

ONE HUNDRED MILLION PEOPLE LISTENING"

millions of men and women." Introducing the program to the Americas, Hon. William B. Bankhead, Speaker of the United States House of Representatives, said that the rise of this new spirit throughout the vorld was "a matter of even greater apportance than the historic special mational life, as it must be of any world settlement. The mir acle of God's Living Spirit can break the power of pride and selfishness, of lust and fear and hatred; for spiritual power is the greatest force in the world. "This is true as never before to-day."

stening Pemakers of the ginning December 1, 2 and esponse this week end from civilization is suffering. In the world asponse this week end from civilization is suffering. In the world asponse this week end from civilization is suffering. In the world asponse this week end from civilization is suffering. In the world asponse this week end from civilization is suffering. In the world asponse this week end from civilization is suffering. In the world asponse this week end from civilization is suffering. In the world asponse this week end from civilization is suffering. In the world asponse this week end from civilization is suffering. In the world asponse this week end from civilization is suffering. In the call principles. He enshrined amental principles. He enshrined those principles in his proverbs, his moral codes, his everyday philosophy, and the religious customs and creeds and the end of October, operations were carried on in all weathers, we are carried on in all weathers, we world-wide basis.

"A year ago on Armistice Day I was one of those who used these words: "Moral Re-Armament had the world" and had besource of fresh hope for of men and women." In
"Peaks of perfection were carried on in all weathers, were cancelled, and then under conditions that halted even ground travel. During the same per indication to various and neconucture of the deposition of the color of the color of the color of the spirit through and the color of the end of October, operations were carried on in all weathers, we carried on in all weathers, were carried on the realms of art, religion and philosophy, and beyond the peaks one cannot climb."

"Peaks of perfection were reached long ago in the realms of art, religion and philosophy, and beyond the peaks one cannot climb."

WHEN LONG LIFE COUNTS

ACCOUNT BOOK

Modern farming is becoming more and more a gurely business proposition to business of keeping accument of the year is a good time to make a count and more a gurely business proposition and accounts, and the farmer with offees not know the exact state of the hown is an account, and the farmer with offees not know the exact state of the hown is a count of the year the new food resolutions are not been and more a gurely business proposition to carry out the recent appeal of the Hon. James G. Gardiner, Dominion Minister of Agriculture to give the old farm as substiness, past, present and future.

See that the canadian farmer exact the winter time at the winter time of the farm will not be in a position to carry out the recent appeal of the Hon. James G. Gardiner, Dominion Minister of Agriculture to give the old farm as chance and equip it with reasonable implements and good livestock. A debt-clear average farm, said Mr. Gardiner, secures a better living for the same than a rough and carry of the same than a chance and equip it with reasonable implements and good livestock. A debt-clear average farm, said Mr. Gardiner, secures a better living for the same than a rough and cities.

But to ensure prosperity, accounts at which the best opportunity for the farm business, and to the same through the same th

pite this religious experience is nev-ertheless a fact. Using William James' description of religious ex-perience, "Any moment in life that brings the reality of spiritual things more home' to me." we can thus af-firm this fact of religious experience. One wonders sometimes how One wonders, sometimes, how much some of the critics of religion know about this religious experience in their own lives. Between philosophy and theology there may be some disagreement, for both are apt to make deductions from a limited number of feets and soll these research.

per of facts, and call those premature leductions dogmas.

Is it not a fatal mistake to argue Is it not a fatal mistake to argue without first making sure of your facts, and is it not just as fatal to draw deductions from insufficient evidence? If "the best scientists also believes in science!

eet. deduced from any number of facts, scientific or otherwise? Can it be deducted from the performance of the atoms, no matter whether that performance is erratic or orderly, we fail to understand. Religion is the commerce which the human personality and as such is independent of the performance of the atoms. Science, (and when we use that term, we are thinking, not of the industrial, "bread and butter" sort of science, but science as a collection of established facts) — science cannot have a quarrel with religion, for religious experience is itself a fact!

