

A Convenient House

By Charles T. Sherman.

A farm house should have a basement under the whole house. The basement should be divided into three rooms, using hollow tile for partitions. The furnace room should have a furnace with automatic regulator to regulate the heat. A hot water tank should be attached to the furnace, also a small heater or stove attached to hot water tank for summer use.

The fruit and produce room should be under the kitchen and have a cupboard, an ice box and a potato bin, also a dumb waiter to go up into the kitchen.

The laundry room should have two stationary tubs, a power washer and wringer, an ironing board attached to the wall so as to fold up out of the way when not in use. There should be either gasoline or electric power in this room to run the washer and do the ironing, also lights, and hot and cold water and plenty of windows to light it.

The outside basement door should open into the furnace room and doors from laundry close to outside door, also fruit and vegetable room should open into the furnace room.

The kitchen should be large enough for the family, have a sink with sewer pipe connected, a range, oil stove, a kitchen cabinet, a built-in cupboard, between dining-room and kitchen. This cupboard should go clear up to the ceiling, with three tiers of doors. The lower tier should have three bins that swing out. The dumb waiter should also be in this cupboard and connect with the vegetable room in the basement. There should also be a small door ten by twelve inches that will swing into the wall and chute-run from this door to the basement furnace room. To sweep dirt into this and thousands of steps during year.

The dining room should be large enough for the family, with built-in buffet and china closet beside the cupboard in the kitchen. It should have three windows, grouped on the south side preferably.

The living-room wants to be roomy, large what such a house costs? Yes, I do.

Cattle Trade Needs.

In its review of live stock marketing conditions in August the Dominion Live Stock Branch makes the following timely comments: "The dried up condition of pasture in Ontario and Quebec was more or less responsible for the large consignments of thin stock. Grass conditions in the West were fairly good in practically all districts and not such as to induce excessive liquidation. Prospects for coarse grains and roughage are very promising, and cattle holdings are not nearly as heavy as during the autumn of 1922. It would appear to be good business to keep the movement to slaughter during September and October, as free of light unfinished cattle as possible. The cattle that have been coming forward in increasing numbers lack in weight and finish, possibly more than in type. There is no outlet for such stock for the export trade, since they have neither the fleshing nor weights profitable to ship. The domestic trade, being very largely packer and butcher, does not want to load up with stock of poor dressing quality and can only do so at cut prices.

The market must be cleared, and as a result, the packers' storage becomes filled with a lot of carcasses and carcass cuts which go into distribution when the colder weather and shorter runs occur. As a result, there is a very heavy amount of poor quality beef going into consumption at a time when demand is a strong point and might be better served with beef that had been carried longer on foot and marketed in more suitable condition and, therefore, sold by the producer at prices that return a suitable profit."

For Home and Country

Efficiently Functioning Institutes.

Beachburg has given financial assistance to Pembroke hospital, to the school fair, and extended a helping hand to the local fall fair. A successful play was given under their supervision. Grandmothers' Day had again been celebrated on May 24th and many other laudable undertakings carried out.

Lakeview (Cobden) has also given a generous contribution of money to assist the Pembroke hospital, as well as helping the Children's Aid Society. A valuable bale of bedding and clothing had been sent to the Northern fire sufferers. A concert had been given and a largely attended sewing class conducted. Bulbs had been planted in the Memorial Hall grounds, and the Institute had been largely instrumental in having their cemetery cleaned up and cared for. A very successful year's work was indicated by the report of this thriving branch.

Queen's Line reported much commendable work undertaken and carried during the year. Clothing and bedding had been sent to the fire sufferers of Northern Ontario; the School Fair had been helped and lunch served by the Institute. They cooperated with the Farmers' Club, and are working for the erection of a hall, towards which worthy object they have already accumulated over four hundred dollars.

MEN AND YOUNG PEOPLE JOIN IN THESE COMMUNITY GATHERINGS.

