenge and uncleanness and all sensualities, and wait upon me. It may abbreviate my earthly life by dissoluteness, but that will only give me heavenly indulgence on a larger scale in a shorter length of time. I will overtake the righteous before long, and I will only come in heaven a little late, and I will be a little more fortunate than those who have behaved themselves on earth and went straight to the bosom of God, because I will see more and have wider excursion, and I will come into heaven via Gehenna, via Sheol! Hearers! Readers! Another chance in the next world means free license and the demolition of this. Suppose you had a case in court, and all the judges and all the attorneys agreed in telling you the first trial of it—it would be tried twice—the first trial would not be of very much importance, but the second trial would decide everything. On which trial would you put the most expenditure? on which trial would you employ the ablest counsel? on which trial would you be most anxious to have the attendance of all the witnesses? "Oh," you would say, "if there are to be two trials, and the first trial

does not amount to much, the second trial being everything, everything depending upon that, I must have the most eloquent attorney, and I must have all my witnesses present, and I will expend my money on that." If these men who are impenitent and who are wicked felt there were two trials, and the first was of no very great importance, and the second trial was the one of vast and infinite importance, all the preparations for eternity would be post-mortem, post-funeral, post-sepulchral, and this world would be jerked off into impenitency and godlessness. Another chance in another world means the demolition of this world.

A dream. I am in the burnished judgment hall on the last day. The great white throne is lifted, but the Judge has not yet taken it. While we are waiting for his arrival I hear the immortals in conversation. "What are you waiting for?" says a soul that went up from Madagascar to a soul that went up from America. The latter responds: "I was in America forty years ago, and I heard the Gospel preached, and I had plenty of Bibles in my house, and from the time that I knelt at my mother's knee in prayer until my last hour, I had great opportunities; but I did not improve them, and I am here to-day waiting for another chance." "Strange, strange," says the soul just come up from Madagascar. "Strange; why I never heard the Gospel call but once in all my life, and I accepted it, and I don't want another chance." "What are you waiting for?" says one who on earth had very feeble intellect to one who had great brain and whose voice was silvery, and who had acceptance of power. The latter replies: "I had great power on earth, I must admit, and I mastered languages and I mastered libraries, and colleges conferred upon me learned titles, and my name was a synonym for eloquence and power; but somehow I neglected the matters of my soul, and I must confess to you I am here to-day waiting for another chance." Now, the ground trembles with the advancing chariot. The great folding doors of the burnished hall of judgment are thrown open. "Stand back," cry the ushers, "and let the Judge of quick and dead pass through." He takes the throne. He looks off upon the throngs of nations come to the last judgment, come to the only judgment, and one flash from the throne reveals each man's history to himself, and reveals it to all the others. And then the Judge says, "Divide!" and the burnished walls echo it, "Divide!" and the guides angelic answer, "Divide!" and the immortals are rushing this way and that, until there is an aisle between them, a great aisle; and then a vacuum, widening, and widening and widening, until the Judge looks to one side of that vacuum, and addresses the throng, and says: "Let him that is righteous be righteous still, and let him that is filthy be filthy still." And then, turning to the throng on the other side of the vacuum, he says: "Let him that is unjust be unjust still, and let him that is filthy be filthy still." And then he stretches out both hands, one toward the throng on each side of the vacuum, and says: "If the tree fall toward the south, or toward the north in the place where the tree falleth, there it shall be!" And then I hear something jar with a great sound; it is the closing of the Book of Judgment. The Judge ascends the stairs behind the throne. The Hall of the last Assize is cleared and shut. The High Court of Eternity adjourned forever.

The Church in Politics.

The time is coming when the church will demand that all the chief places in the city government shall be filled with men whose personal character does command high respect. It is high time to cease tolerating the presence of any man as a city official who is himself hand and glove with that which is most degrading. The democratic Christian church has a right to make demands and enforce them.—Rev. E. M. Fairchild, Unitarian, Troy, N. Y.

SOME STRANGE TREES.

There is an oak tree in the state of Georgia that is twenty-seven feet in diameter. A blue gum tree in New South Wales, 482 feet high, is thought to be the tallest tree in the world. At Oroville, Cal., there is a cherry tree only 18 years old, which is six feet through the trunk. The magnolia tree was named after a French professor, Magnol, a naturalist, who died in 1715. One variety of the Indian rubber tree has bright green leaves that are edged with flaming red. The sacred bo-tree of Ceylon is said to have sprung from a slip of the tree under which Buddha was born. The estimated age of a dragon tree at Orotava is 5,000 years, but it is not authentic, like the record of the Lombardy cypress. Two large white gum trees in Guatemala have grown in a gutter that the foundations of a church have been shifted seven inches. The empress of Russia recently chose a white veil with a blue v-b-like ground and a black border, consisting of a single row of black chenille spots. The combination of black and white is to be much worn this summer. It has the advantage of looking cool and being stunning as well. Some of the pretty veils selected by European royalties soon to be married are crescent-shaped and drawn up to fit the hat. They are of brown with white spots, white with black spots and pure white. There is no truth in the rumor that black stockings are no longer to be worn. Though brown are often worn for cycling, the black are just as fashionable as ever, and open-work especially so.

THE SUNDAY SCHOOL.

