

# NEWS FOR THE FARMER

**Rate of Growth in Chickens**  
The increased rate of growth of chickens represents one of the most striking advances in poultry technology during recent years, says T. M. MacIntyre, Poultry Nutritionist at the Experimental Farm, Napan, N.S. Comparison of growth rates as observed in 1932 with growth rates obtained in 1934 reveals a striking increase in rate of growth over twenty years. Feed conversion has also shown a comparable improvement over this same period. In 1932 it required 20 weeks and 23 pounds of feed to produce a 5-pound fryer, whereas today 5-pound fryers are being produced at 13 weeks of age and require only 16.5 pounds of feed. This means that today we can produce a 5-pound fryer in

35 per cent less time and on 26 per cent less feed than was possible 20 years ago. This remarkable improvement in rate of growth of chickens has been brought about by research in two major fields—nutrition and genetics. It is difficult to estimate the relative contribution of the nutritionist and the geneticist to this spectacular improvement in growth and maximum growth is only realized when good stock is fed properly balanced rations. Management practices and disease control also play a part in this improved growth and feed conversion. Many of the diseases which plagued the poultryman of 20 years ago have been brought under control by the poultry pathologists. The success of our modern

poultry meat industry is based on a sound nutritional breeding, management and disease control program.  
**Temperature in the Soil . . .**  
Soil temperature measurements taken at the Central Experimental Farm, Ottawa, for many years reveal some important seasonal variations, reports J. L. Dionne, Agronomist at this Station.  
Ten years' records at six-inch depth show that the greatest changes occur in the spring and fall months when the soil temperature increases from 32 deg. F. in March to 52 deg. F. in May and decreases from 60 deg. F. in September to 30 deg. F. in December. During summer the mean monthly soil temperature varies very little,

## THIS WEEK'S SUNDAY SCHOOL LESSON

**GUIDANCE FOR FAMILY LIVING**  
(Lesson for October 24)  
Prov. 4; 6:20 to 7:27; 17:1; 19:13, 14; 31:10-31  
**Golden Text—My son, keep thy father's commandment, and forsake not the law of thy mother.—Prov. 6:20**  
**THE LESSON AS A WHOLE**  
By J. C. Macaulay, D.D.  
**Approach to the Lesson**  
A proverb, as we understand it in our Western world, is a terse saying, expressive of a generalization in the sphere of morality or homely wisdom. "A stitch in time saves nine" is a proverb which reflects the frugality and carefulness of our great-grandmothers. An old Scottish one declares, "Money mickle mak a muckle," an echo of the thrift generally associated with that race.  
The Hebrew proverb has all the characteristics of our own, with some added. For one thing, the religious element is much stronger, as can be seen in the collections of proverbs in this book of the Bible. In

namely between 65 deg. F. and 67 deg. F. In winter soil temperature is rather stable, remaining around freezing point all during the season. Even when the air thermometer registered a temperature of 25 deg. below zero on February 13, 1934, at Ottawa, the soil thermometer still indicated 31 deg. above zero.  
Temperature measurements at the same location indicated that over a period of ten years soil temperature, on the average, was warmer for a longer time during the year at four feet than at six inches. From October to March soil was 9 deg. warmer at four feet than at six inches. During the months of April and September temperatures were the same at both depths, that is 36 deg. and 50 deg. F. respectively. In the summer months, temperature at four feet in the soil was 10 degrees cooler than at six inches. The seasonal variation in soil temperature was found to decrease with depth. At about 40 feet deep in the soil there was practically no variation in soil temperature throughout the year.  
Temperature measurements taken at Ottawa on July 17, 1933, give an indication of temperature variations at different depths. At the surface soil temperature was 140 deg. F., at 4 inches 2 deg. F., at two feet 77 deg. F., and 60 deg. F. at four feet. It can be noted from the above figures that there was a decrease of 80 degrees in the first four feet. Air temperature was 92 deg. F. at this time.  
Now, how do soil and air temperatures compare together? During the winter months at Ottawa a soil temperature averages about 15 degrees higher than air temperature, that is, 23 deg. F. compared to 13 deg. F. In the spring and in the fall, soil and air are about at the same temperature. However, in summer, soil at six inches tends to be warmer than the air, but the difference is small, being in the order of one or two degrees Fahrenheit.

A few people still have a vacation to look forward to—the others are trying to stage a financial comeback.  
A professor contends that every man gets his share of bad breaks. The smart thing to do is to have them relined.  
The other two passages present the place of the wife in the blessing of the household. If she is quarrelsome, she can be a veritable minister of torture, but if she is prudent, the richest inheritance of lands and wealth pales in value beside her. There are women of rare quality of character, chaste, strong, faithful, careful, capable, who are more to their husbands than all material wealth. Their goodness does not vanish with the honeymoon, but carries through till, like John Anderson and his faithful spouse, they "sleep together at the foot" of life's brazier. Is there not a picture here of the church, the spouse of Christ, and the faithful ministry which her Husband expects of her in the days of her toil?  
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addition, it has a definite literary form. The purest form is called the "distich," a statement in two balanced parts. The commonest type has its two statements in contrast, such as: "A wise son maketh a glad father; but a foolish son is the heaviness of his mother" (Prov. 10:1). Sometimes the second part is not much more than another aspect of the declaration in the first part, as in 11:10—"When it goeth well with the righteous, the city rejoiceth; and when the wicked perish, there is shouting." There is an interesting comparison in 11:16, "A gracious woman retaineth honour; and strong men retain riches."  
There are, of course, modifications of this form, with departures of various degrees, until the pure form is lost and other forms emerge. We need not take time over these variations. What has been said will make clear that the first nine chapters are not true proverbs. There is too much continuity of thought to admit of these brief discourses being so named, although the Book bears the general title, The Proverbs of Solomon.

