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The
**Christian
Guardian**

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Established 1829

TORONTO

DECEMBER 3rd

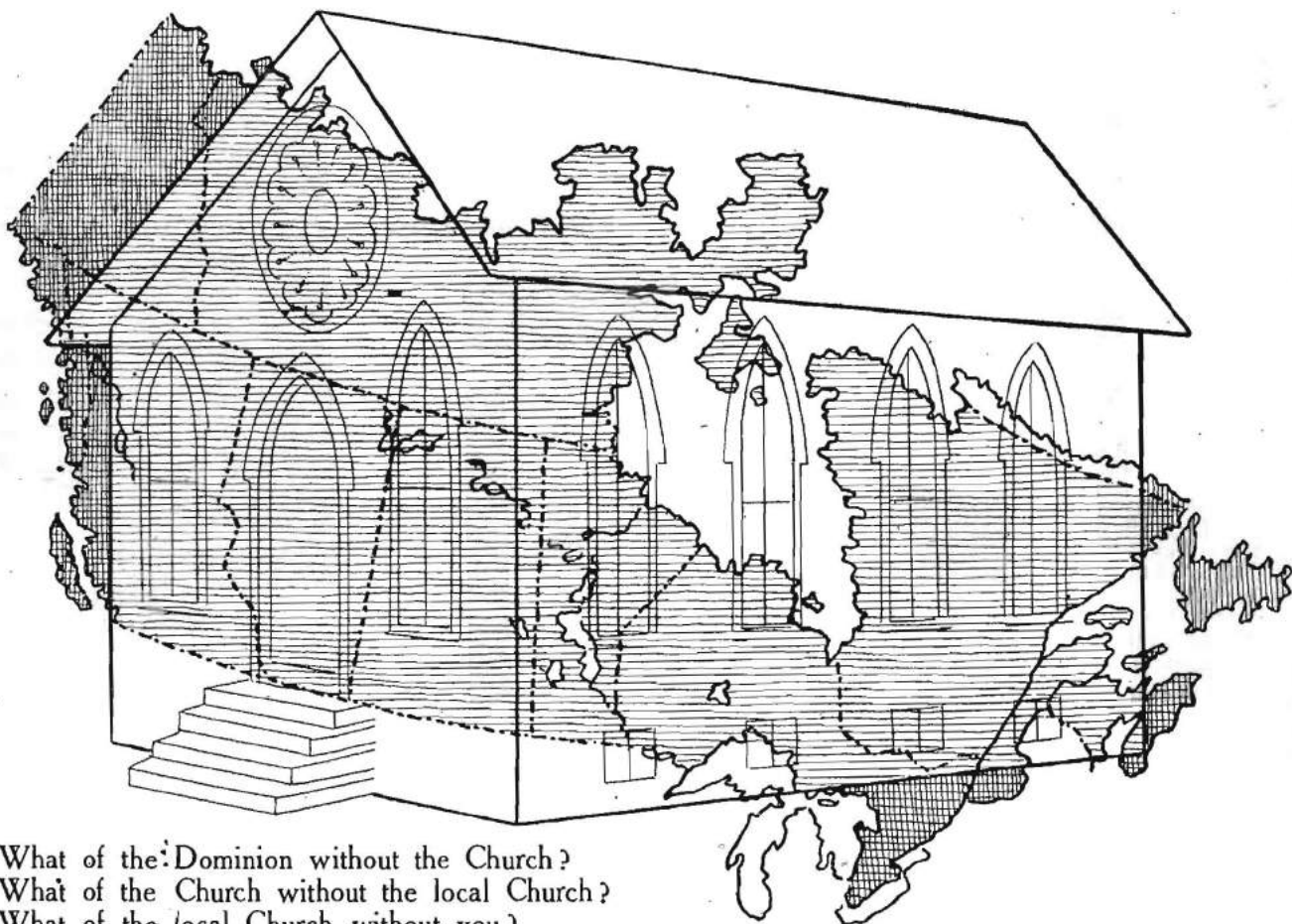
1919

Praying for Other People

IN sheer joy and uplift and stimulus, there is nothing that a man can do that will yield him such satisfying return as praying for other people. If you do not quite believe that, we challenge you to try it. You may begin anywhere you wish, but you mustn't let your petitions range in a too narrow circle. Suppose you begin to-day to pray for the missionaries in a certain district, either at home or abroad. What happens in your own life? Immediately there is a broadening of your interest, a stimulating of your thought, an awakening of your intelligence to new questions and problems. And if you continue to do that thing for a few days or a few weeks, do it honestly and earnestly, even though it may be without much emotion, our word for it, you will find a growing big-ness and zest to your whole life. You will begin to find yourself allied to great causes and linked up in a way that you have never been before with the plans and purposes of God for the uplifting and blessing of the world. And in that feeling will come the finest sense of satisfaction that you have ever known in your life.

*Praying for other people may help them, but it will
certainly help you beyond all calculation*

THE MISSION OF YOUR CHURCH



What of the Dominion without the Church?
 What of the Church without the local Church?
 What of the local Church without you?

LOCAL CHURCH SUNDAY, DECEMBER 14th

"The Church is to be more central in the new era than senate, market place or school."

THE CHURCH WILL BE AS BIG OR small in significance in the coming day as you make it. The Church can cover Canada or it can mean less than the trolley sign post and the town pump. You decide.

As a Christian you dare not minimize your Church when Christ has exalted the humblest sanctuary. As He reaches out to touch all life, so can His Church, when each member of each congregation touches for Him all the life that is within reach.

The sweep of your Church is defined only by the sweep of your vision and your faith, under God. It can clear the social problems of street and highway.

Consolidated school, farmers' club, lodge, exchange and playing field can thrive best in its air—if you see that God is in these things and that His humblest church must be in them also.

Your church's purpose is decided by your purpose. Is your church as central in your life as your automobile has become?

MEMBERS! CAMPAIGNERS! PASTORS! By God's help you can make your church the most vital thing in your lives, in your communities, in your nation. In God's new time it can be the interpreter of Canada to the world. This achievement is within your grasp.

PASTORS!

Monday, December 15th, is half-way house in the Methodist National Campaign—the time for you to sum up definitely for report to headquarters the attainment of your local church in relation to each of the spiritual objectives.

Sunday, December 14th, is, therefore, the time to face the issues with your people and gird yourselves for a fresh start towards the passing of those objectives, which are for the Conference year and not merely for the autumn months.

Intercessors—Plead with God to give all a vision of His Church.

Workers—Make your church a training place for its future leaders.

Stewards—Claim the responsibility that the organized and visible "Body of Christ" lays on each.

"EVERY-MEMBER-AT-CHURCH SUNDAY," DECEMBER 14th
METHODIST NATIONAL CAMPAIGN

The Christian Guardian

(Established 1829)

A PAPER FOR THE FAMILY

Published under the authority of the Methodist Church
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Notice to Advertisers—Friday afternoon is the latest time for receiving communications and advertisements for insertion in the ensuing number. Letters regarding advertising should always be addressed to the Advertising Department—not to the Editor.

Classified Want Department—We desire to make this Department of the Christian Guardian a means by which at small cost our readers may communicate with each other and with the business interests of the Dominion. Our charges are only Two cents a word, and we give four insertions for the price of three. (The full directions given on the last page but one of each issue should be noted.)

Display Advertising rates will be gladly given on inquiry.

Advertising Guarantee—The readers of the Christian Guardian are fully protected when buying from any of our advertisers. We know that every advertiser in our paper is reliable and that our readers will be dealt with fairly and honorably. Should any of our readers have cause for complaint we will undertake to have a satisfactory adjustment made or the money refunded. This Guarantee is good only when our readers tell the advertisers when dealing with them that their advertisement was seen in the Guardian.

Subscription Rates: The subscription price of The Christian Guardian is \$2.00 per year, payable in advance.

Postage is prepaid on all subscriptions in Canada and the British Empire. Additional postage to United States, 25c. To foreign countries, \$1.04.

Remittances should be by bank draft, express or post-office order, or registered letter. Personal cheques should be made for 10c. additional for exchange.

Manuscripts and all matter intended for publication should be forwarded direct to the editor.

Discontinuances—The subscription is never dropped without a definite request from the subscriber. Unless notified to the contrary the publisher presumes that the subscriber desires to continue.

Change of address—In asking for this both the old and new address should be sent.

Trial Subscription—The paper will be sent free to any address for one month as a trial subscription.

Rambler's Column

¶ The Book Room Choral Club is at last an accomplished fact. And what do you think? These sons and daughters of the Lyric Muse don't hesitate to bid "good-bye" to forty minutes of luncheon hour three times a week in order to indulge in a spirited "sing."

¶ Some good reading of a timely nature may be found on page 10. We begin a series of three articles on "The Slav in Canada," by Mr. Pike, of Edmonton, a writer highly competent to speak with authority on the work of assimilating these un-Canadian peoples into our nationhood.

¶ The Christmas issue of the GUARDIAN will appear on Wednesday, Dec. 10th. The Christmas spirit will dominate this issue from cover to cover. The editorial department has promised some delightful stories, amongst other contributors being Mrs. Cook, of Winnipeg; and Jean Blewett, of Toronto. The first-prize setting of Dr. Cook's beautiful Christmas carol, itself recently awarded first prize in the GUARDIAN's contest for the best lyric, will appear in this number. The cover of the Christmas GUARDIAN will be the finest thing ever issued from the Book Room's mammoth art presses. The outside front cover will be printed in four colors, and will depict the three star-led Magi on their quest for the Saviour's birthplace. The Christmas number will, of course, be included in all regular subscriptions, and extra copies may be had, mailed postpaid, to any desired address in Canada, Britain, or the United States at twenty-five cents per copy.

¶ The Circulation Department promises to send to each person subscribing up to Dec. 31st, 1919, copies of both the Christmas number of Dec. 10th and the Birthday number of Nov. 12th, subject, of course, to the limitations of the recently-printed extra supply of the latter.

¶ The CHRISTIAN GUARDIAN, at two dollars a year, remains the best value in the way of a national religious weekly on the continent. Don't forget to include amongst your Christmas shopping list a subscription for the GUARDIAN for that absent son or daughter. Include twenty-five cents extra in your remittance for postage to United States points.

¶ The circulation man got a letter the other day from a dear saint of eighty-five, who has been a subscriber to THE GUARDIAN for sixty-three years continuously—and you ought to have seen the letter! It was full to the brim with cheery words of help and friendly pats on the back for everybody about the sanctum. We're going to publish that letter and the brother's picture one of these days. Pessimists—beware!

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Ninety Years Ago

Items from the CHRISTIAN GUARDIAN, Dec. 5th, 1829.

"How to Enjoy Earthly Blessings.—Three things are necessary to enjoyment of earthly blessings—first, a thankful reflection on the goodness of the Giver; secondly, a deep sense of our unworthiness; thirdly, a recollection of the uncertainty of long possessing them. The first would make us grateful; the second, humble; the third, moderate."

Under the rather lengthy editorial on "Intemperance" there appears the following note:

"At a recent meeting—at which we were present—assembled for the purpose of suppressing intemperance, a representative of one of the most intelligent and wealthy counties in this province, with his kindred associates, stood forward as the advocate of the 'prudent use' of ardent spirits, while

'his feeble tongue,
Unable to take up the cumbrous word,
Lay quite dissolved. Before his maudlin eyes
Saw dim and blue the double tapers dance;
Like the sun wading through the misty sky."

"We intended to have made a few observations on the 'Report of the Committee of the General Assembly on Canada Petitions,' but the press of other labor has compelled us to defer it until our next. We will only add, as a motto of what we may hereafter say, that 'the heart of the wise deviseth liberal things—and by liberal things shall he stand.'"

"Welland Canal.—The weather having moderated, a little vessel, called the *General Brock*, of York, came over from that place to go through to Lake Erie, and the American schooner, *E. H. Boughton*, went from Youngstown, both vessels got safe up to the Deep-Cut, and at the Lock, those feelings that sometimes are called national broke out, and Capt. Estes, we learn, received some personal marks expressive of them."

National Campaign Notes

A telegram from Rev. Dr. R. N. Burns tells that the National Campaign is well under way in Newfoundland, and is proceeding very satisfactorily.

Another telegram from Rev. R. J. D. Simpson, from Regina, states that a splendid optimism prevails throughout Saskatchewan, and that province will meet every objective.

The
Christian Guardian
Christmas
Number

The cover is to be in four colors by one of Canada's leading artists—a representation of the Wise Men approaching Bethlehem. It will be a perfect bit of color work.

Special articles by some of our foremost Canadian writers—profusely illustrated—printed on 52 pages of unusually good paper.

You will want additional copies. Better order them now. It may be too late when the issue is printed, since the expense of a reprint is too great.

The Price 25 cents

MR. ADVERTISER — TAKE SPACE NOW—OVER TWELVE PAGES ARE ALREADY SOLD

STATEMENT

.....
 Your own name

in account with
YOUR HEAVENLY FATHER

To 1 Life - - - - -

What am I going to write in opposite that debit blank to complete the item? In other words—How can you make the most of your life?

As a Missionary—at home or abroad? As a Preacher—Deaconess—Social Worker? In Business—In the Home—Working in the Community, in the Local Church?

Face the question honestly—before God and in whatever station plan for

LIFE SERVICE

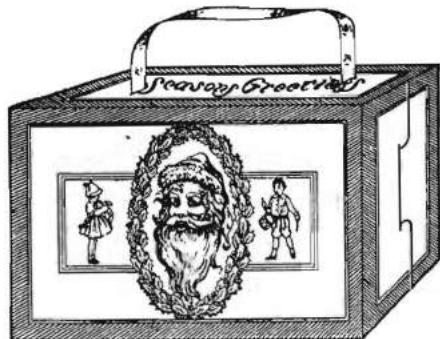
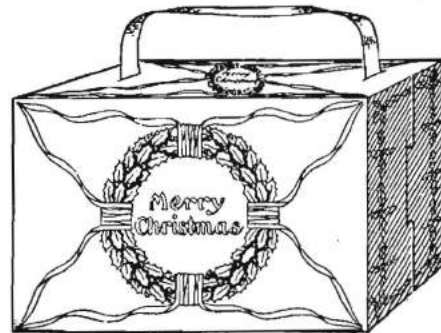
IF YOU HONESTLY WANT SUGGESTIONS WE WILL TRY TO HELP YOU

THE DEPARTMENT OF SOCIAL SERVICE AND EVANGELISM



Delight the Kiddies With Some of Our **Christmas Candy Boxes**

Do you make up a treat for your children at your Christmas or holiday entertainment? Nothing delights them more, and makes them feel that they are "a part of the concern," more than a little candy in an attractive box. We have a good assortment of attractive designs in folded card boxes for this purpose. Each box is designed to hold approximately half a pound. They are, of course, mailed or shipped



flat, and can be folded up in a moment's time. The two boxes here shown are typical. There are other designs, but since it is impracticable in a limited space to show all the designs, we suggest that you allow us to make up an assortment for you. All the boxes are attractively colored and provided with handles. The prices are 40c. per dozen, \$2.50 and \$3.00 per hundred, including carriage.

