

Watson's NEEDLE RIBBED
UNDERWEAR

The Watson Manufacturing Company, Limited, Bradford, Ontario

THE TELEPHONE FOR YOUR HOME

Here are a very few of many reasons why you should instal a **KELLOGG**

A transmitter unsurpassed—over two million of one type in service today.

A receiver of standard design, reliable, compact, efficient, with an exclusive shell of Kellogg bakelite, unbreakable in ordinary service—an unequalled cover.

If you have never installed Kellogg, install—just one—we know that a satisfied customer is our best advertisement.

A Ringer of standard design—so well built that you need know very little about its construction. It rings—that is what you want.

A Hookswitch, short lever in wall sets, heavily built, that is dependable in every type of Kellogg sets. Condenser, made to do more than is expected of it.

Cords—our cord department is unsurpassed in equipment and methods. Kellogg cords invariably excel in the severest tests—they last. Coils properly wound and finished.

A generator—built like a watch. Powerful. Surpasses any other in every test ever made.

A Cabinet or Stand, most thoroughly built of the right material, size and weight to best serve you.

A Reputation—that assures you the finest service in the world, that gives a standing to your exchange. Kellogg sets are talking today in the four quarters of the earth under every variety of service conditions.

Built by the same company, under the same management, under the same men in the same way, modified and changed only to keep ahead of the times in furnishing equipment you will appreciate.

That, most of all, you will like yourself.

"Use Is The Test"

Canada West Electric Limited
REGINA, SASKATCHEWAN, CANADA
Distributors for Kellogg Switchboard and Supply Co., Manufacturers of Standard Telephone Equipment

WE PAY THE FREIGHT

FROM FACTORY TO FARMER AT FACTORY PRICES

2 x 2 x 8 ft. \$23.50 3 x 2 x 8 ft. \$38.25 5 x 2 ft. \$23.50

We also manufacture Sheep Dipping Tanks, Feed Cookers, Steel Cisterns, Etc. An Unconditional Guarantee with Every Tank. Send for Catalogue.

FREELAND STEEL TANK COMPANY, Halbrite, Sask.

THE DEEPER LIFE

The Disabilities of Wealth

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

LAST week I pointed out the strange disregard, which we Anglo-Saxon Christians, at least, have shown towards one of the most distinctive and emphatic teachings of our Lord. He made childlikeness one of the supreme essentials of the normal life of men and women. Almost our whole training, our institutions, our customs, our ways of business, our social life, develop and exalt a very unchildlike spirit, an alert, wary, prudent, ambitious, pushful kind of spirit. Yet we think ourselves, and honestly try to be, followers of Jesus.

Even more surprising, perhaps, is our general disregard of another distinctive and emphatic teaching of the Master. So far as the records go, He thought that of all obstacles to the right life riches were the greatest. He seemed to think that any kind of a man had a better chance of becoming one of His disciples than a rich man. He said to His disciples (and the deep sadness of the words can escape no one), "Verily I say unto you, it is hard for a rich man to enter into the Kingdom of Heaven. And again I say unto you, it is easier for a camel to go through a needle's eye than for a rich man to enter into the Kingdom of God."

Yet I do not think I have ever known a Christian man who had the opportunity to become wealthy lawfully to decline it. I do not think I ever knew anyone who found himself becoming wealthy who was alarmed or uneasy. If he regarded the matter religiously at all he seemed to think it cause, not for fear but for gratitude, and his most godly friends would probably congratulate him.

In all my life I do not remember hearing one sermon on the words I have quoted, and I think I have never heard them referred to in a sermon except to be softened or explained away. The fullest recognition, I think, I have ever known to be given to them was an exhortation to rich men to escape the perils of wealth by generous gifts to good causes, but I do not think anyone meant by these exhortations that a rich man was to give until he was no longer rich.

It would seem, then, as if there was hardly any Christian duty more imperative than to consider this strange disregard of our Lord's clearest teaching. It does not seem deliberate disobedience. Most people, who are rich, or are trying to be, are, I think, quite unconscious of any disobedience to their Lord. As I have said they seem often deeply grateful to God when they find themselves in the condition Jesus thought so dangerous and unhappy.

