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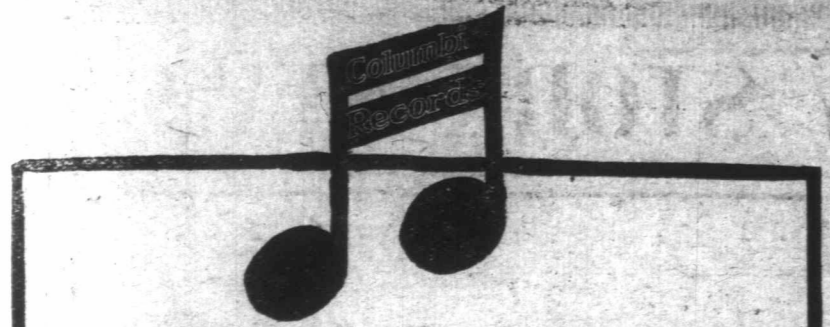
the Chronic Dyspeptic.—k of consideration of the many persons allow digestive apparatus to

that a healthy-looking boy Mrs. Gooley? His cheeks a butter!

Repeat Eddy's Cure will always coughs and colds."

atures. op actors in gesturing a playwright, "to remem- gulation is an inher- simian ancestors. We ence best by the same ith which we would re- e. We show affection by is with which we would ed physical object. We nds from side to side to ecause that was the way ancestors avoided a pro- desirable morsel of food, yes because that was the key forbears reached for a morsel."

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PREPARING LAND FOR CROP IN SASKATCHEWAN

How to Break and Backset--The Benefits of Summer Fallowing and How and When it Should Be Done--Only One Method of Cultivation for All Years--Necessity of Storing Up Moisture.

By Angus Mackay, Superintendent of Experimental Farm, Indian Head, Sask.)

During the growing season of 1908 almost the entire western portion of the province suffered from dry weather, and the majority of the new settlers, either from unfamiliarity with the methods of cultivation for the conservation of moisture, or through a desire to bring the greatest possible area under cultivation, naturally suffered a severe disappointment.

In some districts where in former years moisture had been abundant and proper cultivation had in consequence been neglected in the effort to "get rich quick" the partial failure of the crop proved an expensive lesson.

For many years commencing in 1888, the methods of conserving moisture by Breaking and Backsetting and by Summer-fallowing, now called Dry Farming for a change, have been universally recommended and adopted by the old settlers, but to very many of the new settlers they are unknown. The latter, I trust, may be benefited by the following explanation of the methods, which, for a great many years, have been uniformly successful at the Experimental Farm here, and may with confidence be recommended for every district in the province of Saskatchewan.

BREAKING PRAIRIE SOD. The success or failure of a new settler often depends on the method employed in the preparation of the land for his first crop, and it is therefore of the utmost importance that the question of Breaking or Backsetting be given the consideration it deserves.

For some year past the general practice throughout the country has been to continue breaking three or four inches deep so long as the teams can turn over the sod, and then in the fall to disc the top-soil and grow grain the spring following. From the breaking so done before the end of June, a good crop of wheat, oats or barley is usually obtained but no amount of cultivation will ensure even a fair crop on this land in the next succeeding year. After the first crop has been cut the soil is usually in a perfect dry state and remains so, in spite of any known method of cultivation, until the rains come in the spring following. If they are insufficient or late, as is frequently the case, failure of the crop must be the result.

BREAKING AND BACKSETTING. Breaking and backsetting is the true way of laying the foundation for future success in the greater number of districts throughout the province, and while this method does not permit of as large an acreage being brought under cultivation in the year, it does permit of more thorough work and ensures better results in the long run. The anxiety of nearly all settlers to sow every acre possible, regardless of how or when the work on hand has been accomplished, may be given as the reason for breaking and discing, to a large extent, superseding the older, better and safer plan.

Breaking and backsetting means the plowing of the prairie sod as shallow as possible before June or early

July rains are over, and in August or September, when the sod will have become thoroughly rotten by the rain and the hot sun, ploughing two or three inches deeper in the same direction and then harrowing to make a firm and fine seed bed. From the land prepared in this way two good crops of wheat may be expected. The first crop will be heavy and the stubble, if cut high at harvest time, will retain sufficient snow to produce the moisture required, even in the driest spring, to germinate the seed for the next crop. The stubble land can readily be burned on a day in the spring with a warm steady wind, and the seed may be sown with or without further cultivation. In a case where the grass roots have not been entirely killed by the backsetting, a shallow cultivation before seeding will be found advantageous but as a rule the harrowing of the land with a drag harrow after seeding will be sufficient.

