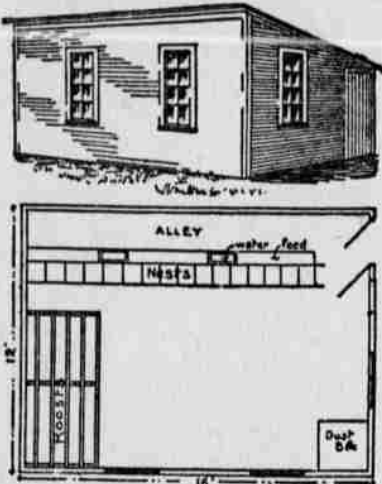




Model Poultry House.

The illustration shows the exterior view and ground plan of a poultry house intended for one colony of fowls. The house is 12x16 feet on the ground, nine feet high in front and six feet in the rear. It has three windows, two on the south side and one on the east end which admit plenty of sunlight. There are no windows on the north and west, thus making a warm corner for roosts and avoiding drafts. It is covered with shiplap, paper and siding on the outside, is celled on the inside and has a good shingle roof. A raised platform is built two and a half feet from the main floor in one end of the house, six inches above which are the roosts. The roosts rest upon a frame fastened to the wall with hinges so that it can be easily raised and the platform cleaned in a very short time each morning. The space under the roost platform and the entire remaining part



POULTRY HOUSE.

of the house, except the alley, may be used for a scratching room. The alley is separated from the pen by wire netting except under the nests where vertical slats should be used placed two inches apart. Between these slats the chickens feed out of a trough that sits in the alley where they cannot get into it with their feet.

Why Milk Costs More.

Interesting statistics as to the cost of milk production are given by the local milk dealers of a Massachusetts town in an announcement made of an increase in the retail price of milk to seven cents a quart during the winter months. On this announcement we find the following suggestive comparisons:

"Twenty years ago mill feed cost \$14 per ton; today \$22 per ton. Then cotton seed cost \$18 per ton; today \$34 per ton. Then, farm labor cost \$20 per month; today, \$26 per month. Then milk cows cost \$45 each; today, \$65 each. Formerly a milk dealer's outfit consisted of about 25 tin cans, costing about \$15. Today, for the same business, it requires bottles, boxes, fillers, coolers, etc., costing \$150. Our plumbing, carpenters' repairs, blacksmithing and other like expenses have increased 33 per cent. Added to the above are the constantly increasing restrictions of state and local boards of health, which undoubtedly improve the quality of the milk, but at a considerable increase in cost, which increase has fallen on the producer and dealer, when it should be paid by the consumer."

Dairy Notes.

Large yields per animal means less cost in making them.

Unless a big cow is an extra milker, she is less profitable than a smaller one that is a fair milker.

The butter product of all cows is more or less influenced by the care and feeding of the animal.

An advantage of dairying in connection with grain raising is that it makes a home market for home grown crops.

Success in home dairying depends upon four things: The cow, her care and feeding, the manufacture of the produce, the marketing of the same.

Dairying has this advantage, that its produce is in the line of food and is always in demand at some price and is therefore a money crop to the farmer; to this may be added the fact that the money comes quite frequently.

In churning if the friction is too violent, the butter is produced too speedily, it is deficient in color and does not keep well.

If the temperature is too low the time and friction consumed in churning are so great that the butter becomes soft, deficient in color and does not keep well.

The speed of the churn depends upon the size of the churn and the amount of cream, but it should be turned so as to give the greatest concussion to the cream.

With the dairy cows it is not necessary at any time that the water be very cold, but it is of the very importance that it be pure and wholesome.

When the churn is quite filled it is almost impossible to produce butter, not only because there is want of air, but also because the cream swells in the process of churning.

The value of cream is based on the dry solids it contains and cream from different cows and from the same cows at different periods of the year has a surprising difference in butter value.

Stacking Wheat.

Years ago it was a common custom to stack the wheat as soon as it was well cured in the shock, but gradually this custom was abandoned until in many parts of the country it was a rare sight to see a stack.

Of recent years a reaction seems to be slowly taking place and stacking is again coming into fashion, according to a writer in *American Agriculturist*. The reason for this is not in doubt. It is the bitter and costly experiences that have come home to farmers through leaving their grain in the shock until the machine came around. Of course, when everybody stacked and the thrashing season occupied six weeks or more, a majority of the crops were necessarily left standing in the shock for weeks, exposed to storms and winds.

Now, of course, while it is a fact that rainy seasons in July are uncommon, they are of sufficiently regular occurrence to make the damage they inflict far outweigh the cost of annually stacking or storing the grain.

