

Insist
upon this Trade Mark

KRAFT CHEESE

Look for it on the tin foil. It is your guarantee of quality and flavor.

AVOID IMITATIONS.

Send me free recipe book

In the Spring Wear

JAEGER
Pure Wool

Write for Catalogue
The Jaeger Company Ltd.
MONTREAL

Back at the Old Home

Joy untold awaits your letter

FRENCH ORGANDIE
Writing Paper

CUTICURA HEALS ECZEMA ON FACE

In Rash, Spread to Scalp, Itched and Burned, Face Very Sore.

"Eczema broke out in a rash on my face and soon spread to my scalp. The rash soon covered my face and scalp. It caused a great deal of itching and burning and my face was very sore. The itching lasted three or four weeks. I was treated without any benefit. I began using Cuticura Soap and Cuticura and could see a great change after the first night. I continued the treatment and in four weeks I was completely healed." (Signed) Miss Margaret Dawson, Philadelphia, Vermont.

Apply Cuticura Soap, with Cuticura Ointment, twice a day, and then, keep the skin fresh, smooth and clear. Cuticura Tablets are also ideal for the skin.

THE **Queen's Hotel**
TORONTO
(Opposite new Union Station)

FOR OVER fifty years the Toronto home of the Tourist and Traveling public.

Moderate rates and high standard of Service maintained in every department.

American and European plans.

Wire your reservation at our expense.

HENRY WINNETT
President

SANTAL MIDY

For Catarrh of the Bladder

Each Capsule contains 0.15 Gm. Santal Midy.

CHRISTIANITY'S EXPERIMENT WITH SOCIALISM.

The International Sunday School Lesson for April 19th, 1925, is, "Life in the Early Church."—Acts 4:32-37; 5:1-5.

Perhaps the connection may not at first be apparent to the reader but this Lesson has carried me back in memory to my experiences in Russia during the first bloody days of bolshevism; and in particular to the famous Hotel Metropole, in the holy city of Russia. I had arrived in Moscow for the last of the fighting that led to the capture of the capital by the bolsheviks. The battle had raged principally about the Hotel Metropole—where I had expected to lodge. When I got there I found the whole elaborate facade of the hotel lying in fragments on the street; and all the windows smashed. What a scene of desolation it was! I clamored over through the hotel. (And I slept there that night, too, and ate down in the abandoned kitchen!) Finding everywhere the signature of the spirit of bolshevism. Every mirror had been smashed; the upholstered furniture had been ripped open by bayonets; sheer, blind, furious class hatred had destroyed what it could not use. Victorious workmen troops, without uniforms, controlled the city, and called one another "Tavarish," or "Comrade"; but real comradeship was just what was lacking. The social spirit, the brotherly spirit the spirit in good will, was far, far removed from what I came to know intimately in Russia in those difficult months under the red flag.

As I rode, by train, and boat and automobile, and droskies and springless truck and one horseback, and to and fro over thousands of miles of revolutionized Russia I had abundant occasion and time to study the significance of this latest large-scale experiment in social; and to contrast it with the experience of the early Christian Church.

Christianity's Communism.

Since the challenge of Russia has been boldly flung into the face of all mankind, it behooves us to make this practical application of a Sunday School Lesson that will this week be studied by thirty million persons. Everybody everywhere is being forced, more or less definitely, to face the facts of the present social order, and possible changes. So it is the part of wisdom to relate the realities to the principles involved. It would be an impractical Sunday School teacher who would go through this Lesson without dealing with the question of Russia. And there, as always, the Bible will be found the clear corrective of distorted views.

Russia, revolting against unendurable wrongs, was misled into an era of class hatred. Her communism is not real socialism, much less brotherhood; for it is based upon bitter and cruel enmity toward all persons except the workmen and peasants. It calls itself "the dictatorship of the proletariat," in antithesis to the former dictatorship of the aristocracy. Class-consciousness, class-bitterness and class-antagonism are the bed-rock of Russian sovietism.

