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EFFICIENT FARMING

Profit in Raising Turkeys.

In the first place, experience has taught me that it is useless to try to raise turkeys unless you are living on a farm, as they require more range than do other fowls; turkeys will not do well in limited quarters. Nor does it pay to use mixed stock. I never use anything but purebred stock, and I never inbreed.

I used to have a great deal of trouble finding the nests, as they would wander away and hide their eggs in the most unexpected places. But now I have no trouble, as I have a poultry park containing about an acre of land, with good grass in it, also, usually, some oats or wheat.

I let the turkeys run where they please, until time to begin laying, when they are shut in the lot. Then I provide coops bedded with straw for them to lay in. I feed the birds well, always keeping fresh water, grit, and plenty of oyster shell before them. It is a good idea to feed milk, as on a farm there is usually plenty of it.

As soon as the hens lay their first setting of eggs I set these under chicken hens. If the turkeys get broody, I shut them up a few days or put them outside the park, and in a short time they will begin to lay again. The turkeys are set on the second setting of eggs. They will usually lay 20 or 22 eggs the first time, and 18 or 20 the second time.

In preparing the nests I hollow out a little place in the ground just deep enough so that the eggs will not roll out, and fill it with plenty of straw. When the hen is setting, I close the door so others cannot disturb her. They like a dark, quiet place in which to set. I open the coops when feeding the setting hens, so they can come out for exercise. They will not eat very often while setting.

When the little ones hatch, I don't disturb them until the second day. Then I give them a little fine oyster shell and bread soaked in milk, or a little cottage cheese with black pepper in it, keeping fresh water always near them. When they are about three days old, I move the coop to a fresh place, and dig a little trench around it to keep the water out. This is very important.

Then I turn them out so they can have the range of the park, shutting them up only at night. Before I had a park I had movable coops large enough to hold two or three hens. These were made of poultry wire, with the top covered. I kept the turkey hens in these, but allowed the little ones to run outside until they were two or three weeks old. This prevented the hens from straying away and losing so many of the young.

I feed only twice a day; overfeeding will cause bowel trouble. It is very important to give green food, such as onions, lettuce, tender grass, green wheat, or alfalfa cut very fine, until they are old enough to find green food for themselves. Do not feed cornmeal or corn chop to young turkeys, as these will cause bowel trouble. After a few days I feed kafir corn or wheat, and also give plenty of sour milk. Do not let them sleep on wet ground, as it will always cause trouble.

The turkey hen is a splendid mother through the day, but at night she likes to slip away and hide her family, and if you don't watch out she will hide in some low place where, should it rain, the water will run under her and chill or drown the little ones. The male turkey sets an example that would be well for some human fathers to follow. The gobler will often take part of the family and care for them just like the mother does, even hovering them at night.

Loss of Fertility.

The annual loss of manure and fertilizers on undrained farms, due to surface-washing, can hardly be over-estimated. Much of this fertility is deposited on low, flat areas, which their owners sometimes call charity fields, because they are kept well fertilized at their neighbors' expense. By absorption of the rainfall through a tile-drained soil the amount of surface washing is materially decreased, and manures and fertilizers are carried down into the soil where the growing crops can make use of them. Some fertility is, of course, lost through the tile-drains, but it is negligible when compared with the amount saved from surface-washing.

Frost is frequently responsible for the loss of wheat, clover and alfalfa on undrained soils. A wet soil expands upon freezing, because its pores are filled with water. This expansion of the soil causes plants to be lifted out of the ground so that their roots lose contact with the soil. The result is often the total loss of a crop. In a well-drained soil the pores are filled with air, because the surplus water has been removed. This permits expansion within the soil, and prevents heaving.

More Permanent Crop Rotations. The loss of a crop in a rotation due to heaving by frost or drought is a serious one, not only because of the value of the crop, but because it breaks up the rotation. Since tile-drainage prevents the loss of crops due to these causes, it makes it possible to keep up a rotation more permanently than can be done on wet land.

A crop that is stunted at any time during the growing season by excessive moisture or drought is bound to be of inferior quality. Beets grown on tile-drained soil often have a sugar test of five or eight per cent. higher than those grown on wet soil.

The elimination of open ditches and dead furrows, and the more friable condition of tile-drained soil reduces wear and tear on farm implements considerably. This saving in wear and tear also applies to horses and men.

What the Northern Institutes Are Doing. The wonderful simplicity and directness of the machinery of organization these rural home-makers have worked out in co-operation with the Government," said a visiting lady recently with admiration in her voice, "the way the long friendly arm of the Institutes Branch of the Department of Agriculture reaches through its travelling lecture staff, short courses, and literature to the remotest group of girls and women is amazing. And the economy of it! To bring such lecture-demonstrations, books, and information would in the ordinary course of things cost hundreds of thousands a year. But of course it is the co-operation that does it."

The lovely islands of Manitoulin and St. Joseph's have a flourishing group of Institutes, one of whose active community interests of the Travelling Library, which may be had free of everything but one way express for a period of six months, when it may be exchanged for another.

