

Efficient Farming

EXTRA ATTACHMENTS FOR FARM MACHINERY.

Tom Batton, who lives not far from me, declares that when buying new machinery it pays to order the extra attachments.

Batton tested this idea out when he moved to his present farm in 1921. Stored away in the sheds he found two feedcrinders, each fitted for a different kind of grain, and a home-made device for sacking. The arrangement did not suit Batton, so he sold the two grinders to the neighbors, tore out the sacking device, and ordered a grinder with modern improvements. As extra equipment, he purchased three sets of burrs, a cobrushing device, and a sacking elevator, at an additional cost of \$15. He was then prepared to grind corn, oats, buckwheat and other feeds on one machine, and within the next two days he handled a crop which would have taken the former owner and his hired man a week with three implements. Later on, he bought an extra attachment for milling meal and buckwheat flour.

A short time afterward, he hauled out an old fanmill with a single set of screens, and ordered extra attachments so that he now cleans and grades wheat, beans, buckwheat, barley and peas, as well as timothy seed and clover, for home use and market. Incidentally, one of the extras was a pulley by which he connected the mill to his gasoline engine, thus doing away with the job of turning by hand. A sacking arrangement was added for \$7.50, which eliminated a great deal of heavy lifting.

"This encouraged," says Batton, "I itemized my stock of machinery and found that much of it, such as binder, drill, cultivators, etc., had been used only a few days each season. For these implements I searched the market for extra attachments, and in most

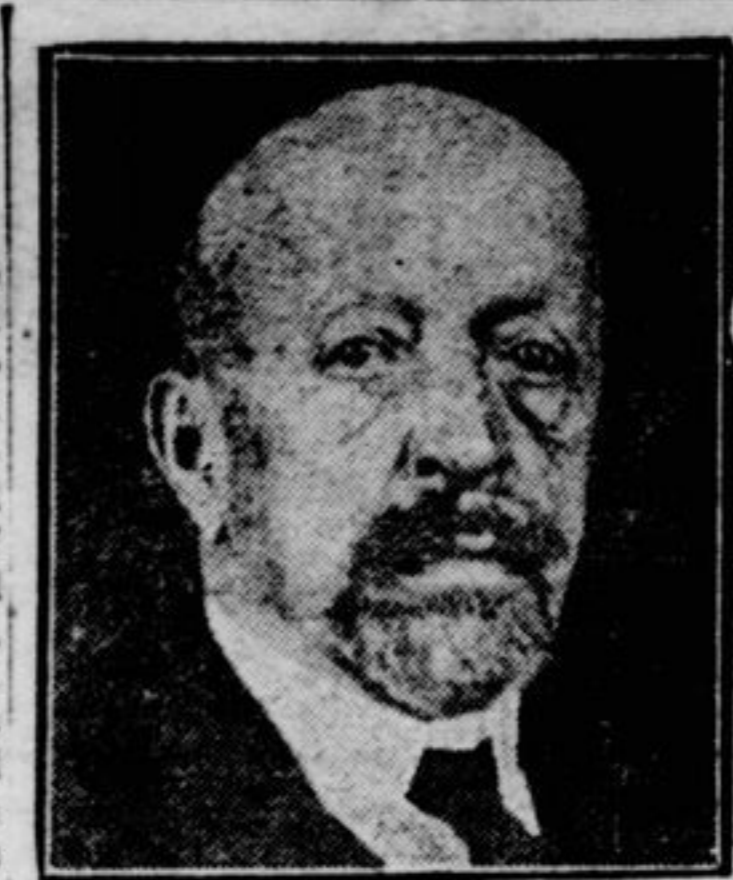
cases I found devices which made the tool serve a double purpose. I called on the local hardware dealer to help me in this work, and quite often I could buy for only a small sum an attachment which would add several dollars to my income in the course of a year. These extras could be fitted successfully in a few minutes' time, and required very little storage space. Old-fashioned tools, for which extras were no longer made, were either sold or traded in on new implements with extra equipment. As a result of this plan, my records show that I am doing more work with fewer implements, and getting better results, at less than one-third the cost."—C.