LESSON VIII. AUGUST 23, AB-SALOM'S REBELLION.

Golden Text: "Honor Thy Father and Thy Mother, That Thy Days May Be Long Upon the Land Which the Lord Thy God Giveth Thee"—Ex. 20:12.



It now traces some of the consequences which flowed from David's sin, the fruits which that part of his conduct bore, and at the same time tells of the character, humble, hotter, nobler characteristics which grew out of his repentance—the subdued light of the Adonijah atmosphere that shined upon scattering storm clouds, with heaven's deep blue showing in many places between, instead of the brilliant, unclouded glories of noon. But our lessons must come from Absalom, as we look upon his life, his training, his youthful conduct, burning into bitter and poisonous blossoms, and ripening into the Dead Sea fruit of Bodom. These are lessons of warning. Also the angel that stopped Balaam like the sign which Christian and Hopeful placed at the turning of the way to the castle of Giant Despair. The section includes chapters 12 to 16. "He who would understand the story of Absalom's rebellion must read with it Psalms 42 and 43, Psalm 4 and Psalm 3. Let him read them in that order. They tell the story of David's battle and his victory."—Lyman Abbott. Also Psalms 29, 41, 45, and 52. Historical setting. Time. Absalom's rebellion occurred B. C. 1022 and 1023, eleven or twelve years after our last lesson. The calculation is 20.

Today's lesson includes verses 1 to 12, chapter 15, Second Book of Samuel, as follows:

1. "And it came to pass after this." After the apparent reconciliation of Absalom to his father, "Prepared him chariots and horses." "And he had a carriage (i. e. a state carriage), and horses, and fifty men as runners before him; that is, to run before him when he drove out, and attract the attention of the people by a display of princely pomp, as Adonijah attempted to do in 1: 5;—Keil. The Officials are very fond of such display.
2. "And Absalom rose up early." So as to be on hand before the hour when the king sat in the gate to hear the complaints and right the wrongs of the people. "Beside the way of the gate." By the side of the road leading to the gate of the king's palace. The gate where roads from different directions met, and in front of which was usually an open square, was a natural place for public meetings and business. "Any man that had a controversy." Better, a suit, as verse 4.
3. "See, thy matters," etc. He artfully flatters each suitor by promising a favorable decision on his case.—Cambridge Bible. "There is no man deputed of the king." There is no official hearer appointed. It was impossible for the king to hear every case in every detail.
4. "Oh that I were made judge." It is so easy for the "outs" to criticize the "ins;" and many imagine, because they can see some details where they could make some improvement, that therefore they could do the whole work better.
5. "Put forth his hand . . . and kissed him." With amazing flattery, Absalom feigned humility and condescension as well as justice. He was an unscrupulous politician. The only way to judge such is to see what they do after election.
6. "So Absalom stole the hearts of the men of Israel." Never was a word more fittingly employed. It was stealing.—Johnson. In unjust ways he obtained what belonged to his father, and what he should have sacredly labored to have David retain. His youth and beauty made him look "every inch a king."
7. "And it came to pass after forty years." This is doubtless a transcriber's error for four, a mistake easily made when numbers were designated by letters often very similar. The Rev. W. M. Linn says, "Some ancient authorities read 'four years.'" So does Josephus. "Let me go and pay my vow . . . in Hebron." A place conveniently distant for his purpose, and at the beginning of David's reign the capital of Israel.
8. "I will serve the Lord." Rather to do a service, explained by Josephus to mean to offer a sacrifice.
9. "But Absalom sent spies." Secret emissaries had been sent out before he went to Hebron, to prepare all the disaffected ones for revolt. He could easily secure leaders in every place by promises of office or gifts to them when he became king. "As soon as ye hear the sound of the trumpet." Clericus believes that Absalom arranged a succession of trumpeters at proper stations from south to north. "Absalom reigneth in Hebron." So the first news the people would have of the rebellion would be that it was an accomplished fact.
10. "Two hundred men . . . that were called." Invited to the sacrificial feast as Absalom's guests. In all probability they were men of distinction, and would naturally be regarded, both at Jerusalem and at Hebron, as accomplices in the conspiracy. "They know not anything." This shows the extreme secrecy with which the conspiracy was conducted, and accounts for David's having no suspicions.
11. "And Absalom sent for Ahithophel." David's chief counselor, and a man of marvelous sagacity (12: 2). Absalom doubtless knew that he was disaffected with David; perhaps from the dishonor done to Bathsheba, his granddaughter; perhaps from his perception of the growing discontent among the people. Ahithophel's name was itself almost a guarantee of Absalom's success. "The Gilonite." Belonging to Giloah, a few miles south or southwest of Hebron.

RAM'S HORNS.

Get in the habit of resting all your weight on the Everlasting Arms. Life is full of disappointments to the man who tries to live without Christ. There are people who never care for music except when they play the first fiddle. The man who is doing the thing God wants him to do is engaged in a great work. The man who works for the Lord by the day will never be satisfied with the pay he gets. The best thing to do, when we cannot see in any other direction, is to look straight up. The man who is trying to hide behind a hypocrite now will not do it in the judgment. The man who is willing to do God's will will not long be kept in doubt about what is God's will. When the devil gets a chance to plant a thorn in the flesh of a man like Paul he always puts it in deep.