**THE METHODIST BOOK AND PUBLISHING HOUSE
 TORONTO**



The Christian Guardian

Established 1829

The Future of Turkey

WE still hope against hope that the United States will agree to take charge of Armenia. To leave the remnant of the Armenians to the tender mercies of the Turks will be a disgrace to civilization, and the Armenians would welcome only too gladly the sight of the Stars and Stripes in their cities. But unless the United States Senate experiences a very sudden conversion there seems little possibility of this happening. But in case the United States refuses to assume responsibility, what then? England is already over-burdened, and a rumor has been afloat that Italy would be asked to assume oversight of Armenia's future. Of course Italy is close to Armenia, but she has long had her own troubles with Turkey, and this would not tend to more amicable relations. And Italy has had no great experience in such matters, and what little she has had has not been so successful as to arouse great enthusiasm for the new proposal. But then, if the United States will not act, someone else must, and possibly Italy is the best available for the task.

Congress Rejects Berger

VICTOR L. BERGER was elected by the Socialists of the Fifth Wisconsin District to the United States Congress. But Victor L. Berger makes no secret of the fact that he is opposed to the United States constitution, and he is so anti-American as to be objectionable to the Congress. And so the Congress refused to admit him as a member. The Socialists have taken up the gauntlet, and have renominated Mr. Berger, and will probably re-elect him. And Congress, in all probability, will again refuse to allow him to take his seat. The case is a peculiar one, and Berger's conduct has been almost unprecedented, as may be imagined from the fact that the vote to exclude him was unanimous. The issue is clearly drawn between the Wisconsin Fifth District and the United States Congress, and the fact that the District was really hostile to the United States Government during the war makes the attitude of Congress easily explicable. How long the deadlock will continue seems uncertain, but while it lasts the unfortunate District will be unrepresented in Congress. Berger is not shut out because of educational disability, nor because of moral lapses, but simply because he has shown himself to be the enemy of the United States, and this is an offence which may justly be held to debar a man from a seat in the Legislature of his country.

Student Volunteer Convention

IN the city of Les Moines, Iowa, from Dec. 31st, 1919, to Jan. 4th, 1920, there will be held a Student Volunteer convention. This is the eighth gathering to be held in North America, and so far twice as many registration fees have been paid in as at the same time of preparation for any previous convention. This is encouraging, and conveys the idea that the students are eager to have laid before them a programme that has for its aim the furthering of Christianity throughout the world. A cause that will bring together men and women students, leaders and friends from every part of the United States and Canada in the midst of the Christmas vacation must be regarded as one of great importance and value. Three sessions a day, of two to three hours each, is the programme, with very strict regulations as to admission and exit; but if former records are maintained, each session will be well attended. One reason for this may be that nobody outside of the inner circle of officials knows who will be the next speaker. The delegates know that certain distinguished

speakers from this country and abroad are expected to address the convention, but they do not know when. Thus every meeting is a surprise. There is special music, a compilation of some of the oldest and noblest hymns being used, and to hear these educated young people sing has been indeed an experience not soon forgotten. The committee is anxious that every institution will be represented. Canada, we understand, is to have a large delegation, and Ontario will be well represented. It is the fervent wish of all those interested that as this vast company of young people scatters to every part of North America each delegate will acknowledge that the life most worth while is that consecrated to service.

Canada's National Wealth

IT will be of interest to many to know just what our Bureau of Statistics gives as the wealth of our country. The figures are taken from the Canadian Official Record. Here they are in all their magnitude:

Table I.—Inventory of the National Wealth of Canada.

| | Estimated present values. |
|--|---------------------------|
| Agriculture—Improved lands | \$2,792,229,000 |
| Buildings | 927,548,000 |
| Implements | 387,079,000 |
| Live stock | 1,102,261,000 |
| Fishing—Total capital invested | 47,143,125 |
| Mines—Value of buildings and plant | 140,000,000 |
| Manufactures—Plant and working capital..... | 2,000,000,000 |
| Railways | 2,000,000,000 |
| Street railways | 160,000,000 |
| Canals | 123,000,000 |
| Shipping | 35,000,000 |
| Telegraphs | 10,000,000 |
| Telephones | 95,000,000 |
| Real estate and buildings in cities and towns (based on assessments of 140 localities).... | 3,500,000,000 |
| Clothing, furniture and personal effects | 800,000,000 |
| Coin and bullion— | |
| Held by Receiver-General | 119,000,000 |
| Specie in banks | 82,000,000 |
| Value of token currency | 7,500,000 |
| Imported merchandise in store | 250,000,000 |
| Current production— | |
| Agriculture | 1,621,028,000 |
| Fishing | 39,000,000 |
| Forestry | 175,000,000 |
| Mining | 190,000,000 |
| Manufacturing | 2,400,000,000 |
| Total | \$19,002,788,125 |

There is necessarily some duplication in these estimates, and the Bureau thinks that probably \$16,000,000,000 will be more nearly correct than \$19,000,000,000. Against this sixteen billions we have a national debt of about two billions, with some credits against it, that would justify us in assuming that a levy of ten per cent. on our wealth would wipe out our national debt, which, not counting interest, would mean that a levy of one per cent. per annum for ten years would make Canada free of debt. It is worth noting that agriculture amounts to about five billions, or about one-third of our national wealth, and more than all our railways, manufactures, canals, ships, telegraphs, telephones, fishing and mines put together. And all the great buildings and real estate in all our cities and towns, with all their clothing, furniture and personal effects, and all the gold and silver in all our banks and Receiver-General's offices, do not equal in value our farms and their belongings. These are facts that are worth remembering.

Italian Politics

ITALY has just passed through the throes of a general election, and the most striking feature in connection with it seems to have been the gain in the Socialist vote. A little over 150 of the new Deputies are Socialists, which means that they have more than trebled their former number. There are 90 Catholic Deputies, 10 or 12 Republicans, and about 250 Deputies of moderate tendencies. Premier Francesco Nitti scoffs at the idea of there being any prospect of a revolution in Italy, but he says that the large number of Socialist Deputies signifies that Italy has had enough of war and wants to get back to peaceful conditions as soon as possible. He admits that there is great unrest in the country, but he insists that it is in no sense revolutionary in spirit. He points out, however, that Italy is still eating war-bread; and there is not enough either of meat or milk to supply the needs of the nation; and, in addition to this, there is no coal. And, of course, just across the Adriatic Annunzio still holds in the name of Italy territory which has not been awarded her by the Council of Peace; and he is said to be looking around for still more territory. Assuredly governing a nation is a job which no wise man will envy.

Where Does Liberalism Stand?

THE *Statesman*, of Toronto, seems to consider itself as the official mouthpiece of Liberalism in Canada. We do not know what right it has to do this, but so far as we know the Liberal party has not given it any right to speak for Liberalism as represented by that party. To most men the *Globe* and the *Star*, of Toronto, and the *Times*, of Hamilton, are really supposed to voice the views of Liberalism in this province; but their Liberalism and that of the *Statesman* are very far apart. The *Statesman* stands for the separation of Canada from the Empire and the dissolution of the Empire. Surely the Liberals of Canada will never stand for that! The *Statesman* stands opposed to prohibition and fights for the resuscitation of the liquor traffic. Surely Liberalism does not stand for this! It stands for the Sinn Fein and an Irish Republic (including Ulster). Surely the Liberals will not stand for this! Religiously it is supposed to stand for freedom and toleration; but its editor, a former Orangeman, if we remember aright, is very free to condemn the Protestant Churches, but dare not open his mouth to say one word against the Roman Catholic Churches. If this is Liberalism, it is a Liberalism which has yet to find an official party sponsor, and we do not think it is the kind of Liberalism which is destined to flourish in Canada.

Carranza is Defiant

THE United States consular agent at Puebla, Mexico, Mr. W. O. Jenkins, was seized by brigands some time ago and held for ransom. The ransom was paid, and Mr. Jenkins returned to his post at Puebla. But not many days afterwards Mr. Jenkins was arrested and lodged in jail, and the charge was that he had paid, or someone else had paid for him, a large sum as ransom, which sum would help to supply the brigands with firearms. The Mexican officials do not hesitate to hint that the whole affair was arranged by Mr. Jenkins in order to help President Carranza's enemies. This surely looks a little far-fetched even for Mexico, and the United States Government has asked for the release of Mr. Jenkins. But President Carranza has refused to release him, and has practically flung down his gage of battle to his big neighbor. Evidently Mexico is still in a state of political anarchy, as last week General Felipe Angeles, one of the world's foremost artillerymen, who had served for years under President Diaz, and later with Madero, and who had finally cast in his lot with Villa, was shot as a rebel by order of Carranza. It may be that this will tend to strengthen Carranza's hold upon the Government, or it may be that it will so infuriate Villa as to lead to much more strenuous and fatal fighting.

In any event the prospects for peace in Mexico look dark enough. And if the United States undertakes to intervene the prospect will not brighten very quickly.

Mr. Vanderlip's Pessimistic Outlook

MR. VANDERLIP, great United States economist and financier, was in Toronto a few days ago, and he told the Empire and Canadian Clubs just what he thought about the present situation. His remarks applied chiefly to his own country, but he believes that Europe faces economic disaster of unexampled magnitude unless the United States helps to avert that disaster by abundant and timely help. But the United States herself is in a difficult position. Within one year, he said, she had lost 35 per cent. of her shipping and 40 per cent. of her factories, and she has had laid upon her an indemnity amounting to half her national income. He admits that no United States merchant ships have been sunk, but the efficiency of the United States merchant marine and of the world's merchant marine also, has been reduced 35 per cent., owing to labor troubles which tied up vessels in every port and everywhere resulted in delay and inefficiency. United States factories had not been blown up or burned down, but increased wages and decreased hours and output had cut down the factory efficiency of the Republic to 60 per cent. of what it was before the war. Before the war a ship was built in 200,000 hours; now it takes 400,000 and costs four times as much as before. And the purchasing power of money was now only 50 per cent. of its pre-war value. England also is in bad shape, and before she can export more goods she must export 5,000,000 Englishmen; Italy is face to face with a widespread revolution, and the revolutionary epidemic would probably sweep over Europe. But despite all these things Mr. Vanderlip is not without hope that the United States may still save the situation by lending to Europe raw material, machinery and rolling stock, and by herself getting rid of her protective tariff. To tell the truth, the world is facing an unprecedented situation, which will probably mean most radical and even revolutionary adjustments; but the outlook in the future is probably brighter for the average poor man than it has been for centuries.

Coal: Prices, Profits and Wages

LAST week the bituminous coal situation in the United States reached a new stage. The miners insisted on a substantial increase in wages, and the operators, as usual, offered less, but insisted that if there was an increase in wages that increase should be met, and possibly more than met, by an increase in the price of coal. But just when things seemed to be going the operators' way, W. G. McAdoo, former Secretary of the Treasury, put a spoke in the wheel by a telegram sent by him to Dr. Garfield, Federal Fuel Administrator. The telegram called attention to the fact that the income tax returns for 1917 showed what Mr. McAdoo called "shocking profits" for the coal operators, the profits in some cases reaching 2,000 per cent. The lowest profits shown were 15 per cent., and earnings of 100 to 300 per cent. on capital stock were not uncommon. Mr. McAdoo did not know the profits for 1918, but he suggested that at least they were big enough to allow the proposed increase of wages without any increase in coal prices. When we remember that the income tax returns were compiled by the coal operators themselves it is scarcely reasonable to suppose that they erred on the side of over-statement of profits. And yet we find the *New York Times* arguing that the excess profits of one or two years was all that saved many operators from bankruptcy. But even the *Times* does not challenge Mr. McAdoo's figures. Dr. Garfield has now offered an increase of 14 per cent. in wages, but the coal prices are to remain the same. Considering that Secretary Wilson, acting for the Cabinet and the President, had agreed upon an increase of 31 6-10 per cent. in wages, the miners are greatly dissatisfied.



LIONEL H. CLARKE,
The new Lieutenant-Governor of Ontario.

THE BETTER TREATMENT OF CRIMINALS

PREMIER DRURY is certainly doing his share of talking. Everyone seems to want to know what the Premier thinks on his own pet hobby, and the Premier is doing his best to please all. Some old politicians have been afraid that the Premier would say too much, and would promise things that he could not perform. But the Premier, while talking freely, is careful to point out that he is not in favor of costly experiments in legislation, and it seems clear that he is prepared to hold his own theories as to what ought to be in strict subjection to what it is possible to carry out.

But it is evident that the Premier has ideas that are going to affect a good many things in a very real fashion. For instance, the other day at Barrie he referred to the administration of law in the province, and his words will find an echo in many a heart. This is part of what he said: "At present those who offend the criminal laws are treated as enemies from the beginning. They are dealt with summarily, hastily, and often in a spirit of levity. They are herded together like animals in the police courts. The spirit of the administration of these laws should be improved. There should be a change in the treatment of our prisoners. It is not an alteration of the present laws that I speak of, but a change rather in the administration of the laws we have. It may be that no new regulations will be needed for this. An expression from the Government or a hint judiciously given by the Attorney-General may prove to be sufficient. We must have the spirit of justice and charity in our courts. Their object must be to uplift, not to push down." This matter has often been the subject of comment by men who believed that the laws are designed to help men and even criminals, and that punishments which degrade men and methods which treat them as animals, or even worse, are neither necessary nor useful. We are glad to think that the Premier is looking for a new method in the treatment of criminals.

Under the late Hon. W. J. Hanna, Ontario tried to introduce a new era in the treatment of provincial prisoners, and we are glad to see that this improvement is to be carried into our ordinary courts. To many these may seem little things, but they are matters which tend either to strengthen, or discredit, the enforcement of law. There is a wise way, and a foolish way, of treating criminals, and the careless way and the way of undue severity are not always, nor often, wise.

WHEN THE CHURCH GETS OUT OF PLACE

ONE day, at a gathering of Methodist preachers, when there was great heart-searching, the late Rev. Dr. Findlay began to pray. This is what he said, and all he said: "O Lord Jesus, we beseech Thee help us to see—to see that the world of circuits and churches and books and studies may come between our souls and Thee—just, just like any other world!" To many who heard him this came with the force of a divine revelation. They had believed in the possibility of other Churches getting so absorbed in themselves as to lose sight of the Lord; but that the Methodist Church should ever reach such a state had not yet dawned upon them even as a possibility. And yet we feel certain that more than one of our readers will share our belief that "the world of circuits and churches, and books and studies" has time and again come between our Lord and us.

