

Lowest cost per pound of real roughage



OLD style hulls cost more per pound of roughage than the price per ton indicates. This is because they are one-fourth lint which has no food value. To know how much each pound of roughage in this form is costing you, you must divide the price per ton by 1500—not by 2000.

BUCKEYE COTTONSEED HULLS LINTLESS

cost exactly what you pay for them. Every pound is all roughage—no useless lint. To really know the difference in cost between old style hulls and Buckeye Hulls you must know the cost per pound of real roughage.

Even though Buckeye Hulls do sell at a much lower price than old style hulls, you can't realize how much less they are costing you until you consider how much more real roughage a ton contains.

Other Advantages

Buckeye Hulls go farther. They allow better assimilation of other food. No trash or dust.

Mr. Dan Wolf, Hammond Bldg. & Mfg. Co., Hammond, La., says:

"I am feeding Buckeye Hulls to my cows and find them a satisfactory filler when mixed with cottonseed meal and other concentrates. At the present price of feed stuff, Buckeye Hulls are the cheapest roughage on the market."

To secure the best results and to develop the ensilage odor, wet the hulls thoroughly twelve hours before feeding. It is easy to do this by watering them down night and morning for the next feeding. If at any time this cannot be done, wet down at least thirty minutes. If you prefer to feed the hulls dry, use only half as much by bulk as of old style hulls.

Book of Mixed Feeds Free

Gives the right formula for every combination of feeds used in the South. Tells how much to feed for maintenance, for milk, for fattening, for work. Describes Buckeye Hulls and gives directions for using them properly. Send for your copy to the nearest mill.

Dept. J The Buckeye Cotton Oil Co. Dept. J

Atlanta Augusta Birmingham Charlotte Greenville Jackson Little Rock Memphis Selma

IN THE RELIGIOUS WORLD

JEHOVAH'S CARE FOR HIS FLOCK.

The International Sunday School Lesson for Sept. 2 Is "The Shepherd of Captive Israel." Ezek. Ch. 34.

(By William T. Ellis.)

One evening under the eastern slope of Mt. Carmel, I saw a shepherd boy leading home his sheep; and as he walked in front of them, he played upon a home-made flute. The melody was simple, sweet, joyous, unusual—a bit of music in the open air. I have forgotten the performances of many great orchestras and heard, but I remember that strangely sweet music, apparently improvised, of the shepherd boy of Samaria. The passion of music is primitive with the Oriental. He naturally breaks forth into it. When he is happy he sings; when he is sad, he sings; when he dies his friends sing dirges over his death. So it was with the Prophet Ezekiel. Every in the midst of the sin and exile of his people his lips break into the musical language of the shepherd.

The author of the Book of Ezekiel, ablest writer among the Hebrew prophets, lived in the time of Babylonian exile which the sin of kings and people had called forth as a divine judgment. The candle of national life had burned low. The people were despairing captives. Jerusalem destroyed, the inhabitants scattered, the heel of the captor on Judah's neck—truly it was the pessimist's hour. In this night of darkness, the bright star of prophecy appeared. Ezekiel arose as a light of hope to save the people from the pit of despair.

As the negro in slavery poured forth his soul in those wonderful plantation melodies, all burdened with the thought of the good time coming by and by, so the captive Jews were sustained and heartened by the prophet's vision of a new estate of power and peace and plenty for the wrecked nation. Of course it took great faith for the lonely Hebrew exiles, sitting in sorrow by the rivers of Babylon, to believe that all the promises to Abraham and David would yet be fulfilled. But "hope springs eternal in the human breast." The promise of their own land, a good pasture and their own fold, was comfort and courage for the nation.

The Vision of the Shepherd. One day, in the city of Ping Yang, Korea, I sat looking into the faces of some six hundred Korean women and girls, who had gathered for Sunday school. The men and women meet at different hours because the buildings are not large enough to hold both at once. The women were wonderfully reverent. As I sat there were greetings and nods and smiles; a lovely picture of fellowship it was. But most of all the shining faces impressed me. The new light that irradiates the faces of these women is a more eloquent testimony to the value of Christian missions than advocate's hand ever penned.