Stacking can be carried on every moment of the day that the wheat is dry enough to handle. If the stack is uncompleted at night or when a shower comes up it can be covered with a tarpaulin. With his grain once safely in the stack the farmer is independent of the weather and the machine boss and can go about his other work serenely conscious that he has done his duty in safeguarding his principal cash crop.

Some Fancy Strawberries.

Five years ago Henry Jerolaman, the New Jersey strawberry man, produced a seedling, specimen fruit, which is here shown. When the increase of the first plant had made a row eight feet long Mr. Jerolaman on going away one day told the boy left in



MILLIONAIRE.

charge that no berries were to be sold from those plants for less than \$1 per quart, thinking that would be prohibitive. On his return the boy handed him \$4, a customer having taken four quarts, all that were ready at the time. Next day the same man returned and got three quarts more. This was running into money so fast that Millionaire seemed an appropriate name for the berry. The fruit illustrated was two inches in diameter and about as large as any seen. Many run from one and a quarter to one and a half inches. The



KEVITT SEEDLING.

shape is uniform, no coxcombing being noted; color bright red, with a fine gloss; quality good, above the average to my taste. Its seasons is long and nearly every berry is strong and abundant, the plants standing from ten to fifteen inches high by actual measurement.

To produce strawberries of mammoth size, so that a dozen berries will fill a quart basket, plants should be set out in the early part of August in good, rich soil and kept well cultivated during the growing season. All runners should be kept off the plant.—*Rural New Yorker*.

Fastening Fence Wire.

A better way to fasten wire to a fence post where staples do not hold is to use short pieces of wire. Twist one end around the wire on one side of the post, bring it around on the other side and twist around the wire again. By treating several posts this way the wire will be drawn quite tight with out the aid of a stretcher.

Success with Hogs.

In order to make a success of hog raising every animal must be attentively watched and every small detail of the business carefully attended to.

Thumps in Pigs.

Don't kill those little chubby fat pigs because they have the "thumps," says a writer in *Farm and Fireside*. Quit giving so much corn; give them milk, kitchen refuse, bran and anything but so much corn. Give them coal to eat whenever they want it. One man killed three of his pigs because he did not know what was wrong with them. He said they had fits when they went to drink their slop. He thought they were going mad, so he knocked them in the head. With a little care they could have been saved.



THE REWARD OF FAITH.

By Rev. Dr. S. T. Willis.

Thou wilt keep him in perfect peace whose mind is stayed on thee because he trusteth in thee.—xxvi. 3.

It is to be noted that man does not keep himself in peace, for in the sense of this, grace would, in fact, be impossible. But it is a gift. Jesus said: "My peace I give unto you, not as the world giveth, give I unto you," and again, "These things have I spoken unto you that my peace might remain in you." We do not come to it by the road of toil and struggle; we cannot create it nor walk ourselves into it, and yet, however unworthy we may feel ourselves to be, we live daily within reach of this heavenly boon. Its source is in God, in fact, it is "the peace of God."

The deep solitudes of nature and the solemn majesty of the heavenly spheres indicate it to the sense of man, but it is experienced only in the deepest recesses of the soul. And this peace of God will rule in the heart if we will permit it.

It is also to be noted that it is a perfect peace, for, indeed, God's peace could be nothing less; and it passes all human understanding. Like the gracious God by whom it is imparted, it is incomprehensible even to him that experiences it. It is perfect in its nature and perfect in its work, imparting a divine calmness and serenity of soul and a sweet heavenly rest that the world can neither give nor take away.

This peace does not occupy the world of material things; its realm is in the hearts and minds of men. He is kept in perfect peace, whose mind is stayed on God. The world promises only tribulations, persecutions and afflictions, disappointments, heartaches and death. Its sweetest smiles are delusive, its trusted friendships bring danger and its brightest hopes are fraught with evil. But God does not leave alone and unaided the soul that is stayed on Him. He is an ever present help in time of trouble. He gives and sustains such peace of mind and composure of soul in the thickest of the fight that one can say: "The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid?"

For greater is He who abides in the trusting heart than all the combined forces of the world; the flesh and the devil. The soul kept in perfect peace can say when it comes to the Valley of Shadows: "I fear no evil, for Thou art with me."

And what is the secret of this sweet peace, the gift of God's love? It is all summed up in one word—trust—"because he trusteth in thee." That is to say, it is faith in God. Faith that takes him at his word. It is that condition of mind that lays hold on God and yields all unto Him in perfect confidence.

This giving up all to God and the staying of the mind on God means three things—prayer, obedience and happiness. There is no hour so free from care or so exempt from temptations and ills that will not be brightened and sweetened if we direct our thought in faith to God; looking through what may seem to be a "frowning Providence" to the "smiling face" of divine love and mercy beyond.