The principal objection to breaking and backsetting is urged with regard to the backsetting which, no doubt, is heavy work for teams, but if the discing required to reduce deep-breaking and then the ploughing or other cultivation that must be done in an effort to obtain a second crop, be taken into consideration it must be conceded that in the end breaking and backsetting is the cheaper and better method.

When two crops have been taken from new land it should be summer-fallowed.

SUMMER-FALLOWING AND SUMMER-FOLLOWING. Among the many advantages to the credit of the practice of summer fallowing may be mentioned: The conservation of moisture, the eradication of weeds, the preparation of the land for grain crops when no other work is pressing, the availability of the earliest possible date in the spring and the minor advantages of having suitable land for the growing of pure seed potatoes, roots and vegetables at the least cost and with the greatest chance for success; and that of being able to secure two crops of grain with little or no further cultivation.

Summer fallowing undoubtedly has some disadvantages, but so long as the growing of grain, and more particularly wheat, remains the principal industry of the province, it will be necessary to store up moisture against a possible dry season, to restrain the weeds from over running the land and on account of short seasons, to prepare at least a portion of the land to be cropped in the year previous to seeding and a well made summer fallow is the best means to this end. Among the disadvantages are: The liability of the land to drift, the over-production of straw if a wet season, causing late maturity and consequent danger of damage by frost, and it is claimed the partial exhaustion of the soil. The two former may, to a great extent, be overcome by different methods of cultivation, and if the soil can be prevented from drifting, I am satisfied that one of the reasons for the latter contention will disappear.

Various methods are practiced in the preparation of fallow and where the aim has been to take advantage of the June and July rains and to

prevent the growth of weeds, success is almost assured. Where the object is to spend as little time as possible on the work, failure is equally certain.

In my annual report for the year 1899, the following was submitted for the consideration of settlers. Since then many experiments have been conducted on the Experimental farm with different systems and I again submit what, on the whole, has been found to be the most successful method for the cultivation of the soil in Saskatchewan. "The years past has been one of extremes. Last winter was one of the mildest on record and March was so very fine that thousands of acres of grain were seeded from the 15th to the 31st, and at no time in the history of the country has the ground been in better condition for the reception of the seed. Immediately after seeding, however, exceptionally high winds set in, followed by extreme drought during the entire growing season. In many places the crops were injured by the winds and finally almost ruined by the succeeding dry weather. In some localities, however, where the farming has been done in accordance with the requirements of the country, the crops did fairly, and considering the excessive dry weather, remarkably well.

"The Experimental Farm suffered in company with every other farm in the country. Perhaps very few suffered as much from winds but the dry weather, though reducing the yields, did not prove so disastrous as to many others. In this portion of the Territories at least every settler knows the importance of properly preparing his land. For several years after the country was opened up for settlement every one imagined that grain would grow, no matter how put in, but now the man is devoid of reason who thinks that he is sure of a crop without any exertion on his part. It is true that since 1882 we had one year in which the land required little or no preparation for the production of an abundant crop but only too many realize the loss in the remaining years from poor cultivation."

"Our seasons point to only one method of cultivation by which we may in all years expect to reap something. It is quite within the bounds of possibility that some other and perhaps more successful method may be found, but at present I submit that following the land is the best preparation to ensure a crop. Fallowing land in this country is not required for the purpose of renovating it, as is the case with worn-out lands in east, and it is a question as yet unsettled how much or how little the fallows should be worked but as we have only one wet season during the year, it has been proved beyond doubt that the land must be ploughed the first time before this wet season is over, if we expect to reap a crop in the following year. The wet season comes during June and July, at a time when every farmer has little or nothing else to do, and it is then that this work should be done. Usually seeding is over by May 1, and to secure best results the fallow land should be ploughed from five to seven inches deep as soon after this date as possible. Land ploughed in July is of no use whatever unless the rains in August are much in excess of the average. A good harrowing should succeed the ploughing and all weeds or volunteer grain be kept down by successive cultivation. A good deal of uncertainty is felt with regard to a second ploughing, some holding that it is useless; others maintaining that it is an injury; while others again have found it to give from five to ten bushels per acre more than one ploughing. So far the experiments on the experimental farm have shown that by far the best returns have been received from two ploughings, and more noticeable was this the case when the first ploughing had been completed in May or June. Without doubt, two ploughings cause a greater growth of straw and consequently in a wet year, several days later in maturing, causing greater danger from frost; but making the seasons so far passed, 1884 excepted, two ploughings with as much surface cultivation as possible, in between, may be safely recommended."