Little Current availed themselves of the visit of the Department lecturer this summer to make inquiries and propose getting one for this winter. This Branch was using its busy clever fingers and brains to make and sell quilts to raise money for recreation equipment for the school playgrounds, and a Memorial for the boys who went for freedom's cause to France and did not return.

Travelling Library in Demand. Building a community hall for the benefit of the neighborhood and its social and educational doings is one of the lines of general work occupying the attention of the Howland Institute. They have asked for one of the Short Courses in Sewing available from the Department, as well as a Travelling Library for the coming year.

The Sunday School Lesson

OCTOBER 23

Paul's Last Journey to Jerusalem. Acts 21: 1-17. Golden Text—Gal. 6: 9 (Rev. Ver.)

Time and Place—56 A.D.; from Miletus to Jerusalem. Connecting Links—After Paul had labored at Ephesus for a period of three years (see Lesson 2, Oct. 19; Acts 19: 8-20) he determined to re-visit Macedonia and Achaia, ch. 19: 21. Having sent Timothy and Erastus into Macedonia (ch. 19: 22) to prepare for his coming, he planned to remain in Ephesus for some time longer. His stay, however, was brought to a sudden end by the riot instigated by Demetrius, of which an account is given in ch. 19: 23-40. Having escaped from the danger that threatened his life, he proceeded to carry out his plan of going to Macedonia and thence to Greece or Achaia, ch. 20: 1, 3. After a three-months' stay in Greece (ch. 20: 3), he was about to sail for Syria, when a plot of the Jews obliged him to change his plan and return to Macedonia. From Philippi, he went to Thracia, there joining the company who were to sail with him to Jerusalem, ch. 20: 4-6. After the incident relating to Eutychus (ch. 20: 7-12) Paul's companions set sail for Assos, where he joined them, having gone on from Troas to Assos on foot, ch. 20: 13-16. The farewell interview with the elders of the church at Ephesus, for whom Paul had sent to meet him at Miletus is recorded in ch. 20: 17-38.

I. The Voyage, 1-9. Va. 1, 2. Gotten from them (see ch. 20: 36-38); "born from their embrace" says one interpreter; a painful and difficult separation. Launched; set sail. A straight course. Luke "has a Greek feeling for the sea" and generally "records the incidents from harbor to harbor" (Ramsay). Coos; an island southwest of the district of Coria in Asia Minor. Rhodes; a great island due south of Coria. Patara; a seaport rather to the southwest of Lucia. A ship crossing over (Rev. Ver.); a larger merchantman, which, instead of hugging the coast, as the voyagers had hitherto been doing in their smaller vessel, was going to stand straight across the open sea. Unto Phenicia; the strip of coast north of Palestine.

V. 3. Discovered; sighted, a sailor's word, literally, "having made to rise up out of the sea." Luke is careful to give the exact details of the trip. Cyprus; the island formerly visited by Paul and Barnabas, ch. 13: 4. Unto Syria (Rev. Ver.). So the Roman province was named which included Phenicia. At Tyre . . . to unload. Tyre was one of the chief ports of Phenicia, and a very ancient city.

V. 4. Having found the disciples (Rev. Ver.); looked them up; they would be a small company in a large city. Tarry . . . seven days. The ship must have been a large one to require this time for unloading and the taking in of fresh cargo. Said through the Spirit. See also in (Rev. Ver.). The spirit showed these disciples the sufferings that awaited Paul in Jerusalem. Their love moved them to hold him back; his sense of duty bade him go forward. (Compare ch. 20: 22, 23.)

V. 5. Accomplished those days; the seven days of v. 4. We departed, etc. Paul refuses to yield to the persuasions of the Tyrian disciples, because he hears the call of duty. Brought us on our way; reluctant to part from the apostle, and grieved because he was going to face certain danger.

V. 6. Kneeling . . . on the beach (Rev. Ver.). A level sandy beach (such as the Greek word describes) extends for a considerable distance on both sides of the site of ancient Tyre. Prayed; those who were to remain and those who were to go, commending one another to the loving care and protection of the God who would be with them all. The farewell is in many ways like the scene at Miletus, but without the same intimacy. The acquaintance here had been short. "The scenes are familiar, and yet how different. Such touches of diversity and resemblance could be given only by an eye-witness." We went on board the ship (Rev. Ver.). "The" shows that it was the same ship in which they had come from Tyre. Va. 7-9. Ptolemais; thirty miles south of Tyre, a day's sail. It was

the Accho of Judges 1: 31, and is not Acre. Saluted the brethren; greeted and held converse with the Christian society which, as Ptolemais was on the great highway by the coast, had been founded by the disciples dispersed from Jerusalem after the death of Stephen, ch. 11: 9. Unto Caesarea; thirty or forty miles further on. Paul's present visit was the third he had paid to this city (see chs. 9: 30; 18: 22). Philip the evangelist; "Evangelists were an order or body of men in the early church, after apostles, and before pastors and teachers" (see Ephes. 4: 11). They corresponded to our foreign missionaries." This was Philip the deacon (chs. 6: 5; 8: 5, 26); to be distinguished from Philip the apostle, John 1: 43, etc. He must have been a man of some wealth to be able to entertain so large a party. Four daughters; . . . prophecy; that is, they belonged to a church in the early church who edified the church "by preaching under the direct influence of inspiration" interpreting the mind of God, revealing the secrets of their hearer's inner life and converting unbelievers.