Listen to this infallible and all comprehensive prescription for human happiness:

"In nothing be anxious; but in everything by prayer and supplication with thanksgiving let your requests be made known to God and the peace of God which passeth all understanding shall keep your hearts and your minds in Christ Jesus."

Here is prayer, including supplication and thanksgiving. The hand of faith stretched out in earnest prayer relieves the heart from worry and anxious care and brings sweet peace and contentment, that calm, trustful, reposeful prayer that believes in God's love and that lays the soul down upon His bosom, that in Him it may find rest.

It goes a step farther in faith, rendering unquestioning evidence. God is yearning to bestow this grace in lavish abundance. Hear Him:

"Oh, that thou hadst hearkened unto my commandments. Then had thy peace been as a river and thy righteousness as the waves of the sea."

Peace as a river—that is abundant, free, full-living and never failing. It includes all other divine gifts and the mind that is so stayed on God, through trust in Him, is kept in security and happiness, for deep down in the soul, far beyond any disturbance from any earthly enmity or ill, there flows from

the throne of God an eternal and gladdening river of peace.

FACING THE FACTS.

By Rev. Henry F. Cope.

"Ye shall know the truth and the truth shall make you free."—John, viii., 32.

This is the age of the dominance of science. When a man asks, What shall I believe? only one answer can be returned: Believe the things that are. An age now past found it easy to believe that it believed what it was told, even the things that it knew were not so. But to-day at least has the merit of finding no merit in that form of self-deception.

The passion for absolute truth and rightness is one of the noblest that can spring up in any breast; it is a ripe fruit of religion. The scientist, by his devotion to exact facts, to pure truth, is the religious man of our day, and the schools become religious educators in their power to instill a primary love for truth and to lift up ideals of exactness and equity.

When we translate religion into terms of life, into actuality as contrasted with imagination, we begin to discover the necessity for foundations deeper than legend or romance. So long as a man's religion consisted of imagination on the canvas of fancy about his past or future he did not need to take his designs from facts.

But when religion becomes the science of right living, the process of securing right social relationships and character as the expression of ideal personal and individual character, it is evident that in such a work religion must proceed on ascertained, indisputable verities.

We may be satisfied with myths as to the ordering of the first family, and we may leave to the play of fancy the specifications of an ideal heaven; but when we begin to order our own families and adjust our social and civic affairs we are compelled to wait for principles based on facts, for truth. Religion thus becomes a science.

Much eloquence was spilled over the conflict between religion and science. It was only a conflict between the old religion and its new form, between the gray dawn and the growing day. Our fathers were not wilfully false, holding on to darkness when the light came; but they so long had held sacred the pictures seen in twilight they were loath to give them up for those of the full day's printing.

The most damaging infidelity is the lack of faith in truth, the fear that it might not be safe to allow all the facts to be known. He who in the name of religion seeks to prevent our seeing and accepting the full facts is religion's greatest foe. Only the full truth can set us fully free, intellectually, spiritually, morally.

Why should we fear the light of investigation on the things of religion? There is more sacredness in simple truth than in secrecy. It were better to be lost forever seeking truth than saved by sophistry. How foolish to attempt to adjust our lives by laws built out of speculation, to attempt to steer by a compass when there is no pole of truth?

In to-day's changing tides of thought, when the old faiths seem slipping away, when we wonder why we have lost the simple faith of our own youth or our father's, looking for some firm ground for our feet, we do well to set them down on nothing but facts, to discriminate among the sands of time and the alluvial deposits of tradition till we find the rock of truth.

But facing the facts we find everywhere one writ large, over all one great principle of unchanging law, one great purpose moving through all nature and all history, and what we once only dared to hope and dream, that back of all there throbs infinite love and there rules infinite wisdom, now is attested by the impressive array of the witness of science.

Truth always is safe. The holiest error must be born of hell. We can make no mistake in refusing to go beyond truth, and we will find that she leads to the ordering of life according to eternal laws, to the doing of duties and finding of sweet joys as old as the hills and as unchanging; she will lead in the paths of rightness.

Some day our race will know all the alphabet of nature and be able to read the story of the unchanging goodness; some day we shall comprehend the wondrous handwriting of history; some day we shall catch the harmony of love and law; we shall know the full truth that is religion; shall know things as they are and be what we should be.

Short Meter Sermons.

Pain is the parent of power.

Self-conceit is the child of self-deceit.

Marking times leaves no mark on time.

The proof of love is loving the unlovely.

Truth never is found by twisting the facts.

We possess no knowledge until we impart it.

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