Zion Line, though one of the newest branches, has an interesting report. They have given a cash donation to the local hospital, and the Children's Aid and Infants' Ward. Clothing was sent to the fire sufferers and a needy family at home assisted. Their meetings are community gatherings to which the men and young people are invited. They are held in the homes in the evenings and after the ladies have disposed of their Institute business social evening is enjoyed by all. The benefits to the community of such wholesome monthly gatherings cannot be estimated, and even if this Institute had nothing else to justify its existence it is doing a wonderful thing in creating this fine community spirit.

Foresters' Falls is still holding an honorable place in the District and in the community for which it is doing such good work. Their chief objective is the Community Hall for which they are working whole-heartedly. During the year they have given generous help to many worthy causes outside their own immediate community. They are working towards the securing of a school nurse, and also co-operating with the Farmers' Club, and in numerous ways giving themselves and their time to the bettering and improving of their community and all that relates to it.



TWO B.C. HEROES AND THEIR PARENTS

When the earthquake struck Japan the wireless operators of the Empress of Australia, two youthful British Columbians, upheld the traditions of their kind, and stuck to their posts, sending out the first messages telling of the disaster. They are shown in the picture, J. S. McLure, at left, and R. W. Willoughby at right, welcomed by their parents at Vancouver.



The Search for a Bear.

BY GERTRUDE I. FOLTS.

Once upon a time there was a little princess named Ermintrude who greatly wanted to meet a bear. She lived in a mountain castle that had towers so tall they seemed to reach the moon and she had many beautiful possessions, but still she was not content, because she wanted to meet a bear.

That is a strange thing for a little girl to wish, but it is what this funny little Ermintrude wished. Her family and her attendants got tired of hearing about it.

Beyond the castle stretched a black forest where bears were said to roam. The little princess used to sit up in her own special tower and gaze at the forest through a telescope. But she did not see a bear.

"No wonder," they said here almost in the sky," said Ermintrude, and she threw away her telescope. "I will meet a bear. Bring me my rubbers!" Her little Royal Highness had never been outside the castle grounds.

"And she shall not go now," said the king.

But the queen's advice was: "Let her have her way this time."

So Ermintrude put on her royal blue wraps and then, followed by ten serving men with spears, she tripped down the winding stairway of the castle tower, through the gate and straight into the thick black forest.

But by the time twilight fell the forest seemed, or so deep and black! The tired little princess sat down and began to weep; she no longer wished to meet a bear; she wanted to go back to her tower under the moon.

"Courage!" said old Alan, one of the serving men, as he stepped up to her. "Your Royal Highness has only to say the word and we will go home."

The princess looked up and saw the other serving men standing near. They seemed very strong; she decided to keep on.

All at once the bushes began to crackle. Ermintrude gave a little scream.

"Courage, princess!" said old Alan.

"Perhaps you are at last about to meet a bear."

Suddenly something came out of the bushes, and the serving men began to laugh loudly. A moment later the little princess, peering, began to laugh, too. It was a baby bear, the fattest, brownest little bear that ever waddled. His chubby nose sniffed the air, for he smelled peanuts in Ermintrude's pocket.

An hour later the queen saw a strange procession approaching. Old Alan led the way, with Ermintrude perched on his shoulder. Behind him walked the other serving men. Two of them were carrying a fat little animal that seemed quite willing to come.

And from that time on, Ermintrude never repined or complained again; she was too busy playing with her little brown bear.—Youth's Companion.

Speaking of touchy persons, the superintendent of a department in a city factory was asked the meaning of "sensitive" by a foreign workman who broke his English as he spoke it.

"Well," said the superintendent, "a sensitive man is one whose feelings are hurt easily. Why do you want to know?"

"The boss," said the workman, "he ask me not to call John a baldheaded boob because he's sensitive."

Some Day Perhaps
Bug—"Hey, I thought this was a safe and sane Fourth!"

Forgot that you need exercise when planning the dairy barn. Cut out every step you can.

The final test of any dairy breed for your purpose is your personal reaction with respect to that breed.

If you do not grow into the dairy business slowly you are quite apt to grow out of it very quickly.

No man can read with profit that which he cannot learn to read with pleasure.—Noah Porter.

Laying Up the Tractor

By William Walton.