Whenever this happens there is always an eclipse of faith. We do not cease to see visions and dream dreams, but the glory is departed, for Christ is hidden, and religion loses much of its joy and power and becomes a routine of duties which, while faithfully observed, are too often lifeless and barren. Many a preacher warns his people most faithfully and persistently against allowing their worlds of business or pleasure to come between them and their Lord; but he forgets that his world of ecclesiastical duty may also come between him and his Lord.

To some of us this will be a new and disturbing idea; and yet it is only too fully illustrated in the ecclesiastical life about us. A man may backslide even while he ministers at the altar. A man may fail to see the very Christ whom he preaches. The Church itself, its obligations and duties, its claims and its promises, may actually come between a man and his God. To

most of us, serving the Church has become almost or quite synonymous with serving the Lord, and loyalty to the Church is looked upon as practically the same as loyalty to Christ. And yet—it may not be.

We have no word of disparagement for the Church and her work; and yet we cannot but realize that sometimes it does happen that the Church and its world of duties may hide our Lord from us. This is not the Church's fault, but ours; and yet the sacred character of the Church may make it all the harder to recognize the spiritual declension. We are persuaded that in some cases at least this is the key to the lamented lack of power. We have kept in touch with the Church; we have not kept quite so closely in touch with Christ; yet Christ, and not the Church, is our source of life. The sermon may take so much time that the preacher has not enough time for his Lord; the visiting, the attendance upon committees, the thousand and one things that the preacher has to do may make all too scant the time for communion with the Christ; and yet men may praise us for well-done work when the Lord himself knows that we have failed, and failed because we have not kept in touch with Him.

ADVICE FROM OUTSIDE

WE are not amongst those who know everything, and we are willing to listen to advice even from those who think they know more than we, although we may not share their belief in their superior wisdom. We noticed last week an editorial in the *Toronto World* that touched this matter, the editor advising the Church leaders very frankly, if they really wished to inaugurate a forward movement, to go outside the Church for advice. The editor argued that the very fact that a forward movement was necessary showed that the Church had not been as successful as it ought to have been. And he suggested that if it had not been successful under its present management it would be wise, in trying to accomplish tasks in which it had admittedly failed, to secure, in addition to the best advice within the Church, the candid opinion of those outside the Church.

The editor said: "The point is whether these gentlemen"—the present Church leaders—"are likely to discover the needful remedies, the necessary changes, the new approach to their work that appears to be necessary in order to interest the people in general. It may not be grateful advice to suggest that it would be wise to go outside the Churches and try to find out from intelligent and sympathetic independents, who are not few in number, what they think of the shortcomings and of the vital necessities of church life. Perhaps such a course is impracticable, but to outsiders there does not seem to be any great probability of a new line of action originating among those whose training leads them to venerate the old methods and object to any change in them."

We do not always agree with the *World* in its views on Church problems, but we think the editor in this case speaks for a much larger constituency than some Church leaders are disposed to admit. It is not exactly fair to say, however, that the leaders of the Churches are men "whose training leads them to venerate the old methods and object to any change in them." There is a natural and very wise conservatism in men which is seen everywhere. We find it in business, in politics, in social life, in the literary world, and in the Churches, and we do not think it is truer in the last than it is in the others. For every reform in business or politics which has broken away from the old rut and sought to hew out a new and better path, we can point to similar departures in Church methods. The new is no more under taboo in the Church than it is in any similar organization where democracy prevails, and where the radicalism of the individual is more or less modified by the conservatism of his fellows.

But when we have said this we must admit the force of the argument that in striving to reach the men outside the Church we shall be wise to get their point of view; and this is just what our Church leaders, in not a few cases, are attempting to do. It is not fair to the Church to say that its leaders are indifferent to the views of the men outside. The Church of to-day would gladly be "all things to all men," and if it is not able to interest a lot of people who are outside its bounds, it is not because it is either indifferent or neglectful.

One fact in the case is the difficulty of getting the view of the "man on the street." It is no task at all to get his views upon

"church hypocrites" and all kinds of Church defects, but so far as we have discovered the criticisms of the Church are mainly, if not wholly, destructive, and lead nowhere. And yet there are men who, outside the Church, are able to give helpful counsel to the Church. There are wise leaders of men outside the Church who understand certain classes better than most of our leaders within the Church, and these men's opinions are worth noting.

We find that the Church in Canada to-day is suffering for the sins of the Church in Europe. Not a few of our immigrants judge the Church here by the only Church they know, which is in another continent. This is not fair, but we shall suffer from it until the Church in this country succeeds in convincing the immigrants that conditions in Canada are not the same as conditions in Europe. We shall succeed in this the more surely and the more speedily if we make our Church more human and more intensely interested in the life of these people who are outside the Church. If men hate the Church it is not because they hate the Christ, but rather because somehow or other the Church has come, to them, to stand for something other than justice, and mercy, and brotherhood; and we shall find that when we come close to them they are honestly, even if mistakenly, seeking the very things for which the kingdom of God is supposed to stand. The Church will be wise to seek for, and pay attention to, the free and candid criticism of the wise and thoughtful leaders of men who are now without her pale. This is good politics, and good Christianity.

THE DEPORTATION OF UNDESIRABLE ALIENS

LAST June the Canadian Parliament passed unanimously an amendment to the Immigration Act which classes as undesirable and liable to deportation any person who by word or act seeks to overthrow by force or violence constituted law and authority; or who seeks to create any riot or public disorder; or to assume any powers of government without lawful authority; or who by common repute belongs to, or is suspected of belonging to, any secret society or organization which extorts money from, or in any way attempts to control, any resident of Canada by force or by threat of bodily harm, or by blackmail. This legislation does not apply to British subjects either born or naturalized in Canada, but it may apply to British subjects born elsewhere. Somehow or other this has aroused the wrath of a number of men who insist upon liberty of speech, and they are urging most strongly that such legislation is wholly unworthy of free peoples. Some of these men, naturally, are the men whom the legislation hits, but others are well-meaning men who view the legislation as an unwise interference with our liberty, and who think that it will fail to diminish the evil at which it is aimed.

In so far as this law fails to provide for a fair trial of the individual accused, or fails to protect him from arbitrary imprisonment, we think it is indefensible, but in so far as it aims to protect this country from men and women who, possibly with the best of motives and in the sacred name of freedom, would plunge us into widespread rioting, or even civil war, we think the legislation or similar legislation is not unwise.

To us one issue seems very clear. It is simply whether we shall allow non-citizens to advocate force and violence as a means to national development, or not. So far as we know there are few who would advocate sitting quietly by while revolutionists were trying by force of arms to establish a Soviet government, but there are a few who think that it is wiser to allow men to advocate arson, and murder, and thorough-going insurrection than to attempt to stop such propaganda by deporting the agitators. We confess that we cannot agree with this view of the case.

Everyone recognizes that in our foreign population we have elements that may easily become dangerous, and our laws actually forbid the movies showing pictures that may possibly train them to the use of the knife and the revolver. That this regulation is wise will be admitted by most, and surely if it is wise to censor the movies in order that they may not minister to scenes of violence, it would be the height of folly to allow on platform or in the press a public propaganda in favor of violence. The platform may easily be more dangerous than the movie.

It may be argued that if we forbid such propaganda in public we shall simply drive it under ground and make it harder to

deal with. This is only partly true. It is more difficult to deal with underground propaganda. That is undoubtedly true; but that such propaganda is more effective than public and unrestrained propaganda has yet to be established. In dealing with free-love, plural marriages, and such things we certainly have not adopted this method of allowing unrestrained liberty of speech, and it is not likely that we shall.

But what about the deporting of aliens who undertake such a propaganda as we are considering! To us this seems a very rational and natural step. We welcome immigrants to our shores if they give promise of being useful citizens, but we wisely discriminate against the diseased and the vicious, and surely if we shut out the robber we have a right to shut out the man who preaches robbery; and if we have a right to exclude the murderer we have still a greater right to exclude the man who preaches murder. If anyone objects that it is not fair to class the political revolutionist of the type to which we have referred with robbers and murderers, we can only say that robbery is robbery whether committed by an individual or a mob, and murder is murder whether committed by one man or a dozen. If we wish to live peaceably we have a right to exclude the men who are preachers of anarchy.

And if we find that such men have slipped through the meshes of our immigration net, we have a right to seize them and return them to their own land. If men and women come to us prepared to co-operate with us in building up a great nation which shall be founded upon righteousness and brotherhood, they will be welcome, but if they come to us to preach class hatred, and to advocate the torch, the knife, and the gun, we think we have a right to send them back to the land from whence they came. The land which allows the unrestrained advocacy of lawlessness and violence is surely sowing the seed of national disintegration and anarchy.

OUR COURTS OF JUSTICE

UPON another page we publish a letter from an old and very highly esteemed friend of the CHRISTIAN GUARDIAN, who takes issue with an editorial in our number of Nov. 19th, entitled, "Do the Poor Get Justice?" Our contributor points out that in Ontario we have courts for giving speedy decisions in all small cases affecting the poor, and he claims truly that these courts cost the poor man very little.

We are glad that our contributor has called attention to these "small claims courts," as in our editorial we were not thinking so much of them as of our other courts. We were not thinking of the petty cases, but of the larger ones. One case we had in mind was of a man who had been injured on a railway and who was awarded \$5,000 damages. The railway appealed and lost, and again appealed. Finally the man won his case, but there was very little of his \$5,000 left. Possibly this case would now be settled out of court. The point with us was that if it got into court it was possible for a wealthy corporation to wear out a poor man by costly litigation. We are getting away from this, and we are glad, but there is still, we fear, plenty of room yet for improvement. Suppose, for instance, an insurance company refuses to pay a death claim, or a fire claim, what is the cheap way of settling the matter for the poor man?

And in our present industrial struggles the law does not seem to recognize the poor man as on an equality with the rich. The poor man who gets mixed up in the Labor side of a strike does not take long to land in jail, even if he be a reverend; but the men at the other end may break the law but escape jail. Of course we shall be told that they do not break the law in the same way, and this is true, but it does not alter the fact that those who break the law in the rich man's way usually escape jail while those who break it in the poor man's way usually go to jail. For instance, if a boot-legger breaks the license law the police put him in jail, but if a distiller breaks the license law he simply pays a fine. If a Chinaman gambles we raid the house and fine him and his crowd, but whoever heard of a millionaire's club being raided for gambling? And our laws actually make it legal to gamble when the profits go to some highly connected Jockey Club. We admit that we have made progress, but we hold that still we have a long way to go before we can say that the poor are sure of justice when they come into legal conflict with the rich.

"He that is Without Sin . . ."

By
Byron H. Stauffer

I WILL say that those Pharisees had no business dragging in that poor, sinning woman alone. When you arraign the fallen woman, the fallen man should stand on the pillory with her. Yea, bring in all who lent a hand in her ruin. The merchant who paid her the impossible wage; the woman who hunted the bargain which produced that wage; the other woman whose conspicuous finery excited the wish for costly apparel; the actor and actress whose suggestive words or gestures aroused the youth to lust; the audience which sat tamely through the whole show, with its ribaldry and semi-nudeness; the Christian people, so-called, who laughed at the foul jests when they should have howled them down, or at least left the theatre in protest—all these have their terrible share in the making of the woman of the street. In the inevitable judgment they will stand beside her.

They used this poor thing as a trap to catch the Master. By getting Him to pass on an obsolete law they would catch Him on the horns of a dilemma. What had He to say as to the Mosaic law that such an one should be stoned? A No would offend the stricter Jews; a Yes would bring down the wrath of the Roman masters. But He turned the jaws of the trap towards them.

"Very well, since you would revive this ancient law, let us carry out another detail. The accusers must do the stoning. So he that is without sin among you, let him first cast a stone at her."

So ends the shortest sermon on record. The congregation scatters, convicted by their own consciences.

I will say another thing: That one class of sinners have no business sitting in harsh judgment on another class. These long-bearded Pharisees were not adulterers, but they were guilty of other sins. Jesus devoted a sermon to their iniquities, telling them that when they do win a convert they make him tenfold more a child of hell. He said they devoured widows' houses. They were burden-binders, but not burden-bearers. They quibbled much about tiny matters, but omitted the weightier matters of the law—justice, mercy and truth. The inside of the cup was full of extortion. They were like fair-appearing whited sepulchres, which in reality were filled with dead men's bones. These were the men who were now pushing this frightened woman into the presence of the serene Lord.

All of us have a certain amount of unascertained sin. We rush along with our harsh opinions of other sinners until, by some providential happening, we are called to account. You will recall the old story of the baker who complained that the farmer's pound prints of butter were two ounces short in weight. "That is strange," responded the farmer, "I made them exactly the same weight as your pound loaves." How apt we are to count our sins as trivial, but the sins we do not commit as big!

A Buffalo, N.Y., merchant told me with much indignation how a man had passed a counterfeit Canadian \$5 bill off him. "The

rascal was afterwards arrested over in Hamilton," he added, "and I gladly spent a day going over there and helping to send him to Kingston for two years." Within a few weeks the merchant had disposed of his bony, spavined old delivery horse, replacing him by a neat little motor truck. I asked him what he got for his horse. "Well," said he, "there's a good joke about that. I had just told my wife that I would be glad if the old horse could be sold to the rendering works for \$10, when a man came along and asked whether the beast was sound. I said, 'Sound as you see him,' which was the truth, for the spavin was visible to an expert at any rate. He offered me \$75 for him, and after holding out for \$85 and then \$80, I took his bid." So you see a man may be shocked at another passing a counterfeit \$5 bill, but be very complacent in passing a \$75 counterfeit horse.

The sins of the Pharisees were *within the law*. And they were very likely sins which could not be seen by the natural eye. When a man reels down the street, drunk, all men can see his shame; but when a man sits at his desk, planning to gain \$100 by sharp practices, he does it unseen by his fellows. And the poor, will-less chap will regret his drunkenness to-morrow, and resolve never to fall again; but the sharp fellow at the desk will likely go on for years and never feel sorry that he gained that and many another \$100 by deceit.

I will say also that those Pharisees had no business merely damaging and not healing. Pity for the woman had no place in their hearts; they did not want the Master to win a soul. They merely wanted to glorify themselves. Some men court admiration by retailing gossip. They expect you to admire them for being possessed of such secret knowledge. They rejoice in iniquity. Or they may be envious of the man whom they slander. Again it may be that they find a certain comfort in it, being sinful themselves.

Let us be charitable! What was it Dr. Talmage said? "Before I believe a baleful story about my neighbor I will take off twenty-five per cent. for the habit of exaggeration that belongs to the man who first told the story. I will take off another twenty-five per cent. for additions which the spirit of gossip in every community has added to the original. Yes, I will deduct another twenty-five per cent. on account of the terrible and unusual temptation to which he might have been subjected. That disposes of seventy-five per cent. of the matter. But since I have not yet heard the accused man's side of the affair, I will take off the remaining twenty-five per cent. No, sir, I will not believe a word of it!"