Flatly opposed to that is the basic idea of the Christian Church's experiment in socialism, which constitutes the present Sunday School Lesson. Love, good-will, self-sacrifice and overflowing joy were the animating influences of that beautiful brotherhood in Jerusalem. There was no bitterness or hatred in it anywhere. Even the persecutors of the Christians were forgiven, in the spirit of the Saviour on the Cross.

Unprecedented, beautiful, outflowing and all encompassing love of the brethren and love of the Lord ruled the lives of these first Christians. There were no class lines; rich and poor shared together the fellowship of the brotherhood; and the door was open to all who would become disciples of Jesus. Not by terrorism or intrigue, as in Russia, but by the compelling power of love, the sway of the Christian fellowship was extended.

Facing Our Future.

Such is the immediate meaning of this great lesson upon the radiant experience of the early Church, when believers had all things in common. As a social system, it did not continue; why, we do not know. Ere long, however, the saints in Jerusalem were appealing for relief to the outlying Christian groups. Evidently, Christianity is not an economic or political or social method of organization.

But what it then had, and has somehow measurably retained throughout the ages, is a master-impulse of love, not only of Christians for one another but also of all Christians toward human need everywhere. It may safely be asserted that the greatest factor making for the welfare of the world is the benevolent heart of Christianity. This point invites to fuller consideration than space allows.

As our day debates the changes in the organization of human society that are already taking place, and that seem to impend in still more drastic form, men need most of all to be cleared upon this one truth; that brotherhood springs from the heart, and not from any form of governmental machinery. The cruelest rule on earth today is not in darkest Africa, but in communized Russia.

Without the dominant good will for which only Christianity adequately supplies both the motive and the power, every experiment in socialism collapses. With that overmastering Jesus-spirit, however, any form of government may become a brotherhood. See where that leads us. The one most practicable contribution that can be made to the solution of the day's unrest, and to the establishment of that better order among men and nations concerning which all forward-looking men dream is the implanting of the Gospel and love of Christ in the hearts of men and women. Nothing less than the sway of the Saviour can save society in our time. Not by hatred and hurt, as practiced in Russia, but by love and good will as shown by the Apostolic Church in Jerusalem, is the good day coming. Our newest and most needed dynamic is simply Christ.

Enter The Hypocrite.

As there was a serpent in Eden, so there was a liar and a thief among the Twelve Apostles, and a hypocrite in the earliest Christian Church. Probably never a generation since has been without its proportion of frauds masquerading as disciples. Jesus gave abundant and explicit teaching as in the parable of the tares concerning hypocrites. So nobody need be confused or alarmed by the scoffer's cry: "There are too many hypocrites in the church"—as if only the Church had pretenders; and business, and politics, and sports, and society, were wholly free from bluffers and shams!

Three curious traits of universal human nature are illustrated by the incident of Ananias and Sapphira. The first is the inextinguishable desire of people to seem to be better than they really are; and to wear the colors of the prevailing mode. Christianity had come to Jerusalem with wonderful demonstrations of power. Its teachings and its fellowship appealed to Ananias. He would like to be one of these heirs of tomorrow.

At once cropped up the second trait

of human nature—unwillingness to pay the full price for the boon desired. How full the world is of men and women, and of young people, especially who want the best, but are not brave enough to give the equivalent of sacrifice and labor which the best always demands! They resemble Ananias who desired a reputation for brotherhood and surrender, but would not let go of his paltry purse—like the child who grasped a penny inside a vase and then could not withdraw his hand.

Third of the human traits which Ananias exhibited was incapacity to enjoy the fruits of his pretending. There never was a successful hypocrite. Ananias was incapacitated by his own insincerity from sharing the real benefits of the Christian brotherhood. Because he was a selfish and a liar he never could attune his spirit to the simple genuineness and overflowing love of these disciples. His hypocrisy was vain even before he fell dead at the feet of Peter, when accused of misrepresenting his property return.

The Other Man.

Historian Luke contrasts Barnabas with Ananias. The first sold his all, and devoted it to the community. He went wholeheartedly into the new life of Christianity, Lo, he became the great Barnabas counsellor and comrade of the Apostle Paul, and pioneer of the expanding Church. Nobody can forget what God will do with the life that is dedicated to him without reservation.