I was talking to one of the service men of a big tractor factory concern the other day. His business is to see that the tractors work right, and keep on working after the users buy them.

"It's coming along toward winter, now," he said. "I have just been sending out circulars to the purchasers of our machines, warning them to drain the radiators. But lots of 'em won't do it; we sent out 200 circulars in my territory last year, and when the first sharp frost came we got hurry calls for fourteen repair parts!"

Now, a tractor isn't like an automobile; you run your car almost the year round, but generally lay up the tractor for the winter. So when field work is over put your tractor snugly away in some tight building where it will be safe from storms until spring comes. When all the gasoline or kerosene is drawn off, you may store the machine in the barn without affecting your fire insurance; an open shed is no place of a \$1,000 piece of machinery.

Drain the radiator; be sure it is completely drained. A good scheme is to let the engine run slowly until the last drop of water has run out; then screw the cap on tight, but leave the pet-cock open, and the water-system will stay dry. If you have time, you may pour a pound of salt soda, dissolved in a bucket of water, into your radiator; leave this overnight and flush it out next morning. This cleans off the deposit left by hard water. It will be easier to get this deposit off now than it will be next spring.

Clean out the oil-cup and drain the fuel tanks, but leave plenty of oil and grease in the transmission and other moving parts. Oil the magnetos, and so on. Be sure that all surfaces that might rust are covered with vaseline or something of the sort. And it is a mighty good thing during the early winter, to take off the cylinder-head and clean out the carbon, grinding the valves if necessary. Before you put

the head on again cover everything with a thin coating of oil. Some of the valves, you know, will be standing open all winter. They will therefore get rusty, unless oiled; and a rusty valve isn't tight.

If there is any part that hasn't been giving perfect service during the summer—the magneto, for instance—now is the time to take that part off and give it a careful examination. See that it is adjusted exactly as the instruction-book shows; then if it still refuses to work 100 per cent. send it back to the factory for overhauling. There will be scant time in the spring to get a balky part going; besides, the factory will be far busier then and will not be able to give you the same attention.

A tractor that is put in first-class shape when stored away for the winter will be in first-class shape when you need it in the spring, provided, of course, you have a weathertight place to keep it. Possibly some of the wire connections may get a little corroded, and the pump packing will probably dry out and leak; the rubber connections may perhaps crack and split, too. But these minor matters can be fixed in half a day's time next March.

If there is a storage battery, see that it is fully charged. Then disconnect it and put it away in your cellar or some other protected place. You must see that the storage battery is kept full of distilled water. Next spring, take it to the nearest charging station and have it properly charged. If there is no charging station within a reasonable distance, you had better put the battery back on the tractor once every few weeks during the winter and run the engine at charging speed for an hour or two; this will keep things in pretty good shape.

So many of the new tractors are being fitted with lights and self-starters, that a storage battery is getting to be the usual thing; and you want to learn how to care for it, of course.

The Sunday School Lesson

OCTOBER 3

Some Missionary Teachings of the Prophets. Isaiah 60: 1-3; Jonah 4: 10, 11; Micah 4: 1-3; Zephaniah 3: 9. Golden Text—Gentiles shall come to thy light, and kings to the brightness of thy rising.—Isaiah 60: 3.

LESSON SETTING—This week's lesson is wholly based on the utterances of the prophets. The prophets might be called the men of the watch-tower. From their high place they saw not only events, but the direction and flow of these events. They saw national sin and unrighteousness to be a turning aside from the pathway of God's purposes, for and through his people. They saw also that the highway of God's purposes did not halt at the borders of Israel, but ran into the world beyond.

I. ISA. 60: 1-3. *Arise, shine . . . thy light is come.* The prophet pictures the exiles of Israel returning from Babylon, and as they come in sight of Jerusalem lying in ruins like a crushed and desolate woman, they cry out in a loud voice, "Arise, shine." But in a loud voice, "Arise, shine." Behold, the darkness shall cover the earth. . . . Gentiles shall come to thy light. The surrounding darkness of the nations is to be invaded by the spreading light and a leading light. In the following verses the prophet looks west and sees the white-sailed vessels of the nations coming to the light of God like doves that fly and like doves to be saved by repentance. Moab and sees the treasure laden caravans of the East coming in multitudes, praising God as they come. In other words the world is to share in Israel's joy and greatness. This is one of the great missionary visions of the Old Testament.