Let us be kind! Not that we should never rebuke sin. But Galatians 6: 1 gives us the prescribed way to deal with offenders. "Brethren, if any man be overtaken

in a fault, ye which are spiritual restore such an one in the spirit of meekness, considering *thyself*, lest thou also be tempted." The italics are mine—and yours.

* * *

If we only knew! If we could only put ourselves in his place! There is a man who is pointed out to us as a close-fisted fellow, who owns three fine houses in this city, and yet will give but a mite to any good cause. But it is probably not known that he is struggling with big mortgages on all of the houses, and often wonders whether he can keep up the interest and the taxes until the tide turns towards a good realty market. Why didn't his traducers post themselves before they pointed him out as a rich and miserly man?

If we but knew! There is a young fellow who is mentioned as a spendthrift. He had to admit to the Victory Loan committee that he hadn't a dollar in the bank. But few in town are aware that in an easterly city he is keeping a dear old mother, a crippled sister and a little brother.

If we only knew! There is a girl in a restaurant who is for the moment brusque and sullen. You wonder, while she is glumly serving you, why nobody has ever told her that it pays to be pleasant. You volunteer a kindly remark, and she gives you a mind-your-own-business toss of her head. But she cannot explain that she has just been resisting the undue familiarity of a coarse brute at the next table. It is too great a strain for her to realize that you are pure-minded, and simply desirous of being helpful and courteous. We do not know the currents of lives. George Meredith said: "The light of every soul burns upwards towards God, but we are candles in the wind, and due allowance must be made for atmospheric conditions."

God will judge; let us leave something for the Judgment Day. God knows! He knows our heredity, our environment, our opportunity. Thank God that He is to be our Judge. In an Anglican cathedral they were chanting the "Te Deum Laudamus," when a woman suddenly exclaimed, "Thank God!" and then became so confused that she hurriedly left the church. One of the curates hunted her up and asked her for the cause of her unusual outburst. She answered, "Sir, I have never before done such a thing. But I have been misunderstood by my friends and maligned by my enemies. I have been the victim of a terrible slander. This morning I sought the comfort of the church service. I listened to the choir sing, and when they chanted 'We believe that thou shalt come to be our Judge,' I forgot where I was for very joy at the thought that He knows all about me, and before I was aware of what I was doing I had shouted out 'Thank God!'" Ah, that was a real ritualism!

Jesus says to every fallen one, "Go thy way and sin no more." He says, "I, thy Saviour, expect thee here and now to renounce the works of the Evil One. Go thy way, confident of thy newly-found power. Go thy way serenely, knowing that I walk with thee even unto the end."

Slavic Stock and the New Canadianism

By
W. H. Pike

| | | | | |
|---|---------|-----|-----|-----|
| 6 |14 | 8 | 6 | 5 |
| 7 |14 | 11 | 3 | 2 |
| | --- | --- | --- | --- |
| | 91 | 55 | 36 | 23 |

Article I.

THE history of the Slavs in Europe has been one of subjugation and oppression. They have borne the brunt of Asiatic and Turkish onslaughts for generations, and have been abused for centuries. Their temper has been soft and yielding rather than aggressive and retaliatory. They have been spoken of as far back as the twelfth century as being a "depraved and perverse nation," and their country as "a land of horror and a vast solitude." E. A. Ross, in "The Old World in the New," says: "In ignorance and illiteracy, in the prevalence of superstition and priestcraft, in the harshness of Church and State, in the subservience of the common people to the upper classes, in the low position of women, in the subjection of the child to the parent, in coarseness of manner and speech, and in low standards of cleanliness and comfort, a large part of the Slavic world remains at the level of our English forefathers of the days of Henry VIII."

We have in Canada to-day approximately 350,000 Slavs, of whom the greater part are peasants, vastly illiterate, living their lives at fighting weight with a minimum of food and a maximum of toil. The largest proportion of any race on the prairies unable to speak English is shown by the Ukrainians (Slavs), with 39.8 per cent.; followed by the Austro-Hungarians (mostly Slavs), with 35 per cent.; the Poles (Slavs), with 27.2 per cent., and the Russians (Slavs), with 27.1 per cent. These Slavs come from a country where public education is unheard of, where democracy is unknown, and where poverty is the rule. Fully 75 per cent. of the Slavs in this country are from the rural districts, where as large a percentage cannot read nor write.

A survey of a township in Alberta revealed that of the 80 Slavic children of school age in the township only 28 attended school. Two of the 76 fathers and none of the mothers could read English. In the 78 homes there was an average of four books to a home; 25 of the 78 homes were without books; 30 families subscribed to one periodical each, five to more than one, 43 to none. There were 20 clean homes, 26 fairly clean and 32 dirty. Forty-three homes had no ventilation, 22 were fairly well ventilated and only 13 well ventilated. In homes like these, where the English language is not spoken, where the standards of living are far from ideal, where customs and costumes are foreign, and where ideals are low, are our coming Canadians. In Alberta there are 56,328 foreign-born boys and girls between the ages of 14 and 19 years, and 26,992 between the ages of six and 16. Fully 60 per cent. of these are of Slavic parentage.

Two Slav-Canadian girls, 11 and 13 respectively, were found in one of the schools of Edmonton recently unable to speak or understand English. Upon investigation by the writer it was found that both had lived all their lives on a farm fifty miles from Edmonton, and only a mile from the public school, and had never gone a day to school.

The Slavs, whether clustered by themselves in mining camp, colony, or institute, where they have their own churches, customs, private schools and national festivals, will assimilate very slowly. With a foreign press harping on national speech, with priests as foreign in thought and ideal as can be; with barefoot women working in the fields and a consequently miserable attempt at housekeeping; with children growing into maturity with little, if any, English; with little Austrias, Polands, Russias, etc., here and there all over Canada, neither in this nor any succeeding generation shall we assimilate them. We are told that the children of the immigrant are the hope of the future, as far as the foreign element is concerned. This may be so in the cities, but in the big rural colonies on the prairies, where the schools are wholly Slavic, and where the children are isolated completely from outsiders, there is very little hope under present conditions. Often a young man or woman gets away from the farm and apes a certain type of Canadian—bless the mark—in dress and slang; but when they marry and settle down on the farm they become subject to priest and parent. The itinerating Slav is a poor subject for assimilation. His recreation is the pool table, his ideals deplorably low, his companions like unto himself. Our Canadian life is seen by him only on its shadiest and shallowest side.

It is too soon yet to say what the Slav-Canadian will do intellectually. The indications are that they are making great progress in the lower grades of our schools, while in the higher grades they seem to fall behind. Quite a number fail to make their entrance, and the percentage that continue through the high schools is lamentably small. There are, however, some outstanding cases where great intellectual brilliancy is manifested.

The peasants come with rugged physique and health, and keep it in spite of slum conditions in the city and hard toil on the farm, where the women do a man's work every day. It is the second and third generations that give the trouble. Unsanitary, unventilated homes, nicotine and alcohol-soaked parents, too much work and too little school, insufficient clothing and improper food, are some of the factors which contribute to a generation weakened in brain and body. A health survey made of seven Slav-Canadian families who had been in the country twenty-five years, had lived in the same district, and were prosperous, revealed the following interesting facts:

| Family | No. of children. | No. living. | No. dead. | No. dead under 6. |
|--------|------------------|-------------|-----------|-------------------|
| 1 |12 | 6 | 6 | 6 |
| 2 |7 | 2 | 5 | 1 |
| 3 |12 | 8 | 4 | 3 |
| 4 |16 | 11 | 5 | 2 |
| 5 |16 | 9 | 7 | 4 |

Infant mortality with a vengeance.

The children who survive this appalling mortality create the problems that face us among the Slavs. The old people, who regularly attend the services of their Church, and who piously and faithfully obey its injunctions, are not so much a problem as their children and grandchildren. The children soon outstrip the parents, considering them old-fashioned with their head-shawls and old-country dress and speech. Too soon they get beyond parental control. The boy who was in for a beating by his father, and who proudly declared that he "would let no d— dago lick him," is an illustration of this. It is true that the children have the advantage of their parents in their knowledge of English, that they become the mouthpiece of the family, that they are considered smart with their English acquirements; but if the natural order is changed, and the authority passes from the parent to the child because of this, it were better, infinitely better, if the child were back in the land that gave the parent birth. There is a problem with the parent as well as with the child.

Among the Slavic people are souls as noble and splendid as any Canadian. One will discover this the more intimate one becomes with them. The Slavic physiognomy is coarse, and would give one the impression that they are stupid and brutal. They have had very little chance of refinement, but of all our immigrants the Slavs stand up well. "The Slavs," says a physician, "are immune to certain kinds of dirt. They can stand what would kill a white man," E. A. Ross says: "The Slavs come from a part of the world in which never more than a third of the children have grown up. In every generation dirt, ignorance, superstition and lack of medical attention have winnowed out all but the sturdiest." It is a common thing for Slavic women in Canada to give birth to a child one day and to work in the field the next day. A woman who lived next door to the writer gave birth to a child on Tuesday afternoon, and on Wednesday morning hung out a very large wash. Vitality? Plenty of it. But the second generation lacks the vitality of the first. There are many of the sons and daughters of the immigrant Slav who would be ruined in health if they worked in the fields as their parents and grandparents did. The stock has degenerated physically and mentally.

There is a religious degeneration also. A few years ago the Metropolitan of the Greek Catholic Church visited the churches in Canada. Upon his return to Austria he wrote a pastoral epistle to the flock here. In this epistle he deplored the fact "that the young people were not to be found in the churches." This is unfortunately true, and is a sad commentary on the influence of religion as represented by that Church in the life of the people. It is a common thing to hear the young men say that the

Church is "no good." The hungry sheep looked up and were not fed. They have discarded the Church of their fathers, and are now trying to forge ahead in a new country without the stimulus of any Church. Education, socialism, nationalism—anything to provide fellowship—but no place for the Church.

The assimilative forces of Canada face a problem of no small proportion in a population in which is mingling the blood of over 110 races. The general notion "Canadianization" appears to denote the adop-

tion of English speech, of Canadian clothes and manners, of the Canadian attitude of politics. It comotes the fusion of the various bloods, and a transmutation by the miracle of assimilation of Poles, Russians, Ukrainians, Jews, Germans and others into beings similar in background, tradition, outlook and spirit to the Anglo-Saxon stock that is the backbone of the country.

Canada is a soil in which grow some peculiar plants. The care with which they are cultivated determines whether they will be beautiful flowers or noxious weeds.

The Church's Call to Prayer

By R. K. Burnside

THE Christian Church in Canada, embracing all Protestant denominations, is issuing a challenge to its members to make use of the privilege of prayer. Our own Methodist Church has issued the challenge to all its congregations, and is asking for an enrolment of 200,000 intercessors.

Two questions naturally arise: 1. Why this call to prayer? 2. Why the fixing of a minimum enrolment of intercessors?

1. Our answer to the first question is that the experience of Christians has been that every great blessing which came to the Church of Christ in times past has come as the result of the Church's exercise of prayer.

In our own Methodist Church every revival of spiritual life and power that she has experienced has come as a result of the prayers of her people. Being brought into touch with God through prayer, God was brought more vitally into the life of the Church, and through the impetus of His Spirit upon its members, souls were gathered into the kingdom of God and the world blessed.

2. Our answer to the second question is this: While we understand membership in the Church of Christ to imply daily intercession for the world as well as for blessing upon ourselves, we are conscious that the members of the Church are not praying as they should, and our aim is to secure a minimum of praying members within the Church who will pray daily, not only for God's blessing upon the Forward Movement, but also for the progress of Christian enterprise everywhere, that the world may be saved in every aspect of its life.

Can this be done? We believe it can. We believe that a praying Church can usher in the kingdom of God on earth—which is redeemed democracy. We believe that two hundred thousand praying Methodists can do more to save Canada—politically, morally, socially and educationally—than any expedients of legislation that our Parliamentarians can enact. On what do we base our convictions?

(1) On the teaching of Jesus, who said to His disciples, "If ye shall ask anything in my name, I will do it." John 14: 14. And to the father of the epileptic boy He said, "All things are possible to him that believeth." Mark 9: 23. Prayer with faith can remove mountains of sin, social dissatisfaction, political and industrial unrest.

(2) On the answers to prayer already received by men and women who prayed earnestly and without ceasing.

I remember hearing a Methodist minister in Ireland relate the following story: "A brother minister who was stationed in a godless community very soon realized that if the community were to be saved he must first save the owner of a large estate who had a great influence for evil upon the people. This minister prayed without ceasing for that man's salvation, and one day, when he had wrestled mightily in prayer with God for him, the man called and told him how the Lord had come into his life, and that he was determined to become a Christian."

Many more instances might be narrated of direct answers to prayer received by praying people, but one will suffice: A Methodist minister stationed on a circuit which was widely scattered and had no church, soon learned that the circumstances

of the people would not permit of the building of a church unless help were forthcoming from another quarter. He called together the members of his congregation and asked them to join with him in prayer for sufficient funds to erect a church. At the close of the prayer-meeting the name of a wealthy man was mentioned, only to be scorned with the words, "He won't help; he is an infidel." The minister asked his followers to pray that this man's heart might be touched, so that he might take an interest in God's cause in that place. Weeks passed, and still the minister and his little flock were praying for the salvation of the only man who could provide funds for their much-needed place of worship. Then, one night when the prayer-meeting was ended, this minister closeted himself in his room with God. He prayed until morning, and then like a flash the assurance came to him that his prayer was answered. That morning he hurried towards the rich man's house, and on the way he met him. The rich man said, "I was just coming to your home. I have decided to bear the cost of the church you propose to build." The church was built, and was helped in many ways by this self-same rich man.

There is power in prayer to touch the hardest heart, to move the most stubborn will, and to save the most hardened sinner. Prayer is the communion of the human spirit with the Infinite Spirit who is God. As a result of such communion the souls of men and women are kindled with divine fire, and the guidance of God's Spirit leads them into the green pastures of blessing and success. So let us all become intercessors, and our Church will receive such a blessing that this land of ours will sing for joy.

Spiritual Engineering

By Arthur Barner

IF we had in every principal area of Canada and the United States someone who would serve as a *spiritual engineer*, as it were, in relating the irresistible forces of prayer to the great tasks which can only be accomplished by the use of this method, it would advance the interests of the kingdom by leaps and bounds." These are the words of one of the world's greatest Christian statesmen of the present time, Dr. John R. Mott. They were written in a letter to me in the year 1912, and they have proved an inspiration to me since in many a dark hour when the tide seemed to be running in any direction than that of spiritual efficiency. I want to pass them on to the people of Canada at this strategic point in the development of the Inter-Church National Campaign, so that they may add their weight to proper processes of action.

When many of our boys joined up with the Engineers to go to the front they had little conception of either the difficulty or importance of their task. The days and weeks spent in secret service underground by them proved to be the undoing of splendidly equipped sections of the enemy's army. And how the world gasped at some of the marvellous results accomplished.

