

EFFICIENT FARMING

Using Straw to Best Advantage.

So much has been said about the spreading of straw on the wheat that many believe this to be the most profitable way to utilize the straw. This is a profitable way to use straw. It affords excellent winter protection to wheat if applied early enough so that the rains and early snows will help to settle and pack it about the roots of the plants, and it will stimulate the plant growth by early decomposition.

To get the greatest value from straw it should be run through the stables by the way of the feeding plant. We feed our idle, or partly idle, horses on our roughage except straw. They eat it, like it, and grow sleek and fat on it; and thirty-dollar hay is saved. It is a simple matter to thresh the straw right in the barn; extra labor required, one man for half a day.

What straw is refused goes into the wheat and clover fields for corn. There is no false economy in feeding straw to live stock if precautions are taken to make it palatable. You may see a straw stack stand on the farm a whole year before it goes back onto the soil, but that is because the stacks are built to shed the rains and keep the under straw bright, clean and palatable.

After turning the steers and cows out after a good feed of the bright straw in the stacks, they have it in their feed racks inside the barn when the weather is bad. Cattle and horses that have straw have sleek coats of hair. Sheep do not eat much straw, but they enjoy a stack of it in the winter time, as do the hogs. By blowing it in the barn mows and stacking it well outside we keep a good quality of feeding straw.



INTERNATIONAL LESSON
DECEMBER 7.

Peter and John Asleep in Gethsemane
—Mark 14: 32-42. Golden
Text, Mark 14: 38.

12-16. The First Day. Jewish law required that all leavened bread and cakes should be removed from the house during the period of the Passover. The first day was the 14th of the month Nisan, and would have been the same as Thursday, April the sixth of the year 30 A. D.

Jesus had, evidently, secret disciples in Jerusalem, and not even the twelve who were with Him knew where He purposed to eat the Passover supper. It may have been that He kept this matter in His own hands and made this private arrangement because He suspected the treachery of Judas, and feared that Judas would bring Him enemies there. He wished to have these last hours of uninterrupted fellowship with His disciples.

"He sendeth two." Judas was not one of the two. For the moment he was baffled. The place was still unknown to all but those two, who made the necessary preparations.

17-25. One of You. The traitor must have been startled and alarmed at these words. But Jesus did not name him, and he may have thought himself still unknown. Like the rest, with apparent innocence, he said, "Is it I?" But the solemn words of Jesus must have rung in his ears, as he went out afterward upon his false and treacherous mission. "Woe unto that man . . . God were for that man if he had not been born." His was the traitor's deed and his the traitor's end, and his name has become for all time the traitor's name, Judas.

"As they were eating." According to the ancient custom of the Passover meal those who ate recalled with thanksgiving the lamb slain and the blood sprinkled and the night vigil before their departure from Egypt (Exod. 11-12). The Passover supper had become a sacrament, a symbol of deliverance. Jesus connects it now with His own death, which He knows to be very near. The broken bread becomes the symbol of His broken

Maximum Growth of Hay or Pasture.

It stirs the writer to see a man beat his horse or abuse his soil. In many sections whole fields are producing at a minimum, growing scanty grass, sometimes poverty-stricken weeds, and even on the land of some good farmers, their poor yields of grass are hidden by worthless weeds.

In the farm papers you will see numerous attempts to tell how to get rid of "horse sorrel" and other pests, but they are all unsatisfactory. The remedy is to make the grass or hay grow so thick that no soil can be seen, and to make any soil, no matter how, produce as good as the best. Any dirt will yield three tons and over of alfalfa per acre.

All this talk about weed eradication is useless. The seed is in the soil and will grow when conditions are right for it. The only way to prevent the weed seed growing would be to haul the soil away. Let it stay and fight the conditions. Smother the weeds with tame grasses.

To many farmers use a little dose of plant food which only helps side the grain crop over adversity, and then look for a medicam left unused to help the grass following. They use perhaps the equal of one load of manure per acre, expecting it, by some necromancy, to work wonders for years afterwards. They have self-feeders, or corn scattered all over the field for their live stock, but are penurious in the use of and the value of fertilizers. They buy wagon and even cartloads of feed for animals, and a few bags of fertilizer to feed a grain crop and grass for years following.