II. JONAH 4: 10, 11. *Thou hast had pity on the gourd . . . and should I not spare Nineveh?* These last verses gather up the whole of the lesson of this book. The book represents the conflict between the narrow, exclusive spirit and the broad, inclusive spirit. Jonah is commanded to go to Nineveh and preach. Jonah is afraid, not of the dangers involved, but afraid that his preaching might be successful and yet to be despised and despised by the Ninevites. Nineveh goes west instead of east and gets into trouble. God sends him a second time. This time he goes and preaches and is exceedingly displeased because Nineveh actually receives his message and repents, and escapes the doom which had pronounced against it, ch. 3: 4. As Jonah watched the city in anger, God prepared a gourd to shade him from the heat. Then the next day God destroyed the gourd. Jonah is again angry. Then comes the point. If Jonah is deeply affected by the withering of a gourd, could God contemplate with indifference the blotting out of a great city with many souls and much cattle, even if that city was outside the circle of Israel. The lesson is that God's circle of mercy is wider than Jonah's. It takes even to the animals. Will the heathen respond to the gospel? Should we go when the Master sends us? Does God care for the world? This book is the answer.

III. MICAH 4: 1-3. *But in the last days. These verses of Micah are to be found practically in Isa. 2: 1-4. Micah lived in a time when the law of God was a dead letter and when the land was in a state of anarchy. The king in Israel and every man did that which was right in his own eyes." Yet in these verses Micah kindles the lamp of hope. Once again we see that the prophet cannot see the blessedness of Israel apart from the blessing of the world. The nations are to learn of God through Israel. One of the great results of this turning of the nations to God is peace. Swords are to become plowshares. Spears are to become pruning-hooks. Micah believes with all his heart in the league of nations, but he sees that the league of nations must be a league with God.*

IV. ZEPHANIAH 3: 9. *Zephaniah is no easy optimist. Like all the other prophets he sees the sin of his people and pronounces his doom upon it in the name of God. He gives a vivid picture of the state of Jerusalem. The princes of Jerusalem are fierce lions. Her judges are ravens and vultures. Her priests are unscrupulous perverters of the law. Her wicked are without shame. Will I turn to a people a pure language. But the prophet while he sees the destruction of the impious, does not despair. There is, too, a remnant,—a folk poor and humble through whom the purposes of God will flow. They are the folk of a pure language, or a pure lip. To serve him with one consent. In thinking and speaking is to issue in united action. They are to serve the Lord with one consent, or more vividly with one shoulder or yoke. In the following verses the prophet goes on to give a beautiful picture of the fidelity of such a remnant. Once again we see the world is to share in the picture. Israel is to be a name and a praise among all peoples.*

APPLICATION.
Prophecy is often popularly conceived of as mere foretelling. It is rather foretelling—a solemn preaching of righteousness and religion. Foretelling is sometimes an important feature of that foretelling, but prophecy for the most part is an interpretation of the mind of God—a discovery from man's angle, but a revelation from the standpoint of the Almighty.

Prophecy was oral in its beginnings and then flowered out into literature. Prophecy in its first spread was a protest from the lips of Samuel against Philistine oppression. In its final development it became a picture of world dominion for God. In other words, what took its rise as a patriotic yearning, humanly speaking, came to its completion as a dream of world con-

quest for Jehovah. Prophecy became missionary in its outlook.

For example, take Isa. 60: 1-3. In this brief passage three things are struck out into bold relief.

1. The fact of privilege. Judah, in spite of the fact that her capital city, Jerusalem, is a heap of ruins, is yet a little lit circle surrounded by tremendous night. The nations about may be stronger materially, but they are sunk below the rays of day in a darkness of ignorance, superstition and sin.