As science grows from more to more, facts are accumulating in the realm of psychology, but it is william McDougall who tells us that psychology were a facts and abunter of the realm of psychology, but it is william McDougall who tells us that psychology of the proposed; a jangle of discordant schools and sects; a field exploited by quacks and charitans of every sort, preying upon the ignorance of a deeply interested public, which knows not which way to turn for authoritative guidance."

A Christian faith concerns itself with the facts of science and the facts of religious world the facts of religious world the facts of religious world the saint believes that the world is built to turn for authoritative guidance."

A Christian faith concerns itself with the facts of science and the facts of religion. We may reced, either that and the fringe of the thoughtful Christian faith concerns itself with the facts of science and the facts of religion. We may reced, and benefit at science has merely touched the fringe of Reality; he believes that he believes that the truth as discovered the fruth as discovered the latter interpretation of the truth as discovered the last fact, and when the keenest philosophican the and when the keenest philosophical proposed; and when the keenest philosophical proposed; and when the keenest philosophical proposed; and several will be a fact in the belief that all truth is one; he neither fears nor waits for the truth as the proposed p

much of quackery, conflicting theories and discordant jangling. But despite this religious experience is nev-

facts, and is it not just as fatal to draw deductions from insufficient evidence? If "the best scientists have to recognize that they are just kindergarten fellows, playing with mysteries," the theologians ought also to recognize that there are more things in heaven and earth than are described in their text-books. The fact is that both the scientific dogmatist are ill-advised to speak as if they had discovered the last fact and found the ultimate interpretation. Science has not yet uttered its final word, and it will probably be a long time before it does so, but trouble begins when the scientist talks as if his present theory were the final religious philosophy will be? Have we yet got the necessary experience, wisdom and insight to dogmatise in the realm of religion? "Dogma is the end of thought," but it often appears at the beginning. The "warfare" between religion and science has taken place in the no-man's land between the two, and the protagonists have been the scientists and religion ists who have drawn premature conclusions. Perhaps we are growing wiser in our day and generation.

Theologians are not allowed to forget the fact that they have been guilty of many misinterpretations; but the scientist to remember the advice of T. H. Huxley: "Science commits suicide when it adopts a creed." For science made a grave mistake. It would be well for the scientist to remember the advice of T. H. Huxley: "Science commits suicide when it adopts a creed." For science made a grave mistake when it gave its blessing to the philosophy of materialism. Ma terialism was a scientific theory. It left no room for spiritual realities; it proclaimed that it had swept the

QUICK TAPIOCA

2 for KELLOGS CORN FLAKE

"We are disillusioned with the laboratory, not because we have lost faith in the truth of its findings, but because we have lost faith in the power of those findings to help us as generally as we had once hoped they might help."

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CANADIAN NATIONAL

WHEN LOW COST COUNTS WHEN QUALITY COUNTS WHEN SOUND BUYING COUNTS

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"When religion on the strength of its own postulates speaks to men of God and the moral order of His universe; when it sets about unifying and ennobling human life; when it reaches down to the main springs of human conduct, which are our elemental wishes and desires, and sets about directing them into socially beneficial channels; when it utters its prophetic burden of justice and love and hollness and peace, then its voice is the voice of eternal spiritual truth, irrefutable and invincible."



GOOD baby pictures are easy to take indoors, with photo lights,—provided you follow a few simple rules.

Probably the chief difficulty, in indoor shots, is that your subject likes to crawl about—and thus gets away from the spot illuminated by your photo lights. There are two simple solutions for this. Either give the baby a toy to amuse him and help him "stay put," or else lace him where his movements are restricted. For example, in the crib or play pen.

Here is a simple routine which will help you get better baby pictures indoors. First, load the camera with high speed film. Pick a mitable spot for the pictures, and wange your photo lights for a soft, ffused lighting, with no harsh hadows. A No. 1 and a No. 2 mod but in cardboard reflectors, are feet from the subject, are coract for box-camera snapshots on ligh speed film.

Turn on the lights before you neet the baby. Put him in position—give him a bright-cohored toy one that makes a noise—and art shooting. Wind the film immediately after each shot, so as to ready for the next pose or lange of expression. A whole ries of good pictures can be

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