Try the same plan on the fields by giving the crops all they need, and it will be a beginning on the ground the right place to start, for the cheapest food possible for the animals.

Many are buying feed which could grow many times the amount with less cost, by supplementing the farm manure with the proper fertilizer. Five dollars, or ten dollars an acre is not too large a contribution for an acre. When one manures an acre he applies several times that. There is no use farming except for maximum results, the same as we strive for and find profit in every feeding. There is a way to feed animals or crops to just keep life in them, and another way to bring the highest possible returns.

body, the wine poured out of His shed blood. But, if it must be so, Jesus believes, and would have His disciples believe that, by this very sacrifice of Himself, the kingdom of God for which they were so fondly looking, will surely come, and once again, in that kingdom, He and they will eat and drink together.

26-31. The place to which they went in "The Mount of Olives," over the brook Kidron, to the east of the city, was probably a favorite resort when Jesus sought quiet and retirement with His disciples. The name, "Gethsemane" (v. 32), means "oil press," or "oil vat." There were olive trees in the garden, and it may have been the property of one of Jesus' friends, so that it was freely accessible to Him.

32-42. While I Pray. Anticipating that His enemies would come, Jesus left His three most trusted disciples on guard. Whether or not He might have escaped, if they had watched and warned Him in time, we do not know. Jesus prayed that, if it were God's will, He might be delivered from the death which threatened Him. But Peter and James and John slept on their watch and failed to give Him warning. If they had known . . . But they did not know. And so, through hatred on the part of His foes, and through treachery and ignorance of His friends, the Lord Jesus was given over to death.

"Not what I will." The prayer of Jesus is the prayer of one who is truly human. He suffered and was tempted as we suffer and are tempted. He called upon God to help Him, and God seemed to fail Him. And this, too, is a not uncommon human experience. But He trusted in God and submitted His will to that of His heavenly Father. His faith persevered and conquered. And we, praying as He prayed, and desiring as He did, before all else, that God's will shall be done in our lives, we also shall conquer with Him, and with Him enter even here and now into the life that is eternal.

Practical Points on Home Butchering

One of the first essentials at butchering time is plenty of hot water. To provide this, heat it in large iron kettles over an open fire, or in a wash boiler on the kitchen stove or range. A special scalding vat, arranged so that the water may be heated directly in the vat, makes it unnecessary to dip and pour the hot water from one receptacle to another.

The best temperature for water when scalding is 185 deg. to 190 deg. F. A teaspoonful of lye or a shovelful of wood ashes stirred into each thirty gallons of water aids in removing scurf.

The method of killing hogs practiced on most farms is first to stun the hog with a shot in the head from a rifle of small calibre, and then to stick them. Some stun the animals by hitting them in the head with an axe or other heavy, blunt instrument, and then stick them.

To stick a hog, use a narrow, straight-bladed knife, about eight inches long. Point the knife directly toward the root of the tail and hold it in a line with the backbone, so that the shoulders will not be mutilated.

After the hog has bled he is ready for scalding. Use either a barrel or a vat. Hoist the hog by hand or by means of block and tackle. If the hand method is used, place the barrel firmly in position, slanting at an angle of about forty-five degrees, against a low platform. If block and tackle are used a tripod or scaffold must be built for the block and tackle to work on and above the barrel; or it may be attached to a limb of a tree. When block and tackle are used the barrel need not be in a slanting position.

After putting a hog hook in the lower jaw and putting the hog on the platform, slide the animal into the barrel, rear end first. Keep the carcass moving up and down in the water; do not let it rest against the sides of the barrel or vat. Pull the carcass out of the water occasionally to air, and to try the hair, when the hair and scurf slip easily from the surface the hog is ready for scraping.

Get through with the scraping as rapidly as possible when scalding is complete. Place the hog on the low table or platform against which the scalding barrel leans. Remove the hair and scurf, beginning with head and legs first, as the hair on these parts with a common bell scraper or some other fairly dull instrument, follow by shaving with a sharp knife. If any hair should not yield, cover the part with a piece of gunny sack and pour hot water over it. When the hair is off hang the hog up with the head down, and scrape the carcass clean.

To hang the hog, a three or four-inch stick is made in the skin of each hind leg, just below the hook, uncover the tendons. Insert a gambrel or a cultivator singletree beneath the tendons in these slots, and hoist the hog by means of block and tackle, windlass, or wire-stretcher.

