

Efficient Farming

PROSPECTS IN THE HOG MARKET.

In planning the number of sows to breed, or in other words, the pig crop, farmers are now looking ahead a year as the progeny of the sows bred now will be on the market next fall. It is, therefore, of great importance in the interest of a wise decision, that the situation as it exists at the moment of breeding should not be allowed to take a large place in the factors considered. After all, what has to be taken into consideration is, what are the conditions likely to be next fall, and present conditions should only be considered to the extent that they indicate the future.

Undoubtedly the biggest single factor in the price of hog products on the world's markets is production in the United States. The hog population in the United States on January 1, 1921, is given as 56,097,000, in 1923 as 68,427,000, and in 1924 as 65,501,000. The pig survey of June, 1924, indicated that there would be a decrease of about 8,000,000. The United States has an immense consuming population but, of course, like every other country, endeavors to export her surplus, which in 1923 amounted to 1,794,000,000 lbs. of pork products. The comparatively high price of hogs this year caused the American farmer to put his hogs on the market during the last few weeks in unprecedented numbers, the receipts on the Chicago market for Monday, Dec. 15, being about 122,000 hogs. The first two weeks of December saw the biggest deliveries of hogs in the history of the United States. Too big a percentage of these hogs are light and unfinished, which means the farmer is liquidating his hogs. The effect is to decrease the total pounds of pork produced. During the first nine months of this year 372,000 more hogs were marketed in the United States, but about 114,000,000 less pounds of pork was produced than in the same

period last year. Undoubtedly these conditions will have a big effect on the number of sows that will be bred this fall for next year's market. Denmark and Ireland are also feeling the pressure of comparatively high priced feeds. This situation is of immense interest and importance to Canadian farmers and packers. After carefully reviewing the whole situation Canadian packers feel that next year is going to be a "hog year." That is, they believe if producers will improve the quality and furnish to the packing houses their normal quota of hogs, properly managed hog production will be profitable to farmers. If farmers and packers pull together they should be able to make another considerable step in establishing our Canadian bacon on the British market.

Last year saw very low prices for grain and big hog production; this year a sudden jump in grain prices with consequent prospective reduction in breeding operations in the United States; high cost of production in countries like Ireland and Denmark, that have to import a considerable proportion of their feeds, and a slackening of breeding in Western Canada. Packers strongly believe that this situation is one which should induce hog producers in Canada to breed their full number of sows and that an increase in production is perhaps a safer policy than it was last year when everybody was feeding cheap grains. Probably sows kept as breeders never were better prepared.

It is not likely that the prices of grains will decline to what they were in 1923, but one can normally look for a recession in price in 1925 because it is likely that the grain and corn crops of the world will return to normal. For these reasons packers believe the Canadian farmer is well advised to maintain his production of hogs. But, with this, improvement in quality is vital.

TRAINING OUR CHILDREN

BY FLORENCE BREWER BOECK
"I don't care what you are training your children to do, but what do you think is the most important thing to teach them to be?"
That question, from a woman whose children are brought up and established in the world, dropped into the midst of a group of mothers whose boys and girls are in the process of being brought up, threw a recent amiable tea-party into dispute—and consternation.

It was soon clear that not a mother had any plan reasoned out in the light of the modern world and of what a man or woman needs to be to live usefully and happily in it. There was much talk of strength of will, of love of truth, of power of concentration, of loyalty and bravery; but of all the things that were said it was the idea of the youngest mother of them all which interested me most. This young mother said: "If I knew how, the thing which I should like more than anything else to give my children is the power to get into real touch with all sorts and kinds of people in all parts of the earth; to feel themselves neither better nor worse than any other; to realize how much alike all people are, and still to value and enjoy all their superficial differences."

I believe it was because this mother was young that she felt accurately the great need of the world to-day. Year by year men are being brought closer together, having more influence and wielding more power over the lives of each other; what happens to one happens to all, and so the importance of their understanding each other, of their being able to get into real communication, grows greater. It is partly because of this that people everywhere are struggling to find out how to do away with war and establish peace. The world has become so closely knit that war is intolerably destructive. And yet, the very fact that the world is close-knit makes wars more likely, unless the spirit of men toward each other can be changed. The old attitude toward the barbarian and the foreigner must give way to a new sense of unity in a world in which no people is any longer "foreign" to another.

That mothers are coming to realize the need of children to know and feel at home in all the world is evident in the books and toys and songs that are being made for children nowadays. Each year there are more and more stories of the children of other lands, and fairy tales and games and songs of other lands.

I have even heard a sort of little international prayer for children, which runs like this:
"Father, bless all the little children who are now going to bed, and help all the little children who are now playing in the sunshine while we sleep, to have a happy day."

