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THAT is the basis on which you should buy the New Hart-Parr and put your farm on an adequate power footing.

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The New Hart-Parr will not only do your plowing, discing, seeding, but your other heavy work and all your belt work. It cuts labor costs. It displaces horses and eats no feed when not working.

The New Hart-Parr pulls three plows in any soil. It does it satisfactorily on kerosene under all conditions. Bulldog tenacity is an outstanding characteristic. It is an easily managed, four wheel, two cylinder, water cooled tractor. It has a sturdy cast-steel frame and is the type that farmers have already approved. All parts are easily accessible. Our aim has been to give you maximum power for the price.

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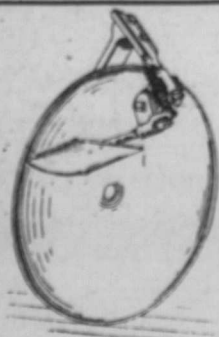
HART-PARR CO., 538 Lawler St., Charles City, Iowa

Hart-Parr Co. of Canada, Ltd.
Winnipeg and Regina

Specifications
Power—Pulls three plows—30 HP on belt.
Motor—2 cylinder twin, 4 cycle, valve in head, 750 RPM.
Motor Frame—Cast steel, one piece.
Carburetor—New Dray kerosene shunt.
Bearings—S. K. F. and Hyatt.
Speeds—Two forward, 2 and 3 mi.; one reverse.
Transmission—Selective sliding gear.
Radiators—Perfex-friction drive fan.
Lubrication—Madison-Kipp force feed.
Weight—5000 lbs.



The New HART-PARR



The Resilient Disc Plow Scraper

Patented May 27, 1917

This scraper fits any and all Disk Plows and is guaranteed to clean in any kind of soil, under any and all conditions, without friction. The scraper blade is reversible, consequently always sharp.

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This is the only spring scraper made in Canada and is sold on its merits.

In ordering state the make of the plow and the year it was made, round or square shank, so that the scraper will be assembled with the proper shank ready to put on.

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Grades No. 1 Northern; weighs 65 lbs. per bushel; germinates 99 per cent. Put up in seamless cotton bags and sealed by inspector Canadian Seed Growers' Association.

Price: \$3.20 Per Bushel

Sacks Free. F.O.B. Indian Head. Seed Rate Applies.

SPECIAL—We have also for sale a few bushels of LANG'S MARQUIS (Registered), 1st Germination. Grown and specially selected from one kernel highest type Marquis. Price on application.

Angus Mackay Farm Seed Co.

INDIAN HEAD, SASK.

WHEN WRITING TO ADVERTISERS PLEASE MENTION THE GUIDE

The Deeper Life

Mr. Wells as Prophet

By Rev. S. G. Bland, D.D.

Mr. H. G. Wells is probably the most widely read and influential man of letters in the English-speaking world today. He has long been known as a novelist, sociologist and man of science. Now he is disclosing himself as a teacher of religion and a prophet. His last three books, *Mr. Britling Sees It Through*, *God, the Invisible King* and *The Soul of a Bishop*, are all expressly in their primary interest, religious books. With Mr. Wells as a teacher of religion, and especially as theologian, many of us orthodox students of religion may find ourselves out of agreement. Mr. Wells, who is frankness itself in defining his attitude to current christianity, makes it perfectly plain that he is not an orthodox Christian. He even denies that his religious belief is christianity at all. To be fair it must be remembered that Mr. Wells

uses the word Christian "to indicate only the Trinitarians who accept the official creeds" (God, the Invisible King, p. 41 note). Mr. Wells, cannot indeed express too strongly his disapproval of the official creeds of Christendom, especially the creed drawn up by the Council of Nicea in A.D. 325, as having played the role "of obscuring, perverting and preventing the religious life of mankind" (id. p. 6). Sometime it may, perhaps, be interesting to see if Mr. Wells does justice to that Nicene creed and the momentous problems it endeavors to solve. I should myself characterize it as the sublimest achievement of the human intellect in the field of speculative thought. Mr. Wells, however, is probably thinking of it as a dogma imposed by ecclesiastical authority as a test of fitness for membership in the Christian Church and some of us who have the profoundest sense of the value of the Nicene creed as the most satisfactory solution of a vital problem would not probably differ much from him on the creed as a shibboleth.