"Above all it is of the greatest importance that the first ploughing be as deep as possible, and that it be done in time to receive the June and July rains."

CASTRO TO MOVE ON. Fort de France, April 11.—The doctor called in by the government to pass upon the state of Cipriano Castro's health declared that the former president of Venezuela was sufficiently strong to travel, and that he would take the French steamer Versailles due here this afternoon. Castro protested. He declared he suffered from intolerable pains in the abdomen and kidneys; that he was without funds to meet his travelling expenses from Fort de France, his money being deposited elsewhere than in Martinique, and that he could not embark on the Versailles.

Castro demanded sufficient delay in order to make it possible for him to leave here for Santa Cruz de Tenerife in the Canary islands. The Spaniards are Spanish territory. The examination by the government doctor lasted for one hour, from a quarter past eleven till a quarter past twelve. The doctor was accompanied by a commissioner of police.

PATRIARCH OF BUFFALO DEAD

Sir Donald, the Oldest of the Buffalo Herd at Banff, Killed by the Younger Bulls—Brute Abhorrence of Weakness.

Banff, April 8.—Old Sir Donald, the patriarch of the Banff buffalo herd is dead. His mangled carcass was discovered by Mr. Dalgleish, Tuesday morning when he went out to the herd at the regular feeding time.

Last evening at five o'clock the old bull was apparently all right, but some time during the night he had lain down overcome with age and then the other bulls had, with brute abhorrence of weakness, trampled and gored the body of the one time leader of the herd until, when it was discovered nothing remained, but a mass of trampled and torn flesh. The ferociousness of their attacks may be realized by the fact that the massive shoulder blade was punctured by the horn of one of the young bulls, and the upper side of the carcass as it lay in the field was simply torn to ribbons.

This is especially regrettable as it was the intention of the government to have the carcass of Sir Donald mounted and Mr. Douglas would have had him shot this spring, only that his coat was not in the best condition and the old fellow seemed quite trisky.

Sir Donald was one of the original Silver Heights' herd and was 37 years old. For a number of years after being transferred to Banff he was the leader of the herd, but was finally deposed from his position by one of the younger bulls.

The Layman's Duty to Propagate His Religion.

By Robert E. Speer.

Any man who has a religion is bound to do one of two things with it—change it or spread it. If it is not true he must give it up. If it is true he must give it away. This is not the duty of ministers only. Religion is not an affair of a profession or of a caste. It is the business of every common man. Where did I come from? What am I here for? Whether am I going? These are questions which confront every man. They are no more real to a minister than they are to a merchant or marine. Every man must answer them for himself. And the answer that he gives them determines his religion. There is no proxy religion. Each man has his own. If he has not, he has none. And if he has his own, then he must propagate it if it is true, or repudiate it if it is false.

THE LAYMAN'S COMMISSION

The business of preaching the gospel, accordingly, is neither committed to any order, nor to be discharged by any literature. As an old clergyman of the Church of England, who was two generations ahead of his day, wrote, "The office of teaching and preaching the gospel belongs to men, not to a book, to the church emphatically, though not to the clergy only, but to every member of it, for a dispensation of the gospel is committed to every Christian, and was unto him if he preach not the gospel." The command to evangelize the world was not given by our Lord to apostles only, or to those whom the apostles might centuries later be claimed to have commissioned for such work. It was given to all believers. "Every disciple was to be a discipler," as Dr. Gordon used to say. Whoever heard the good news was to pass it on to the next man, and he to the next.

The idea that the world or any one land is to be evangelized by one section of the Christian body, the other sections being exempt from all duty of propagation of the faith is preposterous for many reasons, chiefly because a faith that does not make every possessor eager to propagate it, is not worth propagating, and will not be received by the people to whom it is offered. The religion that must spread among men must be offered by man to man, and its power seen in dominating the lives of all its adherents and making them eager for its dissemination, is essential as a testimonial of worth. No propaganda of a profession, essential as a distinct teaching and leading class may be, will ever accomplish what can be accomplished by a great mass of common men who preach Christ where they stand in home, office, road or shop.

THE POWER OF PERSONAL EFFORT.