2. The fact of responsibility arising out of special privileges. "Arise, shine, for thy light is come." Judah standing up like a tall mountain, to take the surprise, is expected to reflect that coming and growing light for the benefit of those who are in the valley. This was the attitude of St. Paul the missionary. "I am a debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise." So must we, if sun-lit, reflect his light and his truth to the uttermost parts of the earth.

3. The fact of the bright prospects of the kingdom of God. "The Gentiles shall come to thy light, and kings to the brightness of thy rising." What a torch of optimism, and how bravely it was waved in that time of thickening gloom. It was no doubt such a hope as this that inspired Carey's motto, "Attempt great things for God. Expect great things from God."

Another prophet who was missionary in his teaching was the author of the book of Jonah. So much so that Correll in *The Prophets of Israel* says that this is one of the grandest and deepest books ever written for God. It is charged because Nineveh had not been destroyed according to his prophetic word. He notes that Nineveh has repented and that God has forgiven and spared. In Jonah 4: 10, 11, the narrow sectarian is rebuked and the wideness of God's mercy—wide enough to take in Gentiles and their cattle—is vindicated. He is God of Gentiles, as well as Jew.

In Micah 4: 1-3 we have the best vision of the latter days. The best of preaching might be successful and yet to be despised and despised by the Ninevites. Nineveh goes west instead of east and gets into trouble. God sends him a second time. This time he goes and preaches and is exceedingly displeased because Nineveh actually receives his message and repents, and escapes the doom which had pronounced against it, ch. 3: 4. As Jonah watched the city in anger, God prepared a gourd to shade him from the heat. Then the next day God destroyed the gourd. Jonah is again angry. Then comes the point. If Jonah is deeply affected by the withering of a gourd, could God contemplate with indifference the blotting out of a great city with many souls and much cattle, even if that city was outside the circle of Israel. The lesson is that God's circle of mercy is wider than Jonah's. It takes even to the animals. Will the heathen respond to the gospel? Should we go when the Master sends us? Does God care for the world? This book is the answer.

2. International peace shall lie like a shaft of light across the land. Isaiah and Micah would be on the side of Sir Robert Cecil and any other good man who is laboring for the federation of the world and the establishment of the spirit of brotherhood.

3. In Zeph. 3: 9 we have the assuring word that one day the worship and service of all the world shall be given to Jehovah. Jesus shall reign.

Cow-Testing in Ireland.
A good deal of attention is being given to the regulation and improvement of the dairy industry in Ireland. Grading of butter is in full swing, having for its main object the protection of the National Brand. The Department of Agriculture is actively encouraging cow testing and directly supervises the recording of pure-bred dairy cows, and a register of dairy cattle being kept. Over a thousand pedigreed cows that had reached the set standard of production had been registered up to the end of 1922, the highest yield recorded being 14,227 pounds of milk in forty-five weeks. The majority of the pure-bred cows registered are Dairy Shorthorns, with Kermies the next most numerous. Since 1909, a total of 942 selected pure-bred dairy bulls have been bred from registered cows and distributed in districts where cow-testing is carried on for mating with recorded cows.

Recreation.
In a lecture at Yale, Henry Ward Beecher told the students to remember that "the first thing to be remembered is leisure." He cautioned them to take all the time they needed for sleep and for recreation, because "the condition of absolute integrity of mind and body is the first condition that makes for success. Browse, read, wander through the woods on one day and through the streets of the city the next."

A High Flier
"Hey there! Look where you're going!"

The proverbial patriarch who pulled down his barns to build greater did the wrong thing; some of us need to profit by his tragic example, and walk away from our big barns and find smaller ones. If body and soul and family life are hopelessly chained to a big barn, duty may demand that we cut that chain—perhaps not this year, but even this year may be the time to begin thinking it over.

A friend struck a responsive chord the other day when he said that our philosophy of work is ridiculous. We have become so involved in the industrial interpretation of life that we really don't live at all in a broad sense of the word, but just work, eat, sleep, and take a bit of recreation only when we can squeeze it in.

I am again reminded of how we boys used to take hold behind a buzzy and trot along. As the ritz went faster and faster, our feet would fairly spin, and we had either to keep running, take a disastrous header, or lose our feet and drag on our toes. That's much the way many of us have become with work; we are in a bad way and traveling too fast, but can't seem to be able to hit upon a satisfactory get-away.