And not long ago I came unexpectedly to the house of a friend for dinner and was greeted at the door by her little daughter in a gay kimono, who said something which she told me meant "How do you do?" in a language I had never heard. For din-

FOR HOME AND COUNTRY

Farm Your Own Diamonds—By Emily J. Guest, M.A.

No one is satisfied with his environment. Everybody is hungering—for something. Yet probably no one could be found who would exchange his condition of life in its entirety for that of anyone else. Parts of it, a bit here and there, yes, certainly. But there would always be the reservations, the conditions or possessions about which each would say, "Oh, I want to keep that. I would not give that up for anything in the other person's power to offer." So when the complete summing up came to be made, he would find that the favorable balance was on the side of his own environment.

The reason for this would be found in his own personality. Individual conditions are largely the result of individual character. Character is partly inherited, partly made. To a great extent, each person has made and is making his character by the opportunities in his daily life which he accepts or rejects. The thoughts each thinks, with their resulting desires and consequent action, the one growing out of the other as steadily and surely as do the root, the blade, the ear of the corn, just as steadily and surely produce his environment. That that of his own creating, because it is his own, suits him better on the whole than that of any other's making, however dazzling it may appear at first glance.

Yet the truth remains that no one is satisfied with his environment. Largely, this is due to the fact that, being spiritual as well as physical, man is capable of infinite growth. What was satisfying last year is not enough for this year.

He is vaguely, uncomfortably conscious of inadequacy—in friends, money, health, education, or in his life work. Also because he does not see. Chafing at the monotony, limitations, or poverty of his lot, he has never opened his eyes wide enough to take a clear survey of the wealth awaiting discovery in himself and his surroundings.

Some years ago a number of people left England for South Africa. They came out to where they could get land in plenty and at a low price. They expected to make a success of farming. But the land was poor, unresponsive, stony.

Year by year they repeated the same way. Year by year they were disappointed. They grew disheartened, disgruntled, disgusted with the country. It was no good. Some died, others moved away, the rest struggled on in poverty.

Their children had no luxuries and scant opportunity, but with the merry heart of childhood, they saw chances to play; they invented games and found their own playthings on the farm.

One day a traveller with the sympathetic heart and seeing eye passed that way and perceived the children. He came near and found them playing with stones. He took a second look, went into the house, and asked where the children found the stones. "On the farm," he was told. "That crop was plentiful on this land, and it was about the only kind that was."

"Oh, yes, all he liked, if he liked," rather contemptuously.

Selecting a number, he took them to a skilled worker to be cut, to another to be polished. Finally he sailed for Europe again, carrying with him gems from the world's richest diamond mines.

Because they did not know, could not see, the farmers of Kimberley said the soil was too stony to yield them in living. Plodding blindly along in the despiriting ruts of poverty, farming with their bodies and not with their minds, they saw only stones, impediments.

And all the time their children were playing with diamonds! Everybody has hidden treasure in his life, awaiting the seeing eye. You have. Your diamonds are your undeveloped, unperfected, more or less dormant abilities of hand and brain. Perhaps you are farming these, as blindly and unskillfully as did the South African farmers there.

Possibly you never even stopped to think how many and of what sort these life jewels of yours were.

Do it now. Study yourself. Help the boys and girls as they go through school to study themselves, body and mind, intelligently.

Roughly, people fall into two classes: those who work most happily in the world of Idea—the thinkers, workers with the mind; and those who find themselves happiest in the world of Things—the doers, workers with the hand.

From the first class come the professional men and women, preachers, teachers, writers, lawyers, physicians, inventors, organizers, statesmen, financiers, industrial leaders and all those whose occupation demands as a first requisite the patience, aloofness, and devotion to hard, silent work necessary to thinking the way to clear convincing conclusions which are the preliminaries to action.

The second and larger class gives the producers and conservers of material wealth, raw and manufactured, food, clothing, shelter, roads, conveyances, machinery, publication, those whose occupations arise from the adaptation of the natural resources

The Sunday School Lesson

JANUARY 11

The Last Judgment, Matt. 25: 31-46. Golden Text—Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.—Matt. 25: 40.

ANALYSIS.
I. THE MESSIAH'S THRONE, 31-33.
II. THE FINAL SEPARATION OF THE RIGHTEOUS AND THE UNRIGHTEOUS, 34-46.

INTRODUCTION.—Jesus, entering the Holy City, and taken to task by the authorities, and required to explain his commission or "authority." He does so, and in a series of discourses explains the true relation between the Jewish state and the kingdom of God, the nature of the life to come, and the supreme importance of love to God and man (Matt. 22). Then, in a great outburst of holy anger, he condemns the hypocrisy of the Pharisees, for the first time in the way of God's holy purpose for the nation (Matt. 23), and from this passes on to proclaim once again the doom which awaits the city at the approaching judgment, when as Messiah he will come in the Parable of the Sheep and the Goats, which forms our lesson for to-day.