If the aims, both spiritual and financial, of the Methodist National Campaign are to be attained, many followers of Christ must enlist in the corps of spiritual engineers. The secret service arm of our service must be enlarged, and all who volunteer must give much time and energy to discipline and drill, in order that efficiency shall be secured.

Personal work is largely a spiritual task. Dr. J. W. Aikens wrote years ago: "All true passion for souls begins in the separated and holy life, and we must get back to the source of our power." To be successful as a Christian steward in any field of effort there must be established and sustained a very close connection with God. But His plans are nearly always so simple in their first presentation to us that it requires very keen vision to recognize that they are His plans.

The leaders of the movement have published for free distribution "A Cycle of Prayer," which, if faithfully used, will prove to be a *splendid manual in spiritual engineering*. Shall we assist in undermining the kingdom of the enemy and building up the kingdom of God in the earth?

THE HOME FIRESIDE

Sursum Corda

BY J. LEWIS MILLIGAN.

Give me life in fullest measure,
Peace and strife and pain and pleasure,
Faith and doubt and hope's far treasure.

Life's a time for spirit testing,
Earth's a planet made for qu-esting,
Death's the only time for resting.

Forward! then, and face thy mission,
Have thy devil in derision—
On! obey the heavenly vision!

Pussy and "A Soft Answer"

BY B. HESSIE COOK.

It was past midnight, one of the hottest nights on record for July. Though the sun had long since retired and the darkness had come, the heat had appreciably abated very little since midday.

The usual suburban noises had gradually subsided, and now it seemed that the last motor car had honked its last demoniacal honk! The last wakeful child had finally fallen asleep. The last singer (how could he sing in such heat?) had sung his last song. The last verandah sitters had tired themselves out, and, with a last shuffling of feet and chairs, and a last chatter of hushed talking, had gone into the house; and now it seemed that there would be a chance for those who had to be astir early in the morning to get to sleep.

A breath of air stirred, and the curtains swayed in the breeze; Providence, after all, was kind; surely sweet sleep would follow.

Just then through the stillness a shrill "yawrl" rent the air—pussy was still awake! Another yawrl, and still another, succeeded it! There was audible "language" used across the street, as a window slammed down. Somebody higher up, from the brown house, threw—was it a boot? But pussy did not mind; she continued her performance quite undisturbed; only now the solo had changed into a duet, and a growling baritone vied with the shrill treble to be heard. Those of us not musically inclined groaned in spirit and cast about in our minds for some way of escape. Would the concert be over, we wondered, before the advent of the first milk-cart, or the crow of the first cock? The birds already were beginning to twitter in the branches of the trees nearby.

"Pussy! pussy! come into my room. Pussy! poor pussy!" And the sweet voice trailed on, and the yawrling suddenly ceased; and those of us who were watching saw, in the shimmering moonlight, a streak of black and white dart across the road and over the lawn, and into an open window of a house below. Then silence reigned!

As I again settled my head on my pillow, something I had read from an old book, written long ago (perhaps a bit out of date

now) occurred to me; it was about a soft answer turning away wrath, and grievous words stirring up anger. I was already half asleep; but the thought was my last—"A sweet voice . . . better than a thrown boot . . . or swear words"—then sleep.

As I passed on my way to work the next morning I again saw the streak of black and white. She was sitting serenely attending to her toilet beside a stray boot! Somehow the boot looked familiar to me. I patted pussy, and, remembering the night, spoke kindly, and it seemed to me that there was a smile of catfish humor in the corner of her eye as she saw me glance at the boot. She paused from her ablutions and answered me with the gentlest of news.

All through the day the words, "a soft answer," "a soft answer," followed me. I had need of them, for if ever a usually good "boss" was trying, my "boss" was trying that day. But, thanks to the soft answer suggestions, not by word or sign did I let him know that I noticed it; and slowly, very slowly at first, his humor improved. Finally, instead of keeping me for late letters, as he sometimes did, he proposed that I leave early on account of the heat. Then I ventured to tell him the story of the cat.

"That was my boot," he said. "I was at a party, and stayed all night with my friends."

"Oh!" and I looked at the now recovered footwear.

"It was quite natural the cat should come when her mistress called her," he said; "doubtless that was her home!"

"No, no; Miss Sunshine does not keep a cat; she belongs in the house where you were staying; I know her well," I answered.

"Whew!" Then he, too, looked at his boot.

Women and the War

The war has certainly done a great deal for the women of England. The November *Pictorial Review* has an article which contains some very interesting facts. Prior to 1914 conditions in England were anything but good from a woman's point of view. She could not be called to the bar, or become a member of any of the royal societies, such as the Royal Society of Naval Architects. She could become a nurse, but there was no Government registration. She could teach only the elementary grades in the schools, often at a salary of less than one pound a week. In the home she was subject to her husband. By all tradition and precedent he was lord and master, and she had no voice in any matter concerning her children. The housing conditions in London were terrible. The men were always promising to do something, but it was never done.

Then the war came. We know how nobly the women came to the aid of their country, and they were sent by the Government as members of missions to foreign countries. Mrs. Emmeline Pankhurst, whose name had been a familiar one for years, was sent to Russia, where she did splendid work. No one was surprised when the bill giving women their enfranchisement went through without a hitch. Although Miss MacArthur and Miss Pankhurst were defeated in the election which followed the signing of the Armistice, they are not dismayed, and the large number of women holding public positions in England now is very large. The social reforms planned for so long will now

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go through. Hundreds of thousands of model cottages for the poor are to be built, and Lady Emmot is the head of a committee to look into labor-saving devices. A bill creating a Ministry of Health is another reform, and Dr. Addison, who will be the Minister, has announced that on the councils which will advise him there will be a strong representation of women. Two of Miss MacArthur's associates have been working to abolish sweating in the women's trades, and, owing to their endeavors, in laundries where women got as little as seven shillings a week the minimum is now twenty-eight, and they are working towards a minimum of thirty-five.

The Marchioness of Londonderry, who

supplied the army with 30,000 military cooks, is working out a scheme to solve the domestic help problem.

Miss Helena Normanton has been working very strenuously for the admittance of women to the bar. The bill has passed the House of Lords with no opposition, and the Commons will not likely oppose it. Earl of Beauchamp has introduced a bill permitting women to become justices and magistrates.

The Royal College of Naval Architects had a very serious meeting, when the question of whether or not they would admit women had to be decided. At first it was not received with favor, but when one of Britain's greatest shipbuilders got up and asked whether they were aware that one of

the women whose names had been submitted was responsible in a large measure for the design of England's fastest destroyer, they had to capitulate, for, after all, the British are good sports.

The teachers have organized themselves into a union and demanded a minimum wage, and the trained nurses have agitated successfully for State registration.

A group of Canadian women, discussing this article the other day, agreed that the women of England deserved all encouragement and praise for what they had done. However, there was one part of the programme they did not like, and that was the sending of English women to the Overseas Dominions. I wonder why?

FOR THE BOYS AND GIRLS

Dicky's Christmas Stocking

A Little Christmas Play for Children

CHARACTERS: Dolly, a little girl, dressed in dressing gown. Dicky, a little boy, dressed in dressing gown. Santa Claus, dressed in regulation Christmas clothes.

SCENE: A living-room, with fireplace at centre of the "stage," and a couch at right of it. There are a table and some chairs, and a rug before the fireplace.

The curtain is drawn, disclosing Dolly, with her stocking ready to hang up. It is a small stocking. Dicky holds a very long and very large stocking, fashioned from some bright red material.

Dicky (he holds up his stocking)—How's this? I made it all myself. Santa Claus ought to be able to put a good deal in that, don't you think so?

Dolly—Yes, it will hold a good deal, but I think you ought to hang up your own stocking. I think that one looks piggy, I do! It looks as if you wanted more than your share.

Dicky—Nonsense! Of course I do want a lot! Don't you?

Dolly—Well, I haven't asked for it, and I wouldn't hang up a stocking like that! I'd be ashamed. I'm going to fix something nice here for Santa Claus. He's sure to be hungry when he has been out driving about in his sleigh in the cold. I'm going to set the toy teaset he gave me last year right here on the table, and I've made some sandwiches and cake for him, too. Doesn't it look very nice? (She has been setting the table with cloth and dishes and plates, as if for a party.)

Dicky—Oh, let me have just one little cake!

Dolly—No! There are only enough just for him! I want him to have every single speck; I'd like one myself, but I'm not going to take any! Isn't he always doing nice things for us! I think we ought to do something nice for him, and so I made this surprise.

Dicky—Well, he wouldn't miss just one sandwich! I'm awfully hungry. (He starts to take one.)

Dolly (catches hold of him and pushes him toward exit)—You mustn't! Besides that, now that we've hung up our stockings, we must go to bed. It's late, and Santa Claus may be here any moment now. I thought I heard a noise! It sounded as if it were in the chimney. Hurry! He wouldn't like to find us here!

Dicky—No! I'm going to stay. I can hide under the table so he'll never see me! Look! (He crawls under table, upon which there is a cloth that falls far down over it.) You can't see me now!

Dolly—Yes, your slipper is sticking right out! You ought not to stay there, anyhow! It would displease Santa Claus! And he'll be sure to find you! You won't get any presents if you do!

Dicky—Well, then, I'll go curl up on the couch and pretend I'm asleep. (He goes over to the couch and draws a shawl over him. Dolly tries to pull him away.)

Dolly—Dicky, it's not fair! You must come! Suppose he should come down the chimney and find you here!

(Bells jingle.)

Dicky—There, now! That's he! You'll have to hide here, quick! (He draws the shawl over both of them, so that it covers their heads.)

(Enter Santa Claus from the fireplace.)

Santa Claus—Why! Why! Look at that for a stocking! (He stands before the fireplace, laughing.) Ha! Ha! That's Dick's stocking. Yes! He must think I'm going to give him everything he asked for! Mercy, if I did, there'd be nothing left for anybody else at all! What about the little poor children and the little sick children—and the little orphans! (He lays his pack upon the couch and gives the shawl a poke.) Fe-fo-fo-fum! I'll bet Dick's hiding here! (He pulls the shawl off and the children jump out from under.)

Dolly—We heard you coming, and we hid!

Dicky—Oh, oh! I say! Let's see what you've got in your pack! Did you bring all my presents?

Santa Claus—Why didn't you go to bed and go to sleep like good children! (Crossly)—I have a good mind to go right up the chimney again! (Pretends to be going.)

Dicky and Dolly—Oh, please! Please don't!

Santa Claus (turning about)—Well, you ought not to be here. You know it isn't right!

Dolly—It's really my fault, Santa Claus, because I fixed up the party for you. See! There it is on the table. I put it on my toy dishes. I wanted you to have something

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nice when you came in cold and hungry, and you must be sure to notice the dishes! Not a one is broken! I kept them all—every one—and the other toys aren't broken, either!

Santa Claus—Oh, I didn't see the party or the dishes. Thank you! Thank you! So that's why you came to be here so late! But really you ought not to have done it, you know!

Dolly (she holds a chair out and seats Santa Claus at the table, and passes him the plate. Dicky, on the other side, takes another plate and seats himself.)

Dicky—Did you bring the toys I asked for in my letter?

Santa Claus—Do you really want all of them?

Dolly—I think Dicky always wants more than his share!

Dicky—Oh, no! No, I don't!

Santa Claus—Well, there are ever so many children to think of, and some do get more than their share! Maybe Dicky doesn't know what he's asking for. Here, take a peep into my sack! (He opens the

mouth of the Santa Claus pack-bag and Dicky peeps in.)

Dicky (jumping up and down.) Yes! That's the very drum I want! Say, can't I have those soldiers? I want the horn, and the skates, too—though I forgot to ask for *those*! I want *that*, and that, and that, and that, and that, and—

Santa Claus—But I was going to take those to other children who need them more; you already have so many toys! Shall I really give them to *you*? What would the others do? They want them quite as much.

Dolly—He oughtn't to take them!

Dicky—The others can go without, can't they? I do want those things! I do! Yes, I do!

Santa Claus—Well (he takes down Dicky's stocking and hangs the Santa Claus pack in its place), might as well, you know! He wants all I've got here.

Dicky—Oh, say! Isn't that jolly! Dolly, see what I've got! *You* haven't got as much! That's what comes of the big stocking!

Dolly—I'm ashamed of you!

Santa Claus—Oh, never mind, Dolly! It's all right. It really is! See what he finds inside the bag!

Dicky—Well, I don't see why I shouldn't have what I want. I'm going to show you what I asked for. It's nothing to be ashamed of, I think! (He pulls the bag down and tugs it toward the front of the stage. He opens it and pulls out a huge parcel. The parcel is marked "Greediness.") Well, I did get it out at last, didn't I? (He sees the words.) Oh! (He hands his head and looks down at the parcel.) I don't want that; *that's horrid!*

Santa Claus—It's what you asked for, you know! You wanted all that was there, and that's what the Christmas fairy does when children ask for too much. I can't help it; I'll have to call her. She is in the sleigh up on the roof. (Calls up the chimney.) Christmas Fairy! Christmas Fairy! Come down! Come down! I want you to make a magic with Dicky's stocking!

(A fairy, dressed in red and green, comes from the chimney. She dances around the children and Santa Claus, and waves her wand over the package that Dicky drew from the bag. She turns it over, and there appears the word "Unselfishness," printed on the brown paper.)

Santa Claus—That's the magic! Now open it, Dicky!

Dicky—Well, I will. (He unties the string and opens the big box. It is filled with toys. He reads aloud the tags on them.) For the little poor children—for the little orphans—for the sick children in hospitals—for those who are shut-in—for the people who will not have many presents. (He looks through them all hurriedly.) Oh, there's nothing at all here for *me!*

Santa Claus—Nothing at all?

Dolly—Sure?

Dicky—Oh, yes, there is! It's a letter.
• (Opens and reads aloud.)

"Dear Dicky,—I am giving you the biggest thing that Christmas can bring to anybody. It is the chance to think of other people and give to those whom you can make very happy. It is much better than

having a great many toys and presents all for your own self. I invite you to go with me in my sleigh to help give them all away.
SANTA CLAUS."

(Dicky waves the letter.) Oh, do you mean it? I'd love to go with you!

Dolly—May I go, too?

Santa Claus—We'll all go. We'll all have the fun together! It's such fun to give—far more fun to think of other people than to think of ourselves! You'll see how happy you can make all the others! Oh, I tell you, *that's jolly!*

Dicky—I am ashamed of that stocking. I'm going to hide it!

Santa Claus—No! Just hang up one that's the right size—that is all! That's the right share! I'll take you with me, and then we'll come back after we've given the bagful of toys away. And the Fairy will fill your stockings with lots of *happiness!*

Dick and Dolly—Why, we have that already, though the stockings look quite empty! Won't it be jolly to give everybody a Merry Christmas and play with Santa Claus! (They dance about him. He takes hands with them, and the fairy and they circle toward the fireplace, singing "Merry Christmas.")