"I WORKED TOO HARD"

BY AN OLD FARMER.

My advice to the men and women who have all the harness marks of industry and farm toil is to slip the halter now and then, nose open the gate that leads to the outside world, break down the fence, if need be—and try the forage along the great highway! The collar will be cooler when you get back!

I write as a man who has worked hard, as a man who has laboriously overworked, as a man who looked at exclusively that he hardly took time to admire God's big sun. I write as a man who was in very bondage to toll, who lived for work, worried for work, swore by work, and put no end to the work. I'd be working yet, and working to beat the band—but it junked me. And as I sat on the junk pile, a veritable part and parcel of it, body and soul, I sized up the thing—sized up the whirl I had been whirling in.

What did I do? I walked away from a great big barn and from a farm that had been in the family a hundred years, from a farm that the old grandsire had hewed out of the woods. What else did I do? I stand up myself, my ideals, the real direction of my life was speeding, the possibilities of a more rational and sensible way of living. In short, I did what the giddy boys in the old days did when the speeding vehicle behind which they were running came to a corner and slowed down—sprang free to save my neck!

One doesn't have to quit farming to get relief. Some men have the knack and sense to operate a large farm without making a spook of the work. I learned my lesson late. A smaller farm is often the proper solution. It takes moral courage to see the dollars rolling the wrong way once in a while when the physical, moral, and mental selves need relief from grind and drudgery. But the farmer's health, his good disposition, his morale, are capital without which his farming business must prove a losing investment.

I have known farmers who got so hopelessly geared up with work that they didn't take time to have a refreshing bath, or to have when flagrant necessary, or to clean their teeth, or to put new laces in their shoes, or to sew buttons on, or even to dress respectfully when going to town on some errand. I confess that I have done every one of these things myself—and contended that I was "too busy" to do otherwise.

There comes to my mind now, after years of more rational and moderate practices, how once in a while in the old days I puffed myself away from work on some urgent pretext or unexpected call from abroad—how wonderfully my courage and morale were restored by a day of absolute diversion from the days and rather monotonous routine of the farm. They were really golden days that remained with me for a long time thereafter, and stand out now in my memory as meagre instances of what I should have done much oftener as a duty to myself and as a soul clarifier that would have been a great benefit to my family and to the friends who had to come in daily contact with me.

Whether a man (or woman) be a Christian, a moralist, a fatalist, or a what not, everyone should respect his body and not mistreat it; everyone should learn before he is very old that a clear and cheerful mind only accompanies a well-conditioned body; everyone should know that the sun in the sky, the trees and the grass on the earth, the birds in the air, the water at the shore, and all such things have been made to enjoy, and that a little time spent in enjoying them is a good deal more profitable and efficient than everlastingly working from daylight till dark.

At this season of the year both work and the possibilities of recreation come around together. In the words of Moses, we must choose this day whom we will serve. Will we become the abject slaves of burdensome work, or will we order our lives in a rational way?

"The temple of God is holy, which temple ye are," is a fit text for everybody, whether Christian, agnostic, or infidel.

The proverbial patriarch who pulled down his barns to build greater did the wrong thing; some of us need to profit by his tragic example, and walk away from our big barns and find smaller ones. If body and soul and family life are hopelessly chained to a big barn, duty may demand that we cut that chain—perhaps not this year, but even this year may be the time to begin thinking it over.

A friend struck a responsive chord the other day when he said that our philosophy of work is ridiculous. We have become so involved in the industrial interpretation of life that we really don't live at all in a broad sense of the word, but just work, eat, sleep, and take a bit of recreation only when we can squeeze it in.

I am again reminded of how we boys used to take hold behind a buzzy and trot along. As the ritz went faster and faster, our feet would fairly spin, and we had either to keep running, take a disastrous header, or lose our feet and drag on our toes. That's much the way many of us have become with work; we are in a bad way and traveling too fast, but can't seem to be able to hit upon a satisfactory get-away.