It is probable that Jesus often spoke of love to the poor and the needy as the characteristic mark of the genuine disciple. Men asked, "Whom will the Messiah recognize as his own, as his loved ones and friends, in the day when he sets up his kingdom?" And Jesus answers: "Those who have served humanity, who have given themselves to deeds of love and mercy."

Love to humanity is the mark of the Messiah's friends. Jesus will acknowledge such before the angels, and make them to sit down in his kingdom of salvation. In the present parable the same thought provides a picture of the universal judgment. All nations will be gathered before the throne of the Messiah, and blessedness or doom will be measured out according to men have or have not given themselves to loving deeds after the example of Jesus.

I. THE MESSIAH'S THRONE OF JUDGMENT, 31-33.
V. 31. "The Son of man" is the heavenly one, who according to Daniel 7: 13f. is to come before God, and to receive an everlasting kingdom which shall not pass away. Jesus will be so come in his "glory," that is, no longer in humiliation and suffering, as on earth, but in the radiant light of his eternal majesty, and with every mark of the divine favor. He will have the angels of God as his assessors round his throne.

V. 32. Then "all the nations" will be gathered before him. This means, not his disciples only, and not the Jews only, but the Gentiles from every land. All must at last receive their judgment from the Messiah. On earth they have all been divided in various ways, but before the Messiah's throne a higher and truer division will take place. All will be divided into two classes.

V. 33. The division between "sheep" and "goats," meaning respectively the elect and the reprobate, would be familiar to Jesus' hearers. What is new here is the principle on which the separation is made.

II. THE FINAL SEPARATION OF THE RIGHTEOUS AND THE UNRIGHTEOUS, 34-46.
V. 34. At the solemn hour of judgment, the friends of the Messiah, his true servants and associates, will stand on his right hand. They will be addressed as the "blessed" of Jesus' Father, because they have God's approval; and the kingdom of God which they shall inherit has been prepared for them "from the foundation of the world." This means that everything that has happened from the be-

ginning has been intended to secure for these faithful ones the bliss and enjoyment of God's eternal presence. Vs. 35-36. And why are those on the right hand recognized as the elect? Because, Jesus says, "I was hungry and you gave me food, thirsty and you gave me drink, naked and you clothed me," etc. Loving deeds done to Jesus will be the test before the judgment-throne. Did any one appease the Messiah's hunger, slake his thirst, shelter him from the elements, take charge of him in sickness, visit him in prison? These are his friends, his loved ones, and his own. A very simple test, but how searching!

Vs. 37-39. Naturally these men, who have come out of every nation, and hardly one whom ever saw Jesus' face to face, will be astonished beyond measure at this greeting, and will ask, "Wondering 'Lord, when did we see thee hungry, etc.'" It was never their privilege on earth to see Jesus with the eye of flesh.

V. 40. Then Jesus will explain. The Messiah identifies himself with sinning and suffering humanity. The hungry, the thirsty, the naked, the sick, the condemned on earth are his representatives. On earth Jesus loved them, and gave himself for them, and now they are to be understood as standing in Jesus' stead, as the proper objects of Christian love and kindness. The Messiah makes their cause his own. His friends are the friends and lovers of mankind. This was a thought which had never crossed the minds of men until Jesus spoke.

Vs. 41-46. Then comes the dark side of the picture. Who are the enemies of the Messiah, those whom with sorrow he rejects from his presence and from his kingdom, and appoints to everlasting punishment with Satan and his associates? They are those who have not loved men, who have not been the friends of humanity. These will be set on the left hand of the Judge, because they did not show love to Christ. Expecting to find a place in the kingdom, they are overwhelmed to find themselves cast out, and to hear the Judge say that he was hungry, and they never gave him food.

They did not see that Jesus was one with suffering humanity, and so they threw away the chance of everlasting life. They meant perhaps to help the needy, but they forgot. Or they thought that the sufferings of others were no concern of theirs. Or they were simply taken up all the time with themselves. In any case, they did not do the thing which Jesus loves.

How solemn is this picture! "Inasmuch as ye did it not to one of the least of these brethren of mine, ye did it not to Me." Little wonder that this parable has inspired more than anything else in the literature of humanity.

UNCONSCIOUS VIRTUE.
The reward of a good deed is to have done it. Kind hearts perform unselfish deeds as a matter of course, as naturally and unconsciously as birds sing. Jesus said of another class who did their aims in sight of men, and with unworthy and self-righteous motives, that the Publicans should enter the kingdom before them. The proof that anyone belongs to the kingdom, is found in the doing, under the intuitive urge of great-hearted compassion, the same sort of deeds that Jesus went about doing when on earth. He was ever helping, healing, comforting and uplifting both souls and bodies of men, and for ever seeing with keen insight of loving eyes, capabilities, and possibilities that others failed to find. In the story before us, the righteous are amazed that the multitude of trifling services they had performed and straightaway forgotten, should merit any glorious reward. Unconscious goodness is the highest form of goodness.

large percentage of those sent there afresh on the road to a self-respecting life. Where the tastes and talents are not very outstanding, such an investigation may mean the expenditure of considerable time and patience, but it is none the less worth doing.