Less than a generation ago every one of these women was a heathen, little better than a slave, subject to her husband's caprice, with no social life, no associations outside of her family, no intellectual horizon, unable to read, treated, often, only in the development of her worst self. Now behold the transformation. These women can all read. They belong to a wide social fellowship. They have interests as broad as the church of Christ. They have learned the meaning of "Christian" and "Home;" their joys have been multiplied and their sorrows sanctified by the advent of Christ into their lives. They have found the fulfillment of the promise, "I will seek that which was lost, and bring again that which was given away, and will find that which was broken, and will strengthen that which was sick."

The Error of the Day. Why are human lives so often unlovely and unproductive? Simply because they knew not that "I am the Lord, when I have broken the bands of their yoke, and delivered them out of their yoke, and delivered them out of the hand of those that serve

themselves of them." The truth is one to be written plainly in this our day. We are living in a time of growing artificiality; of increased ostentation; of the multiplication of the appliances of life; of a widespread sophistication and worldly wisdom. All this is apparent to anybody who shows his own generation. But our deep, deep need is to have our parched souls satisfied by the waters of the divine spirit. The peace that flows as a river is the world's supreme lack. Even our women, it seems, if one may judge by the fashions he sees on the streets of the great cities, are growing hard and cynical and anxious lines upon their faces—the faces that were meant to captivate the light of an inner spiritual serenity.

The question is greater than any political issue; there are the hurried and hurried and sensation-seeking men and women of today to find help if not from the streams that flow from the house of God? If religion cannot come to the relief of our overworked generation, whether may they look for help? Our prematurely worn-out men and women throng to sanatoriums and baths for cures; but the best they can find is temporary and local relief. They really need the Shepherd of captive Israel, who "will make them a covenant of peace."

The Prophet's Thankless Task. Like his contemporary, Jeremiah, Ezekiel had no easy work. Jeremiah, no more thankless task than that of the prophet. The greater, the truer his insight, the less likely he is to be favorably received. Almost uniformly has it been true that the great seers have been rejected, and usually abused, by their own time. Yet there is another side. Mrs. Bianchi has limned the psalmist-prophet in a few rich lines: "Poor as a shepherd! Only crook and sheep-dog With him on the hillside in the hoarfrost lying— Naught save his shepherd's cloak for worldly wealth beside, Lent from his shoulders to still a young lamb's crying.

Rich as a shepherd! Steeped in psalmist vision, Richer than reigning kings or potentates, by far, Waiting the sign that makes the world love's kingdom— Only his dog for wealth, and eyes to see the star!"

Who would exchange with Ezekiel's vision for the sordid blindness of any of the rich and peanut-souled courtiers among his people? Here is a great life truth. Better poverty and persecution, with a clear view to see God, than all the pleasure the wealth can buy at the cost of soul-vision. "Stand on Thy Feet." "So of men, stand on thy feet and I will speak with thee." This was the prophetic word that came to Ezekiel. A man must be a man, an unshaking, fearless man, before ever God will commission him. Jehovah does not make messengers of squirming worms of the dust. It is the men who dare to be their best and do their utmost whom he helps to become better and wiser. And if ever there is a time when a man should stand with head erect, unflinchingly facing the world, it is when he has received a message from God and is going to deliver it. Whittier has imaginatively described Ezekiel's sentiments when called to his holy office:

"The burden of a prophet's power Fell on me in that fatal hour: From off unutterable woes The curtain of the future rose; I saw far down the coming time The fiery chastisement of crime, With noise of mingling hosts, and jar Of falling towers and shouts of war, I saw the nations rise and fall, Like fire gleams on my tent's white wall.

O'er my spirit dark and slow The shadow crept of Israel's woe As if the angel's mournful roll Had left its record on my soul, And traced in lines of darkness there The picture of its great despair.

Low Cost Menus.