"In a list of Indian missionaries," of Mohammedanism, says Arnold in "The Preaching of Islam," "published in a journal of a religious and philanthropic society of Lahore, we find the names of schoolmasters, government clerks in the option departments, traders, including a dealer in camel carts, and a workman in a printing establishment. These men devote the hours of leisure left them after the completion of their day's labor, to the preaching of their religion in the streets and bazaars of

Indiandities, seeking to win converts from among Christians and Hindus, whose religious belief they controvert and attack." This is what constitutes the power of Islam. With no missionary organization, with no missionary order, the religion yet spread over western Asia and northern Africa, and still retains its foothold on the soil of Europe. Where the common man believes his religion and spreads it, other men believe it too.

The minister is simply to be co-ordinator of the movement. The real fighting is to be done by the man in the ranks who carry the guns. No idea could be more non-Christian or more irrational than that the religious colonel is engaged to do the fighting for his men, while they sit at ease. Yet, perhaps, there is one idea current which is more absurd still. That is, that there is to be no fighting at all, but that the colonel is paid to spend his time solacing his regiment, or giving it gentle, educative instruction, not destined ever to result in any downright manly effort on the part of the whole regiment to do anything against the enemy.

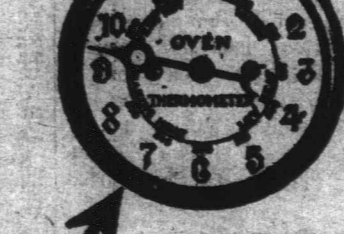
SIMPLICITY OF THE METHOD

Laymen are bound to propagate their religion by speaking it about, by preaching it in fact. When one meets another in a railway train, and speaks of Christ to him, it is as legitimate a type of preaching as a set discourse by another man from a pulpit in a church. Telling men the gospel, explaining what Christ can be to a man, is preaching, as scripture is any preaching can be made. Ministers ought to make this plain, and lay the duty of such preaching upon all laymen and teach them how to do it. It makes no difference if it is done haltingly. A broken testimony from a laborer to his friend is likely to be more effective than a smooth and consecutive Sunday morning sermon. It would be a good thing if all ministers should read aloud to their people, chapter after chapter on Sunday mornings, as preachers to their sermons, most of the chapters of Dr. Turnbull's little book on "Individual Work for Individuals" and thus set before the layman in their churches the true ideal of Christian evangelism, which is the propagation of Christianity, not by public preachers so much, as by private conversation and the testimony of common men.

MUST KNOW THE MESSAGE.

Of course, if men are to talk about their religion they must know what it is and what it is not. They must study their bibles. It would be a good thing if some Sunday evening church services or week of prayer-meetings should be turned into Bible classes, or informal conferences on the Bible and its teachings. A good deal of preparatory work would doubtless have to be done. It is far easier for a minister to prepare a sermon or a prayer meeting address and do all the talking himself, than it is to get others to work up a good religious conference or Bible discussion. But by hard work men must be got to study the Bible, and if intelligent laymen were to take charge of Sunday evening services, two or three laymen uniting to conduct one service, with a view to direct Bible

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teaching or discussion, there should be good results. At any rate the lay men concerned would be compelled to work over the Bible a little more.

RELIGIOUS HABITS ESSENTIAL

No religious propaganda is likely to accomplish much that does not spring from and rest upon a family life visibly influenced by religion. If men talk about Christianity to their fellows and have religionless homes, or homes marked by unkindness, harshness, distrust, their talk is as sounding brass and clanging cymbals. The home is the test of religion. The best fountain and corroborator of religious testimony is the Christian home, where the family has its altar and prays and worships as a family, openly and unfeignedly, before the Father after whom it was named. It is impossible to say whether there is less or more observance of daily family prayers than there used to be. It is enough to know that there never was enough of it, and is not now. Every family ought to meet daily as a family in confession of its faith, in acknowledgement of God's goodness, and in prayer for his help and blessing. We owe our homes to the influence of Christ. Our homes more even than our churches should be

sanctified by constant worship and hallowed by the spirit of reverent prayer. When all our Christian homes are evidently, even tangibly, filled with the spirit of Christ, no one, stranger or friend, can come in to them without feeling the repose and peace of them, and hearing in them the audible voice of prayer and faith, then the gospel will spread as it will never spread from church or chapel or by public appeal.

What we need is a larger return to the ways of the primitive church in this matter. We are far ahead of that church in many respects; but we can learn from it that the church in the home is as divine an institution as the church in the temple, and that the best and most effective method of evangelization is the daily preaching of the gospel in the house and market and public street by common men, whose lives and homes testify to the power of the gospel to enable, to enrich and to redeem.—Selected.

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