Health is the setting for your daily life. Guard it by vigorous, build it up if weak by an intelligent study of the body and its needs and management. If the setting is not what it should be, much of the beauty and effectiveness, even the safety of some of your gems, may be imperilled.

When you have made a survey of your diamonds, big and little, cut them, polish them, invest them in such a way as to get satisfactory returns in real life values.

Do your own thinking. If you don't see one else is going to do it for you. The one who does the thinking is more than likely to gather in the rewards.

Farm your own diamonds!

Direct Sunlight a Factor in Animal Growth.

Plant physiologists have long known that sunlight played a most important part in the development of all green plants. Animal physiologists have recently adopted the same view with regard to the growth of animals. Nutritional studies in which sunlight and no sunlight were the main considerations in the feeding experiments, have demonstrated that sunlight is a very important factor in growth and normal development of young animals.

Sunlight is free if we are prepared to receive it outdoors, but to have abundant sunlight in the buildings where live stock are housed is sometimes costly. Nevertheless it is well worth while. All live stock buildings

HABITS OF MIND

Among certain classes in China, it is a thing of pride to have long fingernails. These long nails indicate that one belongs to a class which does not have to work and the longer the nails the more a person of leisure one is. One man is said to have his nails over a foot long. He keeps them encased in wooden shields and is unable to feed himself or even lie down, except in certain positions, for fear of breaking these marks of aristocracy.

One is led to say with Shakespeare, "What fools these mortals be." But, and this is a big but, are we not fools, too? We do not adhere to preconceived notions regarding fingernails, but are we not also in ruts? Do we not often farm in the way we were taught as the Chinese grow nails as they were taught? Do we not often, with much discomfort and loss, adhere to ruts of thoughts and methods when we could with some little effort get onto the smoother road of modern progress?

May it not be that we do not conceive that life is a constant process of change and progress? To-day is not like yesterday, and to-morrow will still be different.

Fundamentals are always the same. The whole universe is run on fundamentals. They make the past worth while. But can we afford to sit helplessly on our fingernails of the past and watch the world go by into a glorious future? May it not be well for each of us to ask, "Am I building upon the past, or am I buried in it? Am I willing or unwilling regarding the tasks the modern world puts to me?"

Overhaul the Tractor Now.

Does your tractor need overhauling? Don't put it off. I know it may be hard to dig up the money and maybe you can get through another season. That is what we thought last year. The result was we paid out as much for needed repairs as it would have cost us to give it a thorough going over early in the spring, and we experienced some very aggravating delays in the busiest season in addition.

Some of our greatest troubles would have been avoided had we attempted the clearing up job in time. We learned our lesson all right, and this spring before working time our tractor will get a good cleaning up inside and out, and all parts not in good condition will be replaced with new. One season's experience in postponing a needed general overhauling is enough. The tractor will not stand neglect and let you get by with it.

Perhaps the old valves have become burned and pitted causing the motor to run badly and loose power. It does not cost much to grind them and see that they are properly seated, or even to replace them with new ones. Such treatment makes a motor that will have like new. It may be the piston rings are worn, resulting in poor compression and allowing some of the unburned fuel to escape into the crank case and dilute the oil. Next thing may be a burned-out bearing or even a scored cylinder.

You may find an insignificant oil hole stuck up with dried up oil or grease. It is a simple thing but has been known to cause expensive repairs and more expensive delays when not looked after in time.

The tractor has come to the farm to stay. We would not like to farm without one, but you can not coax it, or force it, or kid it into working when things go wrong. It is as strict about its inside workings as the Bank of England. There is no use trying to put anything over on it. That is one of the few things that can't be done.

Music a Very Ancient Amusement.

There are still to be found people who talk of music as though it were some new-fangled thing scarcely worth inclusion among the serious interests of life. The truth is, of course, that music has been a living concern of every people of the world for thousands of years past. The instruments of music familiar to ourselves are unknown among some of the more ancient peoples, and we know nothing of their instruments. The Chinese, the Persians, the Turks, and the American Indians, and the South Sea Islanders, have their own instruments of music and their own ways of making music, and have had them since far away times of centuries ago. Music is one of the oldest possessions of the world. To think of it as a modern amusement is to be very far indeed from the mark.



Improving It Too Long
Wife—"Bobby hair continues to improve the neck."
Hubby—"You're improving it too long!"
Books.
Books are keys to wisdom's treasure;
Books are gates to lands of pleasure;
Books are paths that upward lead;
Books are friends. Come, let us read.
—Emilie Poulsson