Breakfast. Grapefruit. Flemish Liver on Toast Rings. Baked potatoes. Currant Popovers. Coffee. Dinner. Boiled Corn Beef. Potato Salad. Neapolitan Salad. Banana Salad. Ice Cream with Marshmallows Sauce. Coffee. Supper. Broiled Clams. Tomato Waffles. Pickles. Cake. Pear Sauce.

Breakfast. Flemish Liver—Cut liver in pieces about two inches square, cover with boiling water and let stand fifteen minutes. Strain, add one tablespoon butter, three of boiling water, teaspoon of chili sauce, a pinch mustard and cover. Boil an hour, and pour over pieces of toast. Cut with large biscuit cutter. Currant Popovers—Mix one cup of milk, a cup of flour, two eggs, and a tablespoon of currants, bake in gem pans in hot oven twenty minutes.

Dinner. Neapolitan Spaghetti—Boil half a package of spaghetti broken up, in salted water for thirty minutes. Drain and add two cups of tomatoes, that have been boiled, strained and thickened with a little dissolved flour, and half a cup of broken cheese. Boil until cheese is melted. Coffee Ice Cream—Boil two cups of milk with half a cup dry coffee, strain into three beaten eggs, and a cup of sugar. Return to the fire and boil until thick. Add two cups of cream and freeze. For the sauce boil one cup of sugar with a quarter of a cup of water for ten minutes, add a fourth of a pound of marshmallows cut in halves. Cool and pour over the cream when serving.

Supper. Broiled Clams—Drain clams well, dry them with a napkin, season and lay them on a buttered griddle. Brown quickly on both sides. Serve on slices of hot buttered toast. Tomato Waffles—Fry six ripe tomatoes, chop fine, add a level teaspoon of white pepper, one tablespoon sugar, add enough flour to make a thin griddle cake batter, beat three eggs until foamy, then add. Sift a

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Table with 3 columns: Model, Price, Location. Includes Stratford, Fairfield, Linwood, Brooklands, Dartmoor, Sedan, Town Car, Limousine.

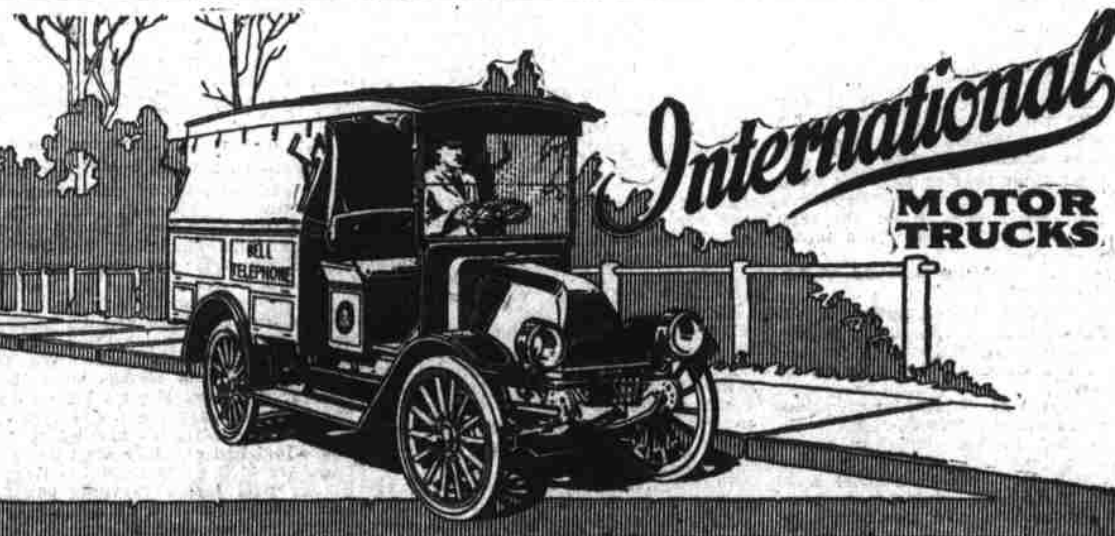
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