(Curtain. After the curtain falls, Dicky comes out before the audience.)

Dick (holding up a stocking)—I hope, when you hang up your Christmas stocking, you will all find it filled full of *Happiness*. And remember that Dolly and I helped make it! Merry Christmas!—*Patten Beard*, in "The Congregationalist and Advance."

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MR. BLACK'S BIBLE CLASS

Consider Thyself, Lest—

It is intended that in studying the incident of our lesson we look at it from the point of view of Peter's and John's spirit and conduct throughout it. We are not to study the trial and crucifixion of Jesus, but rather try to understand and interpret the reaction of the two leading disciples in the midst of this, the greatest tragedy and crisis in their lives, as in the history of the world. And, studying the story from that point of view, we will find it full of instructiveness, and bristling with messages and meaning for us all.

Of course one of the first thoughts that come to us in reading the passage is how differently these two disciples acted under the same circumstances. John acted splendidly, doing everything that he could do and playing the part of a true friend and follower. On the other hand, Peter acquitted himself most miserably. He could scarcely have done worse. He seemed to play the part of traitor and coward to perfection. And we must remember that John is telling the story, and if it had been possible for him to shield his friend or put a more favorable construction upon his actions he would have done so. It is evident that John did not make the story look any the worse for his friend Peter than the real facts warranted.

But, although the incident looks very dark for Peter, there is no need for making it seem worse than it really was. In the first place, we may remind ourselves that at least Peter was there. He hadn't run away, as, apparently, some of the others had done. Whatever was going to happen—and we must remember that he had no idea of what was going to happen—he was determined to stay by and see it through. And, if he does seem to have acted cowardly, at least he wasn't the complete coward he would have been had he fled away into hiding as soon as Jesus had been apprehended.

And his staying around, we are convinced, had a rather worthy purpose back of it. It was not idle curiosity or any worse motive that prompted it. Peter, as it seems to us, feared for his Master, and he stayed near, in the first place because he loved Him, and in the second place because he felt that the time might come when he could help. Jesus had ordered him to put up his sword when, in the garden, he had drawn it for defence; but Peter hadn't got over his militant mood by any means, and he stayed near his Master because he thought that some opportunity to assist in His deliverance might be given to him. And if it had come, we have no doubt but that he would have met it in the same spirit of fearlessness that had shown itself when they were in the garden.

And we can easily imagine that it was partly because Peter hoped to be able to help and deliver his Master, or at least to keep near Him in His time of need, that he did not desire to get mixed up in any dispute with the servants in the palace, or to have too much unfavorable attention called to himself. To stay around, unnoticed and unthought-of, would work into his plan of being ready to help when an opportunity came much better than if attention was called to himself and everyone around understood who he was.

May we not think, therefore, that Peter was not so much weak and cowardly as he was mistaken and foolish? He was acting on the Jesuistic idea that the end justified the means, and that if he carried out his

plan and kept near His Master and succeeded in succoring and helping Him, it didn't make much difference how he succeeded in doing it. In reality it was a very foolish and wrong and cowardly way of meeting the situation; but it wasn't as bad, after all, as it might have been.

But the warning is there, just the same. Peter, a little more thoughtful and prayerful and trustful, would not have acted as he did. Hot-headed and impetuous, and inclined to do foolish things though he was, the grace of God was available for him, and he wasn't doomed to the wrong thing any more than any other man is. He had the temptations that go with the qualities that were in him, but so has every man, and the strength and overcoming grace of God is meant for every man, no matter what his weakness or temptation may be.

There is one fine and beautiful thing about Peter as brought out in this incident that is always to be remembered in his favor. However we may explain his sin and fall, the great saving fact in the situation was that it did not go long unrepented of. In bitterness of soul and utter-

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most contrition Peter, when he saw what he had done, repented of it, and craved and received pardon and renewal. And, after all, the great and all-important question about any sin or wrong is what you do with it after it has been committed. Peter sinning himself away from Jesus was a sad sight, but Peter weeping his way back is a very beautiful one.

But how much better it was to meet this crisis and tragedy as John met it—steadfastly, believingly, helpfully. Apparently John was the one great earthly comfort the Master had that day when He needed comfort so very much. And John for all his future life must have found great comfort in the thought that he had not failed his Lord in such an hour, while we have no doubt that Peter could not fully forgive himself to his dying day for the poor part he had played.

William Black

The Father: "But have you enough money to marry my daughter?"

The Suitor: "Well, sir, at the moment I only get 300 francs a month, but by going on strike every other month for higher wages I shall be getting 1,000 francs by the end of the year."—*Le Rire*.

THE ANCESTRY OF THE PRINCE OF WALES

There are but few of us ordinary mortals who can trace our ancestry much beyond our grandparents. It may, therefore, be of interest at this time, when the visit of the charming young Prince of Wales is fresh in our minds, to trace his lineage through the various families or "houses" that have furnished kings and queens for England for centuries past, back even to earliest Saxon times. At different points along the route there are some whose right to the sovereignty rests on very slender foundation, but there is a line of blood royal clear and distinct all the way through.

The immediate ancestry of the Prince through his father and grandfather and his great-grandmother, the good Queen Victoria, to the latter's grandfather, George III, is well known. From thence we trace the line of James I, the first of the Stuart kings, over, whose mother, Sophia, the wife of the Elector of Hanover, was the grand-daughter of James I, the first of the Stuart kings. The unfortunate Mary Queen of Scots was the mother of James I, and his grandmother, Margaret, was the daughter of the Tudor King, Henry VII, and of Elizabeth, daughter of Edward IV.

At this point two lines of ancestry may be taken which converge in the person of Edward III—one through Margaret Beaufort, mother of Henry VII, and great-grand-daughter of John of Gaunt, Duke of Lancaster, the third son of Edward III; the other through Edward IV, the great-grandson of Edmond Langley, Duke of York, fourth son of Edward III. It is easy to follow the line through Edwards second and first, Henry III, John and Henry II. The latter's grandfather was Henry I, son of William the Conqueror, and his grandmother was Matilda of Scotland. Here the line breaks away from Norman to Saxon, for Matilda of Scotland was the great-grand-daughter of Edmond Ironside, who was descended in a direct line from Alfred the Great, through Ethelred II, Edgar, Edmond and Edward the Elder, and thence through Alfred's father, Ethelwulf, to Egbert. There were other Saxon kings prior to Egbert, but they ruled over different sections, and it was not until Egbert's time that these different sections were united, mostly by conquest, and Egbert became the first Saxon King of England.

J. N. S.

MICHIGAN CHRISTIAN ADVOCATE.

On November 12th the Board of Trustees of the Michigan Christian Advocate Publishing Company met in Detroit for the purpose of organization, preparatory to the taking over of this publication, pursuant to the agreement between the old Michigan Christian Advocate Corporation and the Michigan and Detroit Annual Conferences. There has necessarily been some delay in the technicalities involved, and these are now adjusted. The new board comprises the eight trustees elected by the two Conferences, as follows: Michigan Conference—William H. Phelps, Hugh Kennedy, William F. Kendrick and Martin L. Fox. Detroit Conference—Charles B. Allen, H. Lester Smith, Walter R. Fruit and Howard A. Field. Permanent organization was effected as follows: President, Hugh Kennedy; vice-president, Walter R. Fruit; secretary, Elmer Houser; treasurer, F. F. Fitchett.

NEARLY 3,400 KILLED.

In Ontario last year, the lives of 3,380 persons were claimed by consumption. This is all the more terrible because most of them might have been saved had they been helped in time.

Here is a case in point. Several years ago a man came to the Muskoka Free Hospital for Consumptives. He had been on Active Service in Africa, where hardship and exposure had broken down his health. Suspicious of his symptoms he sought our aid. A short time ago he wrote:

"Through your Hospital a soldier of the South African War regained his health and a family a happy home."

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are some stanzas by Rev. C. W. Baker, the pastor, which struck a keynote that harmonized with the services held there. They also express the feelings that are in harmony with the jubilee at Granton. Here are two stanzas:

“Shall we forget their work to greet,
By treading with unworthy feet
The hallowed places of the dead,
Or follow meekly where they led?”

“Let us rise up and carry on
The noble work so well begun;
And buckle on the armor bright,
And thus stand forth as knights of light.”
W. R. O.

The Rev. George A. Steel, formerly of the Toronto and Newfoundland Conferences, has been received into the ministry of the British Wesleyan Methodist Church, and now is stationed upon his first English circuit at Wisbech. Wisbech, a town with a population of 15,000, is in the centre of the richest fruit-growing district in England. Messrs. Keiller, of Dundee marmalade fame, are shortly to proceed with the erection of a new factory in Wisbech which will cost a quarter of a million sterling, Japan; but when I look at the other word viz., pugnacious, I think the traveller must have been hearing facts from somewhere. After five years' residence here I can heartily endorse the sentiment that Fukui is pugnacious, at least in respect to its conception of Christianity. Is there another city in all Japan where Buddhism is so systematically and unceasingly propagated here? The temples have their regular sermons with as much regularity as the best organized church in Canada, and with congregations much more regular and faithful in attendance. One of my evangelists told me he went regularly this summer to hear the early morning sermon in the big Horigauji temple in this city. Those services were held every morning all summer, attended by hundreds of worshippers and the preaching of a very high order. He said he went to get thought for sermons. Every form of work known to Christianity undertaken by these enterprising Buddhist children's meetings and kindergarten being among their most vigorously conducted experiments. This city also boasts a big Buddhist middle school, attended by hundreds of students.

But in summing up the situation we are forced to state that the Christian Church has hardly been as faithful in the proclamation of her message here as the Buddhists have been. This has not been a regularly equipped and maintained mission station, as some of our other stations in Japan have been. Up to twelve years ago there was no regular maintained missionary residence in Fukui, missionaries having been here occasionally for a term, to be followed by a long interregnum. Since twelve years ago we have only had one missionary family regularly appointed in Fukui. The W.M.S. of our Church have never opened out work in this province. At the present time one family is trying to administer to the needs of a district of 360,000 people, the wife trying to administer the woman's end of the work, while the missionary is trying to

The Conferences

LONDON

Jubilee of Granton Methodists.—Granton Methodist Church celebrated its jubilee on Nov. 9th and 11th, 1919, and Rev. Frank Langford, General Secretary of Sunday Schools, gave most effective service on Sunday as the preacher of the day. In addition to the Sunday services and the hot fowl supper and concert on Tuesday evening, a beautiful little booklet has been issued, giving concisely the history of Granton Methodism for the past fifty years. The booklet is illustrated with numerous cuts of church and parsonage, official members and pioneers, and the pastors. The tribute paid to the founders of early Methodism in Granton neighborhood is well worth reading.

Wardsville; Rev. Jos. Husser, M.A., Ph.D., pastor.—We have recently closed a five-weeks series of evangelistic services—four at Wardsville and one at Cashmere—in which sixty or more persons professed

to have been converted to God. Fifty have united with our churches, the remainder having previously been members. Evangelist Wm. Matheson, of London, conducted the services. Bro. Matheson is a man full of the Holy Ghost and of faith, and presented the gospel in clear, strong and unmistakable language. It is doubtful if the people of this vicinity ever heard such strong, plain presentation of the great facts of sin and salvation. His description of his own life as saloon-keeper, pugilist, gambler and blasphemer, and how God brought him to see his lost condition and then led him into the full consciousness of pardon, regeneration and sanctification, was thrilling in the extreme and will never be forgotten by those who heard it. The church life of this community hasn't been so mightily moved for a generation. Bro. Matheson is a man of God, and as an evangelist has few equals, and we most heartily commend him to all who need help in this line of work. He commences work at Morpeth, Sunday, 23rd, and at Harrow on Jan. 11th. Bro. Matheson is a modern Elijah, and ought to be addressing thousands instead of hundreds, and we would like to see him in all our churches in Canadian Methodism. Our anniversary services were held during the fall, and both were very successful. Rev. W. G. H. McAlister, M.A., of Ridgetown, was the special preacher at Wardsville; while, by special request, the pastor and his wife conducted those at Cashmere. At the November meeting of the Quarterly Official Board the motion of the August meeting, fixing the pastor's salary at \$1,300, was rescinded, and he was voted \$1,350. This circuit is in a most flourishing condition.

HAMILTON

Dundas; Rev. A. D. Robb, pastor.—On Nov. 16th there was a special service in the Methodist Church, Dundas, in connection with the unveiling of beautiful memorial windows commemorative of thirteen members of the church who gave their lives in the great struggle for righteousness and liberty. From this church some ninety-five, including the pastor, went forth to fight freedom's battles, and thirteen of them will never return. The service was chaste and appropriate.

Zion Tabernacle, Hamilton.—This church is beginning the fall work with much to encourage the workers. On Sunday, Nov. 2nd, the pastor, Rev. H. Irvine, welcomed fifteen new members, mostly adults and heads of families, into church membership. Over three hundred took communion, the largest number during the present pastorate. The financial report at the half-yearly meeting of the Official Board showed that the collections and envelopes had advanced about \$400 over last year for the same six months. In addition the people have given \$450 for a memorial window in honor of the men of the church who fell in the war, and \$350 towards some church repairs. The J. O. Y. Bible Class is likely to exceed its \$500 towards the \$3,000 the church is raising this year for the reduction of the mortgage, as most of its money is already in hand and the year is only half gone. The Philathea Ladies' Class is also doing exploits financially. Several hundred dollars' worth of work is being put on the vestibule of the church in new windows of art glass, frescoes and painting, and most of this expense is the gift of Mr. George Clapham. With the beautiful pulpit set donated to the church by Mrs. J. S. Harker in memory of her honored husband, and donations of work and material by Messrs. George Frid and George Congdon, when the memorial window is unveiled on Dec. 1st Zion will show a greatly improved appearance. The pastor has been given a bonus of \$250 for the year. The church has approved the plans for the United Church Campaign, and has made arrangements for working to meet their share of the objectives.

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(See page 34)

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PERSONALS

Rev. Dr. Sipprell, of Vancouver, has accepted an invitation to Metropolitan Church, Victoria, succeeding Rev. H. S. Osborne.

Evangelist H. D. Kennedy has been having splendid success in his recent meetings in Western Ontario. He is to open a campaign on Wednesday, Nov. 26th, with Rev. M. W. Leigh, at Bailieboro, and expects to continue his work in Ontario during the coming season. His permanent address is 600 Water Street, Peterborough, Ont.

On Tuesday, Nov. 25th, there passed away, at her home in the city of Toronto, Sophie Henderson, the widow of the late Rev. Dr. W. J. Crothers. There will be many who will recall with pleasure the one who for many years proved such a true helpmate to her husband upon his various fields of toil, and who will regret that now her gentle ministries upon earth have ceased.

The union church at Deloraine has extended a call to the Rev. J. Irvine Walker, who has been pastor during the past three years at MacGregor, Man. Many applications were received in response to the notices inserted some weeks ago in both the GUARDIAN and the Presbyterian that the charge at Deloraine was vacant, and the secretary is taking this opportunity of thanking the applicants for their kindly interest and of letting them know the congregation has made a selection.