Space has not permitted even mention of the place of boldness, or "free utterance" in the life of this infant Church. It is a heart-strengthening experience to make a word-study of boldness in the Book of the Acts. It was when the people beheld the boldness of Peter and John that they took knowledge of them that they had been with Jesus. The first recorded prayer of the Church was a prayer for boldness; and the prayer was categorically answered. The first and last record of Paul's preaching was concerning its boldness. Those early Christians had stiff backbone—which is almost as essential to character as tender hearts. Courage in witness-bearing is simply indispensable to Christianity.

Filled with meaning of our times is the Lesson's narration that the believers "were of one soul." In the face of the scandalous schism and quarrelsomeness of present-day Christians, we are confronted by the truth that only a united Church can conquer. The contentious men who are going up and down the land breeding dissension among Christians will one day have a reckoning as definite as that of Ananias.

For Russia has thrust into all human thinking everywhere the suggestion of an entirely new social order, based on class consciousness and bitterness. Christianity must counter this propaganda—or utilize it—by proposing a new social order based on brotherhood and good will; and vitalized by the power of Jesus Christ.

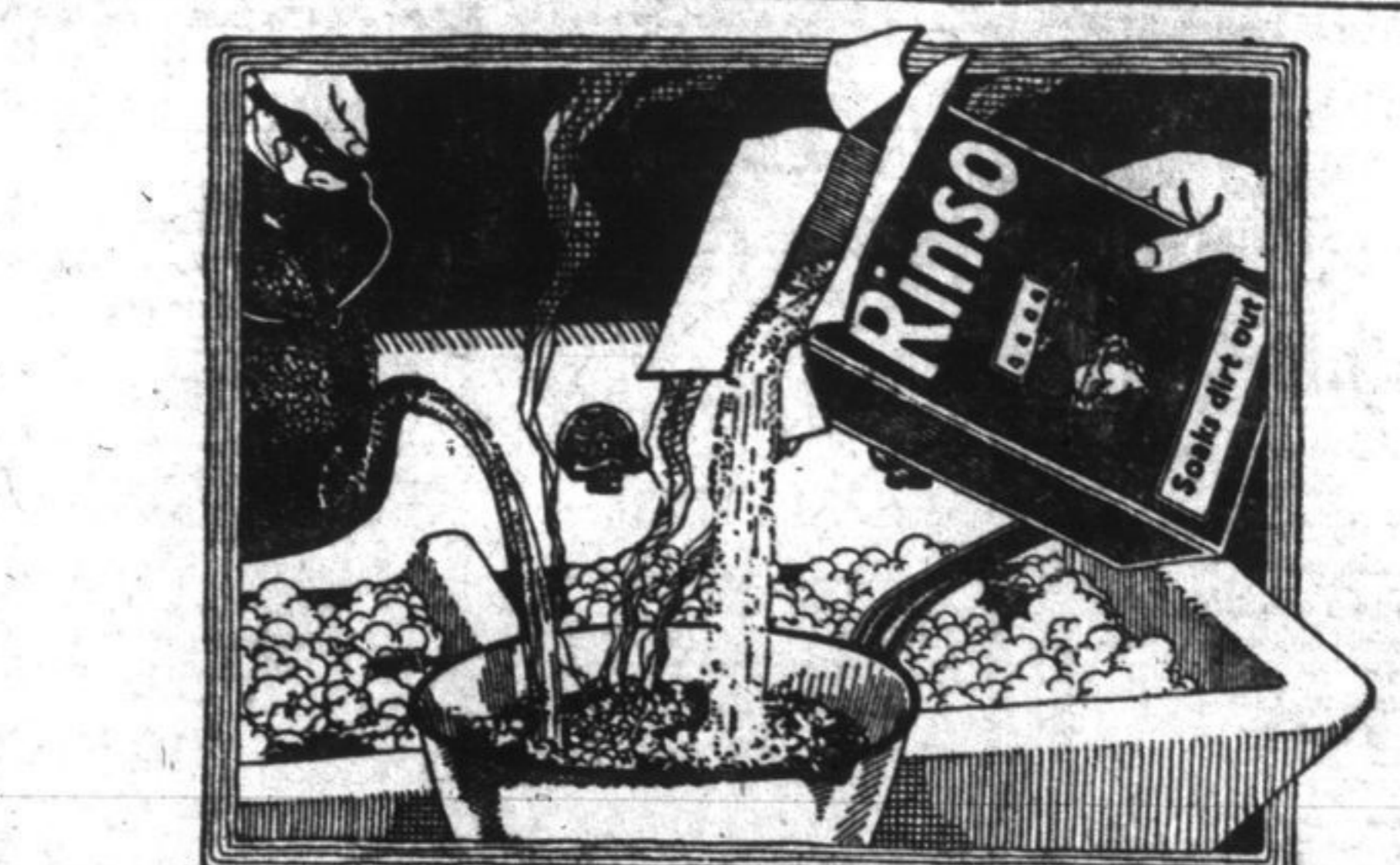
TIDINGS FROM McLEAN'S.