The next step is the removal of entrails. "Be clean, be careful, and do not cut the intestines." is an apt prescription. Some "plunk" out the head off before gutting and others do not. One of the first things to do is to reject Him. The bright hopes of His disciples which centred in Him were about to be extinguished. It was not easy to believe that the way of hope, and faith, and victory, and eternal success, lay through the shame and humiliation of the cross. Yet He said "Howbeit, not what I will, but what Thou wilt."

Two Dogs and Half a Sheep. Once upon a time—many times, possibly now—the Butcher's Boy was hauling a load of stuff from the slaughterhouse, and unbeknown, dropped a half sheep on the King's Highway. Hardly was he over the hill when a stray dog made the find and dragged it, with much labor, behind a hedge. Scarcely had the finder set his teeth into the mutton when a second dog, as large as he, appeared on the scene and demanded a share in the feast. The fight was long and fierce. So much so that the vanquished was barely able to crawl off, and the victor was so groggy that he could scarcely see.

These Boys Will Stay Home.

I ran on to an unusual business firm of Father & Sons recently, and the system, while it might not be practicable in all cases, appealed to me.

I had stopped over night at a farm home and while at breakfast next morning the father addressed his two sons whose ages were about thirteen and fifteen. I judged.

"What have you on your minds this morning, boys?" The elder spoke first. "I thought after the feeding is done I'd get on Duke and ride down to the pond and skate a while."

"All right, but I wouldn't leave the horse standing in this cold wind too long," said the parent. "I'm going to look at my traps this morning," said the younger of the two boys.

"All right," responded the parent, "but I wish you'd try to get out those posts this afternoon. Take the gray team and get out a good big load." "Yes, sir," cheerfully responded the two boys as they left the table upon two caps, sweaters, mittens and over-shoes preparatory to a couple of hours in the feed yard.

Conversation with this man brought to light the fact that the entire farm was operated on the basis of a partnership with his boys, and that every matter of greater or less importance was talked over with the sons quite as if they were grown men.

"My theory is," said the father, "that in order to keep boys interested they must feel a personal interest in the business. These boys, I suppose, will some day inherit this property. They must know how to manage it. By consulting them on matters connected with the business I give them the incentive for using their heads. This partnership, you understand, is according to law, papers drawn up and so forth. Furthermore, there is an agreement in the contract that whenever one of us gets to carousing, he forfeits his interest in the firm. That applies to me as well as to the boys, you see, so they know I am on the square, and it behooves me to keep straight or be ousted as well as them. Thus far the plan has worked well. The boys take an interest and I can depend on them, while many of my neighbors' sons are already beginning to think that farm life is something to get away from as soon as possible."

I venture to state that this man will have no trouble keeping his boys at home.—E. W.

Quacks and Quackery. The International Dictionary defines a quack as "One who professes knowledge in something of which he knows little or nothing, especially in medicine."

Bedtime Stories

A Brave Fireman. Nancy Bryant's father was a fireman. He could never stay at home long with Mother and Nancy because he had to spend so much time at the fire station. But one cold winter night he was able to get away, and after supper Nancy said:

"Oh, Father, let's play parcheesi to-night."

"All right, I'd like to," Father replied, "if Mother will play, too." So Nancy ran for her parcheesi board and soon Father, Mother and Nancy were having a fine game. All at once they heard a loud "clang!"

It was the big bell in the living room, which always rang when there was a fire. Father jumped up and hurried for his coat and hat.

When the firemen reached the fire they found that a house was burning. A crowd soon gathered and some one cried, "There is a little girl upstairs!" Father Bryant called out, "I will get her!"

The firemen quickly raised a ladder to the window and up went Father Bryant. In the house the smoke was so thick he could not see, so he dropped on his hands and knees, because the smoke is never quite so thick near the floor. Feeling his way as best he could, he crept along from room to room until at last he heard a little girl crying.

"Don't cry, little girl," he said, "I'll take you out all right." Then he trapped a big blanket around her so that she was safe from the flames, and carried her in his arms back to the window. When the crowd that had gathered saw him bringing his little burden down the ladder, they cheered and cheered.