III. The Warning, 10-14. Va. 10, 11. Tarry . . . many days. Ramsay, in his reckoning of the time occupied in the journey from Miletus to Jerusalem, counts the period spent at Caesarea as ten days, just before Pentecost. From Judaea; that is, from Jerusalem, or its neighborhood. A . . . prophet . . . Agabus. See ch. 11: 28. Took Paul a girdle; the band, sometimes of leather, but mostly of silk, cotton or wool, by which the loose, flowing Oriental robes were drawn together at the waist. It might be from three to ten inches broad and several yards long. Such symbolic acts were often employed by prophets in the Old Testament, 1 Kings 22: 11; Isa. 20: 2; Jer. 13: 1. Thus saith the Holy Ghost; who gave to the prophets their revelations, 2 Pet. 1: 21. Va. 12-14. We; those of Paul's company. They; the disciples belonging to Caesarea. What do ye? (Rev. Ver.) "Why do you unnerve and unman me?" I am ready, etc. To him who is prepared," says Bengel, "the burden is light." Would not, because duty kept calling him, and he dared not disobey the inner voice. He was ready to die for the Lord's sake. The will of the Lord. In Paul's decision they saw the divine purpose, which they could not oppose.

III. The Arrival, 15-17. Va. 15-17. We took up our baggage; Rev. Ver., "baggage." The distance between Caesarea and Jerusalem was about sixty miles, and Ramsay says that the journey was taken on horseback. The usual belief is that the trip was made on foot. Caesarea of Cyprus; an early (Rev. Ver.) disciple; perhaps one of the converts of the day of Pentecost. He had met Paul's company at Caesarea, and invited them to his home, now in Jerusalem. Brethren received us gladly; hastening to Mnason's house with affectionate greetings.

Application. Don't be a discourager. Friends as well as foes threatened to relax the resolution of St. Paul. Well-meaning, pessimistic talk still does the cause of God a deal of harm. The folk of the churches may be divided into two classes—the hearteners and the heart-melters. The hearteners are always ready to believe that hard things can be done. The heart-melters always say that the task is too great and cannot be achieved. When the Forward Movement Fund was launched, many had misgivings and expressed them. But the stalwarts said: "For the name of the Lord Jesus we are ready." During the South African war this telegram came from Lady Smith, "A civilian has been sentenced by court-martial to a year's imprisonment for causing despondency." This man struck no blow for the enemy. He was not intentionally disloyal; but wherever he went his mouth dripped discouragement. He was breaking down the morale of the men. He was doing harm and the court-martial did perfectly right. Happy is that church whose pessimists are dummies!

On and on he went among the flowers, until at last he came to the daisy. "And what is your wish, little daisy?" "All my whole life," it answered, "I have envied the sun. He is so bright and wonderful. But when the clouds cover his face the earth is dark. Oh, if only I could give a little brightness to him!" Harmony stooped and touched its petals. "You have chosen wisely, little daisy," he told it. "From now on you shall have a bright disk among your white petals, and when people look at you they will see the reflection of the sun. No matter whether the day is bright or cloudy, you'll not hide among your leaves, but will turn toward the sky."

And that is the way—so they tell it in the gardens and the fields—that the daisy got its yellow centre.

Tractor Farming. There is some question as regards the economy of using a tractor on a small farm, but the advisability of buying a tractor for use on large, poorly drained farms is just as questionable. The tractor can be used to good advantage on a well-drained farm that is not too small nor too hilly, the year around, in any season, but there are seasons when the use of a tractor on a poorly drained farm is practically impossible at any time. The draining such a farm will, however, make the use of a tractor most practical.

Legend of the Daisy. A long time ago, so they tell the tale in fields and gardens, many flowers were not satisfied with the way they had been made. Some of them felt that they were too tall; others wished to change their colors. There was a good deal of discontent here and there.

One year the weather had been cloudy and dreary for a long time. That made the discontented flowers more unhappy than ever; some of them even began to droop. Then one day a good fairy named Harmony heard about the sad case of the flowers. He went to Mother Nature about the matter. "Go and ask them what they want," she replied, "and let them have it."

The first flower that Harmony talked with was the thistle. "I am proud of my purple color," it said, "but people pick me, and I want to stay in the spot where I grow."

"Very well," said Harmony, "prickers shall grow on you. Then no one will pick you."

He passed on to the morning-glory. "I do not wish to stay in one spot," said the morning-glory. "I want to climb and to look at the world."

"All right," said Harmony. "Climb and twine as you like."

And so it went. The flowers were all satisfied with the way they had been made. Some of them felt that they were too tall; others wished to change their colors. There was a good deal of discontent here and there.

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