Presentation to Residents Who Are Leaving for New York.

McLeans, April 15.—About fifty of Mrs. Foster's friends gathered at her house on Tuesday evening, and presented her and Robley Ball with an envelope of money as a token of respect as they are both leaving for their new home in New York. It is forty-six years since Mrs. Foster first came to this place to live. Rev. Mr. Gall gave an address.

Mrs. William Cousins and Miss Mary Cox made the presentation and Mrs. William Raycroft read an address.

The sale at Mrs. Foster's was well attended. The highest cow sold for \$44. Russell Wood has moved on the Rawley farm and Welda Smith on the Cousins' farm. Edward



This New Laundry Soap
saves you the hardest work of washday
soaks dirt out—no more hard rubbing

Simply soaking in rich Rinso soap-suds takes the place of rubbing—does the hard work for you. The loosened dirt comes out easily. Even grimy places where dirt is ground-in come clean with so little trouble to you—just a light rub.

Because Rinso dissolves completely, it rinses out thoroughly. No bits of soap left to turn your clothes yellow under the iron.

You need only Rinse for your Monday wash. It is made by the makers of Lux, the largest soap-makers in the world. It is perfect for all types of washing machines—fine in the boiler—and just wonderful for soaking in set tubs.

Get a package for your next wash—regular size or big new size—from your grocer. Lever Brothers Limited, Toronto.

At Pooler's Resort.

Pooler's Resort, April 15.—Our school teacher, Miss Luella Brown, is spending the Easter holidays at the home of her parents, Mr. and Mrs. John Brown, Mallorytown Landing.

Little Iris Buell is recovering from a severe attack of intestinal gripe. Alfred Salter is erecting a garage. Harold and Edgar Poole, Caintown, are holidaying with relatives here. Mrs. Fred MacDonald and daughter Jean, Mallorytown, are visiting the former's parents, Mr. and Mrs. Charles Andreas. Mrs. John Dickey returned home on Saturday, after spending two weeks at the home of her son, B. L. Dickey, Brockville. She was accompanied by her grand children Valda and Jack Dickey. Mr. and Mrs. Alfred Salter motored to Brockville one day last week.

Great Britain is smoking less tobacco. In 1920 the consumption was 149,000,000 pounds and last year it was only 132,000,000 pounds.

A new lighthouse off the coast of Australia will have such powerful lights that the rays will be visible for nearly 100 miles.

Wherever Work is Done

THE city—factories, offices, banks, stores, homes—places where people work and live. Each claims its host of users of the famous *Waterman's*. For *Waterman's* is the universal pen. Riches could not buy better—yet it is within reach of everyone's purse.

Pocket Furniture
What waistcoat is complete without its fountain pen? Why, to a man of affairs, his *WATERMAN'S* is almost as necessary as buttons. It's in the same class as wallet, keys and watch.

Waterman's Ideal Fountain Pen

Waterman's

COMMUNIST RIOTING IN GERMANY

In a clash between police and communists in Halle, Germany, eight were killed and many injured. The upper photo shows the wrecked hall where the fighting took place, while below is shown the communists' demonstration at the funeral of their dead comrades.