Even a deeper dissent might have to be registered in regard to Mr. Wells' view of Christ. Mr. Wells' God, "The God of the human heart," strongly resembles Christ and Mr. Wells seems to be aware of the resemblance and not to be anxious to disclaim it. Indeed, some of his glowing characterizations of this "God of the human heart" appeal powerfully to a Christian heart and irresistibly suggest the figure of the man of Nazareth. But he says (and this is, I think, the most unsatisfactory and least profound element in Mr. Wells' conception of God), "the accepted figure of Jesus, distinct with meek submission is not in the tone of our worship. It is not by suffering that God conquers death but by fighting." "Our God is, we feel, like Prometheus, a rebel. He is unfilial"—"The symbol of the Crucifixion, the drooping, pain-drenched figure of the Christ, the sorrowful cry to his Father, 'My God, My God, why hast Thou forsaken me?' these things jar with our spirit. We cannot accept the Christian's crucifix, or pray to pitiful God."

These passages, I venture to think, are the least mature of Mr. Wells' religious ideas and would, I fancy, jar more than any other of his views on the spirit of those valiant fighting men of the past, the old Crusaders, or their even nobler successors in a more sacred crusade, the men of the trenches. Mr. Wells foresees "a wave of religious re-fuels that some day a deeper and possibly more tragical experience, or a profounder insight into human suffering than he has ever known will draw from his eyes the strange veil that hides from so clear a vision what is confessed in all ages and among all peoples as the central and supreme element in

Christianity, the mysterious and divine appeal of the Cross.

Whether the Cross detracts from Christianity—as a militant religion would be another question worthy of careful consideration.

But turning from these and any other

serious points of difference (and they are numerous) it is delightful and inspiring to read Mr. Wells where he speaks as prophet. And genuine prophetic effluence one would most cordially acknowledge. Mr. Wells has seen a vision and it is the vision of a glorious and divine Person to whom his soul goes out in a rapture of faith and devotion. I do not see how any Christian can read many passages in these books without a kindling of the heart. To Mr. Wells, God is intensely real and his kingdom the supreme interest. No

Hebrew prophet was ever more certain of the triumph of that kingdom. Mr. Wells foresees "a wave of religious revival and religious clarification" which will most certainly bring with it a great revival of art, religious art, music, songs and writings of all sorts, drama, the making of shrines, praying places (for Mr. Wells deeply believes in prayer and miraculous answers to prayers) temples and retreats, the creation of pictures and sculptures. Again, "The Kingdom of God on earth is not a metaphor, nor a mere spiritual state, not a dream, not an uncertain project; it is the thing before us, it is the close and inevitable destiny of mankind," and while in one passage Mr. Wells seems to leave the advent of the Kingdom indefinitely remote, elsewhere more confidently he declares that all are now in "the world dawn" and that "there are many signs that the revival is coming very swiftly, it may be coming as swiftly as the morning comes after a tropical night . . . There is a stirring and a movement. There is a stir, like a stir before a breeze."

After a survey of the agitations and movements in many lands and in many forms of religious faith he concludes: "So that all this religious stir, which seems so manifold and incidental and disconnected, confused and entirely ineffective today, may be, and most probably will be, in quite a few years a great flood of religious unanimity pouring over and charging all human affairs, sweeping away the old priesthods and tabernacles and symbols and shrines, the last crumb of the Orphic victim and the last rag of the Serapeum, and turning all men about into one direction, as the ships and houseboats swing round together in some great river with the uprush of the tide."

In the *Soul of a Bishop*, the angel shows the bishop "Mankind on the verge of awakening to the Kingdom of God." The angel says "The world is already glowing with God. Mankind is like a smouldering fire that will presently, in quite a little time, burst out into flame."

There are many signs today of a spiritual renaissance; not one of the least significant is this that a man like Mr. Wells, long so disregarding of religion, has now with unquestionable and contagious passion taken up the cry of Jesus and his great forerunner, "Repent ye, for the Kingdom of God is at hand."



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Someone has said that the songs of the birds are the songs of a nation, and in molding character laws upon of their co to investigate of this expe ion we may the songs o nations, so orative cy force and a lief. For in not read of singing of laise" at France was of despair i song sprea country lik inspiring hearts of And what the effect hae" upon it must l strength a national el that possi never shall share of in sung.

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