This week's lesson deals with domestic relationships—husbands and wives, parents and children. Our passages do not contain all that the Book of Proverbs has to say on this theme. A good exercise would be to read through the entire book, underscoring all the counsel given in this sphere, and then arrange it into the various categories—husbands, wives, parents, children, and so on. After that, one might well proceed to study the teachings of the New Testament on the same theme. If all this were collected and organized, it would make the finest manual on home life available. Every attempt to "improve" on the Bible teaching in this sphere has made for the breakdown of the home, and of personal character, too.  
Prov. 4:1—"Hear ye children, the instruction of a father. . . know understanding." Notice the change from "my son" to "ye children." The natural sense here would indicate that it is actually the father of the children who is speaking rather than a teacher advising children to listen to their fathers.  
Verse 2—"For I give you good doctrine, forsake ye not my law." "My law" indicates authority, but the call for obedience is based not only on authority, but also on the quality of the teaching offered: it is "good."  
Verse 3—"For I was my father's son . . . only beloved." This and the following verses are a strong argument, for the Colomonic authorship of this portion. It is an apt picture of David seeking to inculcate godliness in the heir to the throne. Notice that the "beloved" is in italics. The original reads "only," but certainly carries the sense of the beloved one. Bathsheba had more children than Solomon, but he was her "only" in the sense of "beloved."  
Verse 4—"Let thine heart retain my words . . . and live." Solomon, then, was but seeking to do for his children what his father had done for him.  
Chap. 6:20—" . . . thy father's commandment . . . the law of thy mother." Here, as in 1:8, the mother is associated with the father in the training of the son. Too often today it is all left to the mother—an unfair burden, which frequently means disaster.  
Verse 21—"Bind them continually upon thine heart, and tie them about thy neck." Compare 1:9 and 3:3. Received into the innermost part of the being, the Law (in its fullest sense of the will of God) becomes a living ornament which all may see, like a precious necklace.  
Verse 22—" . . . it shall lead thee . . . keep thee, talk with thee." Guidance, guardianship, and communion are the three-fold blessing of those who do the will of God. If we begin with morning communion, we shall know God's leading through the day, and rest in His keeping by night.  
Verse 23—"For the commandment is a lamp . . . light . . . the way of life." Compare Psalm 119:105. Reproof is part of instruction, to be accepted with all meekness. See 2 Timothy 3:16, 17.  
Chap. 19:13—"A foolish son . . . calamity . . . the contentions of a wife are a continual dropping." Here are the two worst plagues which a man can know—a foolish son and a contentious wife. The dropping of water is an extreme form of torture, capable of driving one insane.  
Verse 14—"House and riches . . . of fathers; and a prudent wife . . . from the Lord." Here is a brighter picture—a young man who has not only inherited substance from his father, but has been blessed of God with a prudent wife. The inheritance would have little value if coupled with a wife after the order of verse 13.  
Chap. 31:10—" . . . a virtuous woman . . . far above rubies." The suggestion in the question is that such a woman as is described here is all too rare, for which reason she is classed with the precious gems. "Virtuous" here carries the thought

of strength as well as integrity and purity.  
Verse 11—"The heart of her husband doth safely trust . . . no need of spoil." She is not squandering her husband's goods, but rather adding to his gains. The Septuagint (Greek version) conveys the sense that she gathers spoil from the enemy.  
Verse 12—"She will do him good and not evil all the days of her life." Here is consistency of conduct, with no wavering or diminishing, even when the years increase.  
**The Heart of the Lesson**  
Solomon gives three reasons why his children should heed his instructions. First, they are the instructions of a father, and therefore carry the authority of law. In the second place, his instructions are good doctrine, whose effect is to impart understanding. The third reason is that his instructions have borne the test of time. He received them from his father, and had found them sound. Solomon did not argue that these standards were all right for the older generation, but were quite antiquated now and not at all suitable for the modern age. So authority, quality, and the test of time called for adherence to his doctrine. Is not the same true of all the Word of God? It comes to us with the voice of authority, requiring obedience. It is good, and does good to all who receive it. From generation to generation it has proved its worth. Those who obey are blessed, and those who heed not are taken in their own net.  
Our daily round is in three stages. We carry out the activities of the day, we go to rest, and we rise to start the process again. In the activities of the day, with its recurrent problems, we need guidance; in the silent watches of the night, when our faculties lie dormant, we need guardianship; when we awake to face another day, we need a word of encouragement and strength. In some measure, the faithful instructions of loving parents minister to us in these ways, but only the Lord of God is adequate to meet our full need in these respects. It is guide, guard, and companion. To those who love God, the commandment is not a vexation, but a light, and even its reproofs are welcome as ministers of life. Such is the lesson of Proverbs 6:20-23.

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