The little girl's father rushed forward and caught her in his arms and after he had hugged her close, turned to Father Bryant and said: "How can I ever thank you enough?"

"That's all right," replied Father Bryant, "I have a little girl of my own at home."

SUNSET IN BLACK

In the words that instituted the sacrament of the Lord's Supper there is this sentence: "For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come." These words, coupled with those that have gone just before, "This do in remembrance of me," leave God's children a command that seems utterly impossible to perform. To observe the Lord's Supper we must show forth the Lord's death to men.

How can we, even though children of God by faith, picture to our fellow men the sacrifice of our Saviour upon the cross? How can we put into that picture the wonderful love of God or the greatness of the sacrifice that was made? The Lord of Life became subject to death for us. We are commanded to reproduce a scene conceived by God Himself. How can we paint that glorious deed when we have only our own sinful selves to put into it and the common bread and drink with which we feed our bodies?

Can you conceive of a father who, after his daughter has admired a beautiful sunset, hands her a pot of tar and a coarse brush and tells her to paint the sunset on her canvas? We are commanded to reproduce a scene conceived by God Himself. How can we paint that glorious deed when we have only our own sinful selves to put into it and the common bread and drink with which we feed our bodies?

But, turning from the pot of tar, the father presents his daughter with a supply of varied and perfect colors and tells her again to paint the sunset that they have just seen. She does not laugh now, or refuse, but takes the colors and begins her work, and when it is finished she calls her father to view it.

He is greatly pleased, and praises her. "But especially," he says, "I am pleased to think that such a wonderful picture could have come from the black tar that seemed worthless and base beside the sunset."

"But, father," says the girl, "I did not use the pot of tar. I used the wonderful colors that you gave me afterwards."

"Yes," he replied, "but the chemist made all those colors from the black tar. His skill turned the tar into the colors; so with the tar you have made the sunset."

Thus we, as God's children, are asked to paint the picture of the wonderful sunset of the Son of Righteousness, when after a brilliant day of shining for the world He sank in a burst of glory to rest for the short night before reappearing again. How impossible a task! Although we might picture with our sinful lives the betrayal of Judas or the denial by Peter, to portray the crucifixion of Jesus, the most impressive picture the world has ever known, is impossible. But now the Great Chemist of Souls by His divine touch turns these bodies and souls into children of God, the very brothers and sisters of Christ Himself, with Christ living and showing in them so that they can say, "It is no longer I that live, but Christ who liveth in me."

Now, it is possible to show, though imperfectly, something of the glory and the beauty of the picture, and to draw men to Him who is the light of men. But it is not only in observing the sacrament that we are to picture Christ for our fellow men. It is more often in everyday life. Is there somewhat of the glory revealed even in you, or is the Sunset of Christ for you hidden by a cloud?

THE TRAPPER.

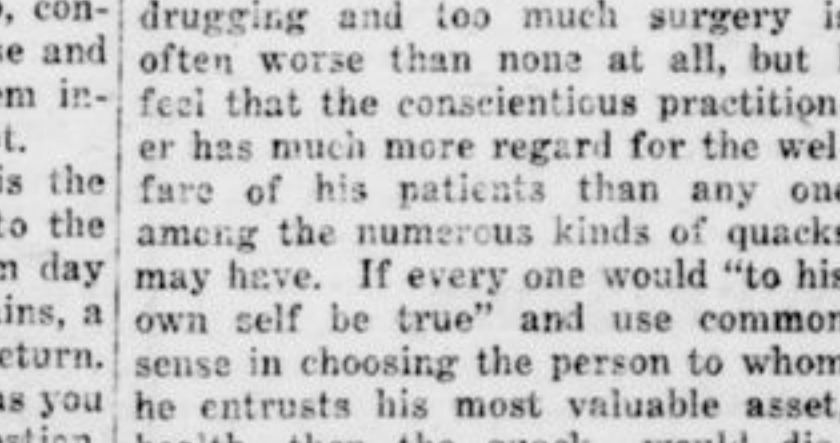


To Hold Furs is Often to Lose Money. If you would make the most money possible from the furs you trap, connect up with a reliable fur house and ship furs away as you take them instead of waiting to get a big lot.

The really efficient trapper is the man who keeps his furs going to the market in a steady stream, from day to day, and welcomes, for his pains, a steady stream of cheques in return.

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