WEIGH OUT THE SALT, OR USE FRESH EGG.

Using an egg to test the strength of brine for curing and preserving pork is a common practice—as old as the hills almost. But the egg method has one flaw: it doesn't always work. After an egg has been exposed to the air for a few days evaporation causes an air cavity which will float the egg in a very weak solution of brine. Hence, weigh out the salt.

Seven pounds of salt is the amount required in winter for a pork sweet-side cure, which is preferred by most people. Along with this should go two and one-half pounds of sugar, two ounces of saltpeter, and four and one-half gallons of water. This amount will cure 100 pounds of meat. The ingredients should be mixed and boiled in the water, the scum taken off it over the meat.

As a rule, experienced packers say, the meat should be overhauled on the fifth, tenth, and eighteenth days. All from three to four days for each pound in the piece, all except the lighter pieces, which will hardly need so long a period.



A new war threatens the world, which may ultimately result in the complete extermination of the human race, is the opinion of Dr. L. O. Howard, chief of the U.S. Bureau of Entomology. The battle is between men and insects.

Calcium Cyanide.

A chemical recommended for killing fleas is calcium cyanide. Spread the material where fleas are troublesome—in the bedroom, dog-kennel, or wherever Mr. Flea parks himself. Use four ounces for 100 square feet of closed space or eight ounces for the same area of open space. Don't inhale the fumes, for they are poisonous.

Ship only good goods. Grade both poultry and eggs carefully. Pack each grade separately and label accordingly. Use only clean boxes or cases. Musty cardboard fillers or dirty packing may injure the sale.

Poultry

Sprouted oats make an excellent poultry food. When sprouted oats are fed, whole oats can be left out of the scratch grain with advantage. In feeding whole oats, the hulls often cause impacted crops and death ensues. When the oats are fed sprouted no trouble along this line will be experienced.

In sprouting oats a temperature of at least fifty-five degrees is required. The growth will be more rapid if the higher temperature is provided. Oats can be sprouted in the dark if the temperature is right. If sprouted in a dark room the top growth will be light in color, but one day's exposure to light and air will give the green color.

My method of sprouting oats is as follows: The oats are soaked in water for twenty-four hours. An inch layer is then spread out in shallow trays or racks. The trays must have good drainage. If the drainage is poor the oats will mold and are then unfit for feeding to the birds. Twice a day the oats are sprinkled with warm water.

In a week or ten days, depending on the temperature, of course, the oat will be three inches thick and will have a top growth of four or five inches.

A block a foot square makes a sufficient daily feed for fifty hens.

The aggregate value of all field crops produced in Canada during the year 1924 was \$996,257,900, an increase of \$97,091,700 over the market value of the whole of the 1923 crop, according to the final estimate of the Federal Bureau of Statistics.

The Sunday School Lesson

MARCH 8.

The Saviour on the Cross, Luke 23: 33-46. Golden Text—He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?—Rom. 8: 32.

I. THE CRUCIFIED AND THE WORLD, 33-38.

II. THE CRUCIFIED AND THE SINNER, 39-43.

III. THE CRUCIFIED AND GOD, 44-46.

INTRODUCTION—The crucifixion of Jesus the Messiah is the central act in the world's history, and also the all-determining point in the history of the soul's relation to God. Jesus, in dying, was conscious of doing a supreme work for the redemption of men, and Christian experience in all subsequent ages has confirmed that consciousness. The Cross has exerted a redemptive power, delivering the souls of men from sin and selfishness, and uniting them to God.

The Cross of Jesus Christ is a sign of the Christian salvation, because it always stands between the Christian soul and the world. It reveals the world's guilt, and it also opens up a new ideal of service and glory. But the Cross is also the means of the Christian salvation, because Jesus spoke of making himself a ransom for many, and the Christian soul in all the ages has felt that it can securely and safely trust that way of salvation. It knows in spiritual experience that Jesus has opened up the way of peace and reconciliation with God.