Mrs. Deborah Ross, of Silver Hill, one of Norfolk's oldest residents, celebrated her ninety-first birthday on Saturday, Nov. 15th. She was born in 1828, in Wakefield, New Brunswick. At the age of three years she moved with her parents to Ontario, in the vicinity of Tapleystown. From there she moved to Oxford, and then to Blenheim, after this moving to Norfolk, where she has resided ever since. Mrs. Ross is a Methodist and a great church worker. Although unable to attend church services, she keeps in touch with all religious work. She has been an earnest reader of the CHRISTIAN GUARDIAN for thirty-eight years.

Miss Lillian Anderson Buckler, the wife of the late Rev. C. H. Crane, B.A., B.D., whose obituary appeared in last week's CHRISTIAN GUARDIAN, is the elder daughter of Rev. H. H. and Mrs. Buckler, of Mountain Grove, Ont., Bay of Quinte Conference. Miss Buckler was a student at Albert College, Belleville, and for several years in connection with it took a thorough musical conservatory course. She was a valued Christian worker in the Bridge Street Methodist Church League, and a member of the choir, highly prized by her vocal teacher, Mr. Dan A. Cameron, of Albert College, Belleville. She was a successful teacher in the Ontario Business College of Belleville, from which she resigned to take a more lucrative position in Regina, Sask., where she was active also in choir and League work. There she met Mr. Crane, and they were married in the Metropolitan Church, on Aug. 24th, 1915. Their union was most happy. In July Mr. and Mrs. Crane and their two baby boys visited her parents at Mountain Grove, and also Mr. Crane's at Farnham, Que. Mr. and Mrs. Buckler mourn the deep loss of their son-in-law.

THE LATE LIEUT.-COL. (REV.) W. H. EMSLEY.

I am constrained to write a short tribute to my brother in the ministry and in arms, Lt.-Col. W. H. Emsley, Senior Chaplain of M. D., No. 1, who passed away on Oct. 15th, 1919. He was born into a good Methodist home on March 9th, 1850. His father, Mr. Joseph Emsley was a colliery proprietor and linen manufacturer, at Barnsley, Yorkshire, England. His home was always open to the Methodist itinerant, whether clerical or layman, who came to preach at the chapel the family attended. I have frequently heard Bro. Emsley speak of the impressions which were made on him by these good men. He delighted to tell of conversations which took place at his father's table or around the hearthstone when some of the great men of

Methodism were taking special services for the day. Many times I have heard him say, "I cannot tell what I owe to the godly men who gathered around my father's table." Col. Emsley was educated by private tutors at home, and in the local grammar school, until he successfully passed the civil service examinations in London, and matriculated into Cambridge University in 1871. At this time, when about to enter the civil service of Great Britain, he felt the call of God to the Christian ministry. For two years he remained in England, during which time he was a gunner of artillery in the 2nd Middlesex, London. He came to Nova Scotia in 1873, and intended to enter the ministry in the Eastern Conference, but some friends persuaded him to go to Ontario. He was received on probation at Trenton, in 1874. Those who have heard him tell, with that inimitable humor he possessed, of early experiences in the mission districts of North Hastings County, will never forget it. Bro. Emsley was a man of fine natural endowments. He possessed a keen mind, an attentive memory, and an ardent love of good literature. He could delight the most cultured audience by the use in his sermons and addresses of the choicest quotations of prose and poetry from the great masters. He was a master of assemblies, at his best, equal to the best of pulpit and platform speakers. But he was a preacher, and delighted to unfold for his people the purposes of God in the gift of Jesus Christ as the Saviour of men.

Bro. Emsley's ability won for him deserved recognition. Some of his circuits were Lindsay, Napanee (Trinity), Brockville, Mountain Street, Sherbrooke Street, and Douglas Churches, Montreal; Brandon (Manitoba), Napanee (Trinity), Napanee (Grace), Picton, and Pembroke. He was many times elected chairman of district, delegate to General Conference, and once represented Canadian Methodism at the Ecumenical Conference of Methodism in London, England, in 1901. He was elected President of the Bay of Quinte Conference at Trenton, in 1910, where thirty-six years before he had been received on probation.

Col. Emsley was a great patriot. He believed with all his soul in the British Empire and the place God had destined her to play in the world's history. We were not surprised when war came that he was the first Methodist minister to volunteer for overseas service with the First Contingent. When he went to Valcartier, Major-General Sir Sam Hughes asked him if his age would prevent him performing the necessary duties, and on that ground mildly questioned the wisdom of his appointment. Captain Emsley replied, "General Hughes, it will break my heart if I am not allowed to serve my country at this time." That settled it, Sir Sam approved his appointment, and his magnificent war record is the best proof that no mistake was made. His previous military experience was invaluable to him; it enabled him to easily adjust himself to camp life. Nearly all his life he had been in touch with military matters; as a youth in an English artillery brigade; in 1888 he volunteered for service in the North-west Rebellion, and as chaplain in the 16th (Prince Edward Co.) Regiment. At Valcartier he was appointed to the 10th Batt. and went to England with them. On Salisbury Plains he received his majority and was transferred to No. 1 General Hospital, then proceeding to France. After considerable service in France, he was transferred to Bramshott Camp, England, as Senior Chaplain, and there received another promotion, Lieut.-Colonel. He also served at Orpington, Bromley and Kingswood hospitals. He returned to Canada in May, 1918, and immediately received the appointment as senior chaplain to M. D. No. 1, London, Ont. Two weeks before his death he was in his usual good health and attending to his duties when he was seized by a spasm of the heart.

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Later, pneumonia set in, and he crossed from earth into the eternal morning on Oct. 15th. His funeral in London was with full military honors, the pallbearers being six lieutenant-colonels attached to headquarters' staff. All nursing sisters and officers attached to headquarters attended in a body as well as a large number of prominent citizens. A number of veterans of Unit No. 23, Army and Navy Veterans, of which Lt.-Col. Emsley was a member, acted as a guard of honor and provided the band. The service was conducted by Rev. Dr. Peever, of First Methodist Church, of which Col. Emsley was a member.

On Saturday, Oct. 18th, at 2.30 p.m., in the quiet country district of Pickering township, at Whitevale, his body was laid to rest. The last service was taken by the writer, assisted by Revs. Wm. Lambert, J. W. Down, Major M. O. Price and H. Wilkinson. It was of his own choosing that his remains should lie in that quiet vale, and that day it seemed to his brethren that no more fitting place could have been chosen, for he loved rural life, and his heart was with the people of the country. He leaves behind to mourn their loss his wife, daughter of the late Henry Major, of Whitevale, whom he married in 1878; three sons and two daughters. Capt. J. H. Emsley, M.C., the eldest, fought with the 49th Batt.; the second son, Sergt. A. L. S. Emsley, served in the postal service; the third, Sergt. W. R. Emsley, was paymaster sergt. with the 21st Batt. Of his daughters, Miss L. E. Emsley was nursing sister at hospitals both in France and England, and was mentioned in despatches. The youngest daughter, Miss E. R. Emsley, is teacher of music in the Ontario Ladies' College, Whitby.

Oshawa, Nov. 7, 1919. John Garbutt.

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Among the Books

—CHALMERS COMES BACK. By W. J. Dowson, author of "The War Eagle," "Robert Shenstone," "The Father of a Soldier." (Toronto: The Ryerson Press.) \$1.60 net.

We never thought Mr. Dowson was a great story writer. There was always something a little mechanical and made-to-order about his writing. And yet in the main he does succeed in being interesting, and he certainly writes with a high purpose, and there is never anything objectionable in his books. The present story is an after-the-war tale, the hero being a young officer who was shell-shocked and who has, as many have had, a hard way back to normality and usefulness. Apart from the story the book has value as presenting in a vivid way some of the problems of the returned men. Of course there is a love interest.

—A SAMPLE CASE OF HUMOR. By Strickland Gillilan. (Toronto: Thomas Allen.) \$1.00.

An essay on humor, with illustrations. A bright and entertaining book, even though some of the samples are hoary with age. After all, why should not a joke grow in honor as it grows in years. A joke that will persist through half a century must have elements of stability to it.

—FLAMES OF THE BLUE RIDGE. By Ethel and James Dorrance. (New York: The Macaulay Co. Toronto: Frederick D. Goodchild.) \$1.50 net.

This is the liveliest kind of a story of illicit distillery, love-making and fiercest jealousy, and the reformation of a victim of the liquor habit. It is rather a satisfactory story in that everything turns out well, and yet it is full of the unexpected. It is clean, very interesting, and is sure to be enjoyed by a wide circle of readers.

—SOMETHING DOING. By Varick Vanardy. (New York: The Macaulay Co. Toronto: Frederick D. Goodchild.) \$1.50 net.

To those who like detective stories this will surely appeal. Its hero is a marvel of detective skill, able to metamorphose himself, almost at a moment's notice, into a character so different to himself as to defy the scrutiny of even his closest friends. The "villain" of the story is a convicted robber of exceptional shrewdness and skill, who poses as a millionaire, and tries to force his supposed young daughter to marry a man for whom she has no affection. Just how this scheme is balked we shall let the reader discover for himself.

ENDORISING THE CAMPAIGN

The Executive of the Laymen's Association, Toronto Conference, desires to give fullest endorsement to the Methodist National Campaign now under way. We feel the importance of every effort being made by the laity in developing the spiritual aspects of this great movement. We therefore urge individual consecration, intercessory prayer, family worship, personal work, and Christian stewardship to the greatest possible degree. We feel the need of a united, widespread evangelical campaign through the whole Conference, and in so far as we can speak for our lay brethren we express our willingness to be used as minute men or otherwise in every effort to promote the kingdom of our Lord. We urge our brother laymen to respond quickly and earnestly to all demands upon us in this great work. Our Captain calls; shall we hang back and court defeat, or shall we go forward and share in the glorious victory? There can be but one answer.

T. W. DUGGAN, Chairman.
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| Allenford | 106 11 |
| Hepworth | 61 40 |

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HEAD OFFICE: Bay and Melinda Streets, TORONTO

| | |
|--------------------------------|--------|
| Kemble | 115 00 |
| Colpoys Bay and Oxenden | 135 00 |
| Tobermory and Dyer's Bay | 20 00 |
| Cape Croker | 84 50 |

Bay of Quinte Conference.

| | |
|---|----------|
| Bridge Street, Belleville | \$851 89 |
| Holloway Street, Belleville | 60 00 |
| Albert College Boys' Missionary Society | 20 00 |
| Shannonville | 50 00 |
| Grace, Napanee | 350 00 |
| Yarker | 120 00 |
| Hoblin | 150 00 |
| Frankford | 68 18 |
| Wooler | 110 00 |
| Camborne | 29 00 |
| King Street, Oshawa | 208 77 |
| Enniskillen | 5 25 |
| Cambridge St., Lindsay | 300 00 |
| Trinity, Peterboro | 375 00 |
| St. James, Peterboro | 75 00 |
| George St., Peterboro | 500 00 |
| Campbellford | 354 69 |
| Stirling | 109 00 |
| Coe Hill | 100 00 |
| Flinton | 8 35 |

Montreal Conference.

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| Westmount, Que. | \$355 40 |
| Matilda, Ont. | 400 00 |
| Inkerman, Ont. | 585 50 |
| Winchester, Ont. | 446 00 |
| Aultsville, Ont. | 40 00 |
| Brockville, Ont. | 1,695 96 |
| Westport, Ont. | 116 10 |
| Augusta, Ont. | 100 00 |
| Sydenham Street, Kingston, Ont. | 623 65 |
| Queen Street, Kingston, Ont. | 250 00 |
| Princess Street, Kingston, Ont. | 20 00 |
| Elginburg, Ont. | 47 66 |
| Perth, Ont. | 125 00 |
| Ashton, Ont. | 363 35 |
| Easton's Corners and Jasper, Ont. | 75 00 |
| Bell Street, Ottawa, Ont. | 700 00 |
| Rosemount, Ottawa, Ont. | 200 00 |
| Quyon, Que. | 75 00 |
| Carp, Ont. | 25 00 |
| Richmond, Ont. | 190 00 |
| Manotick, Ont. | 28 00 |
| North Wakefield, Ont. | 75 00 |
| Bury, Que. | 66 00 |
| Magog, Que. | 25 00 |

Nova Scotia Conference.

| | |
|---|---------|
| Brunswick Street, Halifax | \$79 00 |
| J. Wesley Smith Memorial, Halifax | 111 96 |
| Roble Street, Halifax | 69 00 |
| Windsor | 270 00 |
| New Glasgow | 43 34 |
| Trinity, Amherst | 200 00 |
| Parrsboro | 83 75 |
| Guysboro | 27 55 |
| Digby | 42 00 |
| Lunenburg | 200 00 |
| Mahone Bay | 50 00 |
| Providence, Yarmouth | 40 00 |
| Shelburne | 58 00 |

N. B. and P. E. I. Conference.

| | |
|-----------------------------------|---------|
| Queen Square, St. John, N.B. | \$21 58 |
| Exmouth St., St. John, N.B. | 35 00 |
| Fairville, St. John, N.B. | 30 00 |
| Springfield, St. John, N.B. | 35 00 |
| Fredericton, N.B. | 175 00 |
| Gibson, N.B. | 80 00 |
| Stanley, N.B. | 30 00 |

| | |
|-----------------------------|--------|
| Sheffield, N.B. | 50 00 |
| Gagetown, N.B. | 25 00 |
| Jacksonville, N.B. | 13 00 |
| Chatham, N.B. | 40 95 |
| Campbellton, N.B. | 13 20 |
| Central, Moncton, N.B. | 150 00 |
| Wesley, Moncton, N.B. | 39 90 |
| Elgin, N.B. | 60 00 |
| St. Stephen, N.B. | 125 00 |
| St. Andrew's, N.B. | 101 00 |
| Margate, P.E.I. | 45 00 |
| Alberton, P.E.I. | 12 50 |

Newfoundland Conference.

| | |
|------------------------------------|----------|
| Gower Street, St. John's | \$453 13 |
| George Street and Topsail | 274 66 |
| Wesley, St. John's | 150 00 |
| Shoal Harbour | 49 00 |
| Britannia and Foster's Point | 100 00 |
| Grand Falls | 250 00 |
| Long Island | 215 00 |
| Englee | 75 06 |

Manitoba Conference.