I suppose that is the real explanation of the disregard. Very few people do really think wealth, either dangerous or unhappy. They think it from almost every standpoint peculiarly desirable. And so the words of Jesus cannot make themselves heard, or their bearing is transferred to some post-mortem existence in regard to which people in good health are not seriously concerned, or preparation for which, it is believed, can be readily secured at any time.

And so it would seem that this teaching of Jesus will continue to fall on deaf ears till men really see what He saw and are convinced that he was right.

And here it may be well consequently to remind ourselves of what we noticed last week that Jesus meant by the Kingdom of Heaven a social order, still future and as objective and visible as Winnipeg or Regina, but that He also quite indubitably meant a state of mind, an attitude or temper, essentially inward and quite possible and indeed imperative even now. St. Paul unques-

tionably interpreted this element in our Lord's conception correctly when he said, "For the Kingdom of God is not meat and drink, but righteousness and peace, and joy in the Holy Ghost." (Romans XIV., 17).



Dr. BLAND

And, indeed, it is quite clear that in the appalling judgment which Jesus pronounced on rich men. He was not thinking of some heaven after death to which he forebore the rich young ruler and his class would be denied entrance. He was thinking of the fellowship, the brotherhood he was founding, the happy and lovely temper and relations to which he was calling people, and he was grieved to see that the young man, so attractive in his frankness and enthusiasm and yearning for the highest, after all loved his money better than this divine way of living which Jesus found so good and which he was eagerly inviting others to share.

And so the fundamental question is, does the possession of wealth tend to spoil life, this present actual life, does it tend to shut men out, and does it actually in a broad and general way shut out, of the most satisfactory and desirable experiences of life? Let us keep the enquiry down on the earth, close to the actual lives of men and women. The almost universal belief is exactly the reverse. Wealth seems to be the key to almost all the most desirable experiences, and if it cannot of itself actually secure all, it seems even in the case of those it cannot secure, such as learning or good looks or love, to be no hindrance to their acquisition or a pretty satisfactory consolation for their absence.

And the practically universal judgment of men seems to be right. It is better to live in a roomy and comfortable house than in a narrow and crowded one. It is better to live amid beautiful and refined surroundings, artistic furnishings and decoration, pictures, statuary, flowers, than to live among plainness and ugliness. It is better to wear tasteful and comfortable clothing than what is uncomfortable and ill-fitting. It is better to be able to travel and see something of the strange and wonderful and beautiful sights of the world than to be confined to one city or one narrow countryside. It is better to have access to books and to music and to noble architecture than to be denied these.

It is well not to be under the fear of want or to be constantly obliged to practice a close and sordid economy.

But for all or most of these desirable experiences money is indispensable, and for some of them considerable money. So, I, for one have not the slightest hope that so far as wealth is necessary for a full and rich and beautiful life men will ever be persuaded in any large or general way to cease to desire it and seek for it. Here and there peculiarly constituted people may deliberately renounce wealth, and a whole community may for a time under the influence of some great idea or great personality accept a plain and meagre life, but the thirst is in us for power and beauty and joy and spaciousness and vanity and can never be permanently suppressed.

Frankly then, I believe, that if wealth is always to be, as it unquestionably is now the indispensable condition of a lot of things human nature is divinely created to enjoy and to desire, men will go on blindly, desperately, even cruelly striving for wealth.

Perhaps the real reason why the Christian church has been so largely and generally silent on Her Master's teaching regarding wealth is because under present conditions she saw that

wealth was to good and she and she did a fervently, just would not to partly because herself. I say, I have no to Christ's teaching and yet I feel was right a really right our way a wealth.

But the di this teaching come possible to leave for

Invalid

Pay and sailors and ment in the the Department Establishmen in-council at exactly the man was in army or navy one or two ants will re separation scale in lie from the Pa

The scale apply not charged for having been subsequently disabilities ment. Appo are affe the scale for ber of curru cases at the 2,000, maki who are bel of Soldiers'

The new receiving to Commission lie of the as follows: Wife only Wife and Wife and t Wife and t For each dren \$5 pa lowance of children.

A man quired to a to his depe the amount which, but have been allowance ment of Departmen event of a treatment, is such as ing or cor also reveal the subse for his d entitled o

The all not be pa 16 or girl

A scale been fixe undergoin directed ment or l ing on th to repor examinati ment for week. T duly auth an artifi appliance followe

Return with slee per day home ph at a bot pense, a (three n him whil that the longer ti beyond a him from continu receive th undergo amount.