It is only at the Cross that we see what sin and what love is, and what God is. It is only there that we see how God's power is exerted to save mankind. Christ on the Cross is, as St. Paul says, "the power of God, and the wisdom of God," I Cor. 1:24.

III. THE CRUCIFIED AND GOD, 44-46.

V. 44. Now comes the last scene. From twelve to three o'clock a heavy darkness falls all over the land, nature sympathizing with the Lord of nature in his hour of death.

V. 45. The renouncing of the temple-vault, which hung before the Holy Place of the Divine Presence, signifies symbolically the transference of all religious interest henceforth from the Jewish temple to the Cross of Christ. It is to the Cross of Christ that men must now look to see the divine glory.

V. 46. Jesus' last word is: "Father, into thy hands I commend my spirit." This is the spirit in which he lived—that of total, absolute, perfect surrender to God.

THE VEIL OF THE TEMPLE.

A body of Christian worshippers will gather inside a church for common prayer and for instruction on the field, or court, they turned their faces towards the holy house.

The temple was built after the plan of the very simple houses men made for themselves in early days. It consisted of two rooms, an outer and an inner. The inner, or hinder room, as the more private, was known as the Holy of Holies. Apparently it had, like the primitive house, neither window nor door opening to the outside. To get to it you had to go through the front room. Of course, the inner room was dark; the Hebrews never forgot that their God dwelt in darkness (1 Kings 8:12, 13), or perhaps, rather in light surrounded by darkness. In the temple of our Lord's day, two costly curtains hung between the hoods as a simple partition, overlapping several paces in the middle, but leaving a narrow cross passage between them. The old Jews gathered for worship in the open field outside the temple proper. The temple as a building was not a hall where men might assemble; it was a dwelling place for God. When men prayed in the field, or court, they turned their faces towards the holy house.

V. 35. We are shown at this moment a picture of the world's relation to the crucified. While the people are looking on, leading men of the nation, deputed perhaps, to see that the execution is duly carried out, taunt the Sufferer mockingly with the words: "He saved others; let him save himself, if he be Christ, the chosen of God." These citizens little knew that Jesus in the wilderness put away from him for ever the thought of saving himself. Utterly blind to God, they do not see that this is just what divine love does. Divine love makes itself always and for ever a sacrifice. It bares its breast to the most poignant thrusts that sin can inflict, and all in order to save. The world does not see this. It flings at Jesus all the divine words which he had heard at his baptism (Mark 1:11), and thinks that they are belied by events. But Jesus knows that by dying he is accomplishing the work which God gave him to do.

V. 36-37. The mockery of the soldiers follows. It is only a weak and ignorant repetition of what the Jewish rulers had said. Only, instead of referring to him as the Messiah, they laugh at him as the pretender to political power.

V. 38. The title on the Cross is: "This is the King of the Jews." It is in three languages: Hebrew (Aramaic) was the language of the Jews; Greek was the universal language of

world-culture. Latin was the official language of the Roman Empire.

II. THE CRUCIFIED AND THE SINNER, 39-43.

Vs. 39-43. We are now shown the relation of Jesus to sinners. One of the two thieves crucified by the side of Jesus joins in the mockery of the sinner, and remembers that thou art the Christ, and thy art and us." The other, however, sharply rebukes him for having, at this moment when he is expiating his sins, given way to goddess railing. Some sympathy for Jesus, his meek and patient fellow-sufferer, moves the penitent thief to this repudiation of his companion's taunts. Nor does he end with rebuking his fellow. All at once he breaks out with a declaration of faith in Jesus, exclaiming that while he and his fellow are paying the just penalty of their sins, Jesus is innocent, and thus, accepting Jesus as the Messiah, he says, "I remember that thou art the Christ, and thy art and us." The other, however, sharply rebukes him for having, at this moment when he is expiating his sins, given way to goddess railing. 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