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|--------------------------------------|----------|
| Maryland, Winnipeg | \$100 00 |
| Sparling, Winnipeg, Man. | 75 50 |
| Gordon, Winnipeg, Man. | 43 56 |
| Morse Place, Winnipeg, Man. | 17 37 |
| St. John's, Winnipeg, Man. | 206 03 |
| Seikirk, Man. | 13 75 |
| Broadway, Winnipeg, Man. | 1,507 55 |
| Rosedale, Winnipeg, Man. | 50 00 |
| Fort Frances, Ont. | 88 67 |
| Cypress River, Man. | 49 25 |
| Roland, Man. | 1,450 00 |
| Snowflake, Man. | 6 50 |
| High Bluff, Man. | 105 00 |
| Carberry, Man. | 117 00 |
| Neepawa, Man. | 360 30 |
| Franklin | 100 00 |
| Minnedosa | 175 00 |
| Rapid City, Man. | 206 00 |
| Hamiota, Man. | 76 55 |
| Newdale, Man. | 275 00 |
| Shoal Lake, Man. | 100 00 |
| Dauphin, Man. | 48 30 |
| Passengers of S.S. "Wolverine" | 25 00 |
| Rivers, Man. | 100 60 |
| Melita, Man. | 136 00 |
| Pierson, Man. | 100 00 |
| Medora, Man. | 63 00 |

Saskatchewan Conference.

| | |
|-----------------------------|----------|
| Maryfield | \$20 00 |
| Fairlight | 3 00 |
| Carnduff | 27 10 |
| Grenfell | 125 00 |
| Rae Street, Regina | 51 00 |
| Richardson | 25 00 |
| Grand Coulee | 500 00 |
| Indian Head | 203 00 |
| Sintaluta | 7 75 |
| Lumsden | 55 00 |
| Imperial | 50 00 |
| Wesley, Moose Jaw | 13 00 |
| Mortlach | 25 00 |
| Colgate | 50 00 |
| Avonlea | 50 00 |
| Riceton | 175 00 |
| Milestone | 46 00 |
| Yellow Grass | 370 00 |
| Yorkton | 70 00 |
| Oliver | 15 00 |
| Grace, Saskatoon | 267 00 |
| Sutherland and Floral | 2 60 |
| Laura | 50 00 |
| Lancer | 76 00 |
| Stewart Valley | 27 00 |
| Maple Creek | 230 00 |
| Central, Calgary | 1,348 91 |

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|---------------------------------|--------|
| Trinity, Calgary | 48 23 |
| St. Paul's, Calgary | 163 80 |
| Crescent Heights, Calgary | 260 00 |
| Bankview, Calgary | 35 00 |
| Victoria, Calgary | 56 05 |
| Parkdale, Calgary | 53 60 |
| Calgary, South | 24 00 |
| Banff | 111 00 |
| Tudor | 46 50 |
| United, Lethbridge | 225 00 |
| Barons | 34 00 |
| High River | 85 00 |
| Innisfail | 35 00 |
| Battle River | 12 25 |
| Wainwright | 23 00 |
| Jarrow | 3 75 |
| Oyen | 30 85 |
| Grace, Edmonton | 170 60 |
| Eastwood | 21 70 |
| Duffield | 12 50 |
| Smoky Lake | 31 00 |
| Wahstao | 5 00 |
| Whitefish Lake | 105 00 |

British Columbia Conference.

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|-----------------------------------|----------|
| Centennial, Victoria | \$200 00 |
| Wesley, Victoria | 50 15 |
| Esquimalt | 30 00 |
| Sidney | 25 00 |
| Wallace Street, Nanaimo | 100 00 |
| Sixth Ave., Vancouver | 521 55 |
| Kitsilano | 70 60 |
| Fourteenth Ave., Vancouver | 15 90 |
| Ferris Road | 13 00 |
| Sixth Ave., New Westminster | 35 00 |
| Chilliwack | 64 24 |
| Kamloops | 8 55 |
| Vernon | 22 71 |
| Summerland | 176 00 |
| Hazelton | 10 00 |
| Prince Rupert | 42 00 |

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|-----------------------------------|-------------|
| Total receipts to date | \$57,752 46 |
| Same date last year | 45,249 59 |
| Miscellaneous receipts to date .. | 1,301 65 |

THE LATE REV. PETER MYERS.

An Appreciation by G. T. McKenzie.

With your kind permission I would like to say a few words in appreciation of the lately deceased Rev. Peter Myers. I first became acquainted with Mr. Myers when he came to the Dover circuit, Chatham district, twenty-six or twenty-seven years ago. He was then a young man in full vigor of physical life. In those days he was a strong preacher of the old evangelistic type. He spent the full term of four years on that field; and perhaps no other preacher of the gospel made a more lasting impression upon the people there than he. The cause was strengthened under his ministrations, and many converts were made. It was my great good fortune, too, some years later when, in 1905, I went out "under the chair," to have Mr. Myers for superintendent. It was to the Bervie circuit on the Wingham district we both went that year. Bervie was an old-time double circuit of six appointments. During that year I learned to know the man, and to admire his fine sterling qualities. We did most of our calling together. It was his custom to sing, to read a passage of Scripture, and to pray in nearly every home we entered. He had an excellent voice; and one of the songs he was fond of singing was:

Can a boy forget his mother's prayer,
Though he has wandered God knows where?

In prayer there were few more powerful. Heaven and earth seemed to come together when he prayed. There was complete abandon of self. He talked to God face to face. His words flowed in a stream of beautiful diction without effort, without halting and without apparent thinking. He was more of a preacher than of a pastor. People ought to come to church to hear the gospel preached and not expect their preacher to be going to their homes to look after their spiritual welfare. He took great delight in preaching, and trusted largely to inspiration while in the pulpit, never using notes, and seldom if ever writing his sermons. Though no book worm, nor great student of philosophy or of science, he possessed the power of bringing men to the Cross, and revealing unto them Jesus Christ, which after all is the greatest of philosophies. He knew what sorrow was, having twice been bereaved of a helpmate. His one physical defect—bad hearing—made it very difficult for him during his latter years. But, notwithstanding his infirmity and bereavement, he was always cheerful and happy. His faith and hope were child-like in their strength. He faced the unknown future with an assurance that might be enviable. In that kingdom to which he is gone there will be many souls to his hire; for throughout those districts in which his years were spent there are scores who can testify to having been brought to the Master through the ministry of Peter Myers.



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MOSTLY ABOUT PEOPLE

In the death of Sir Thomas Whittaker a few days ago the temperance cause in Great Britain lost one of its staunchest and most efficient advocates, and the country one of its most single-minded and useful statesmen. For most of his life Sir Thomas has been a leader in aggressive temperance work, and was the leading authority in the British Isles touching statistics relating to the drink traffic. For many years he has issued a yearly statement of the drink bill of his country that was always considered authoritative. During recent years he has been an advocate of the Government's buying out the trade. He was a Yorkshireman, a member of Parliament since 1892, and a consistent member of the Wesleyan Church. He was a Coalition Liberal, and has had much to do in recent years with matters relating to the income tax. His death was very sudden, due to heart failure consequent upon the strain of public work.

Lady Astor, who was elected to the House of Commons in Plymouth last week—the

first woman member of the House—had to face considerable heckling during her election campaign. She is a very wealthy woman, and that fact prompted a good many questions. One heckler asked her how she would like to live on £2 a week, and her reply was that she had had to live on less at one time. "There, now," called out a woman in the audience, "I thought she hadn't always been a lady."

Mme. Clemenceau - Jacquemaire, the daughter of Premier Clemenceau, is in America on a lecture tour. She will speak in Massey Hall under the auspices of the Sir Henry Pellatt Chapter, I.O.D.E., on December 10th, and will be guest of honor



Mme. CLEMENCEAU-JACQUEMAIRE, Daughter of "The Tiger" of France.

at a luncheon given at the York Club. The subject of her lectures will be the "Soul of France," She pictures an after-the-war France, who still remembers, and who is busily rebuilding and getting back. This is Madame Jacquemaire's first visit to America, and she hopes to promote a better understanding between the two countries. Her mother was an American and she speaks English fluently.

It seems to be quite generally felt throughout the province that the consistent and satisfactory thing has been done in the appointment of Mr. Lionel H. Clarke to succeed Sir John Hendrie as Lieutenant-Governor of Ontario. Mr. Clarke has never been known as a strong party man, though he has twice contested ridings in the Conservative interests. He has, however, taken a keen interest in public affairs in a business way, and has rendered excellent service in various capacities, though he has never before held any political appointment. As chairman of the Toronto Harbor Commission for seven years he has done good work and won golden opinions from all those associated with him. He is a native of Guelph, but has lived in Toronto for over thirty years. We understand that he is an Anglican.

A CORRECTION

By a very unfortunate blunder an error crept into an item in last week's GUARDIAN

from the Coldwater circuit, in the Toronto Conference. There appeared in connection therewith two cuts of Rev. J. W. Clipsham, the lower one taken in his twenty-fifth year, the upper one in his seventy-fifth year. By error the former was labelled Rev. J. S. Stevenson, B.A., B.D.

A WAYSIDE PULPIT

To the Editor of the Christian Guardian.

Dear Sir,—I am a travelling man, and my work takes me out through Manitoba about four times a year. A year or more ago I came across such a good idea I thought I would like to pass it along to some of our ministers down here; I have never seen it except in that one place, a town of about two thousand on the main line of the C.P.R. In front of a good brick church; well situated on the main street, a good-sized blackboard was nailed up, and on it a large cardboard, say 3 x 4, which at a distance I supposed contained the notices for the week, but on closer inspection I read, "The Wayside Pulpit," then a verse from the "Recessional"—it was just after the armistice, I remember. I forgot about it until I went west again, and again I found the wayside word; this time it was, "Of all work that produces results, nine-tenths must be drudgery. Blessed be drudgery."

I became curious about who was doing it, so inquired of one of my customers, and found him much interested. He said people had got to look for them each week, and to wonder what the next one would be. Their bookkeeper was copying them in a notebook, and had committed them all to memory going back and forth to the office. There were appropriate quotations for special occasions—always good, sometimes humorous. "Well," you would hear someone say, "you can't purify the water by painting the outside of the pump."

The work would have done credit to an artist, but I was told it was done by the minister of the church. I took an early train next morning, and was surprised to find it changed from the evening before, which had been, "Labor to keep alive in your breast that little spark of celestial fire called conscience." I had to go quite close to read in the grey dawn this message, "Look not mournfully into the past. It comes not back again; wisely improve the present, it is thine. Go forth to meet the shadowy future without a fear, and with a manly heart."

I missed the board when I was west last trip. I suppose the minister had been moved to another circuit, but I would like him to know that that was just the message that I needed for my journey, and that his wayside pulpit has helped at least one.

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The Story of Joseph.
The Story of David.
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Six colored illustrations.

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The Story of Jesus.
The Bible A B C.
Little One's Bible Stories.

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Size 10 $\frac{1}{2}$ x 9 inches. Colored illustrations.

Sweet Story of Jesus.
Dear Old Bible Stories.

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Size 10 $\frac{3}{4}$ x 10 inches.

The Bible A B C.
Illustrated, 12mo, cloth, each 50c.
The Story of Jesus for Little People.
The Story of Joseph—The Dreamer.
The Story of David—The Idol of the People.

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Stories of the little folks of the Bible, told in simple language and with a wealth of picturesque local color and detail. By Dorothy Donnell Calhoun. Price, each, 35c.

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Splendid Fighting Along the Line

While the Campaign has not reached the point where achievements of a spectacular nature could logically be counted on, there are already reports of victory and even of triumph. A number of these are recorded this week in our Field Flashes as well as in the more extensive Campaign Notes.

Intercession would not seem to be likely to produce immediately news items, but such a hold has this Campaign taken in many centres that news of a most encouraging and definite nature has reached Headquarters from a number of sources. The record of one country circuit, recorded in more precise detail elsewhere, in surpassing its objectives in church membership and new recruits to its Young People's Society is notable but not isolated. The congregations are justifying the campaign.

The emphasis on service and stewardship is reaping a quick reward in decisions for life service. These pages contain the announcement of seven volunteers in one "downtown" church and two on a country charge. So the battle in its spiritual phases goes bravely as the whole Church swings into its stride. And increasingly from week to week the Field Flashes become in reality bulletins of victory as well as of struggle for God, the Church and the nation.

At this stage it has become impossible to say that any one Conference is behind. There may be difficult districts and some lagging congregations or circuits, but space does not permit even mention of all the noteworthy successes in this great effort. Let us, having read the reports, thank God and take fresh heart to go forward.

MASSEY HALL GLIMPSES

The story of the first National Convention, Inter-Church Forward Movement, held last week at Toronto, is of national moment. Seldom has Massey Hall held a gathering fraught with so great significance to Canada and the Church. The first of the Conventions to be held from coast to coast, it struck the keynote of the most gigantic, far-reaching campaign to which the Churches of Canada have ever committed themselves.

Portents have troubled thoughtful souls. Unrest has affected the Church itself. But occasions call forth greatness in men. The signs of the times prove that men in all Churches clearly discern God at work. The hand on the door of opportunity is none other than that of the Christ.

Leaders have seen and felt the tremendous need, and that the Church was not equal to the task. The leaders confess they have been thrown back on God. They frankly state they have been driven to prayer; and this is true in all of the Churches.

Then leaders came together in the attitude of supplication. The Inter-Church Movement was born of an overwhelming sense of need and derives its vitality from prayer.

The deepest impression of the Massey Hall Convention was that it lived, moved and had its being in prayer. It was the living embodiment of the Presence of God.

The earnest faces of the men and women showed they had come from hilltops of communion with Him. And plainly they were expecting great things.

The world-wide interest in prayer, and the ever-increasing practice of it, found response from the speakers. Beyond question they live the prayer life. Every utterance showed it. Every illustration threw light on the unseen forces that envelop the National Campaign.

They were big men: J. Campbell White, G. Sherwood Eddy, R. Bruce Taylor, James Endicott, Premier Drury, Robert Laird, Bishop Lucas, Principal Gandier, A. A. Scott (of India), S. Casey Wood, G. H. Wood. But one was constantly impressed that they were but the media through whom God was speaking. As G. H. Wood said, "This movement is not of man; it is of God."

And because speakers and hearers alike felt this, the Convention was Pentecostal. The tongues were of the fire of the living God, and each delegate heard in the language in which he was born of God.

It was a revelation of the invisible but available resources of the Church, and of the potency of united action springing out

of essential unity of spirit and purpose. The vitality of each Church communicates itself to every Church, for the glory of God.

The Convention teaches the deepest need is not that of the non-church-going population, startling as that may be. Deeper still is the need of the Church itself. Massey Hall shows that this need is being supplied according to His riches in glory in Christ Jesus.

We proceed in the right way. The League of Intercessors in the Methodist National Campaign roots us in God as our Source of Supply. On her knees Methodism goes to certain victory.

A World Tragedy

A church poorly equipped for the battle it has been bravely fighting in New York City, failed to catch Trotzky in its net when he was nibbling. Think what might have happened had he been instilled with the ideals of Christ instead of hatred for the Church and all religion—what might have happened for the redemption of Russia.

THIS IS INESCAPABLE

While those who have settled down to their life tasks may be excluded from the direct appeal of the Life Service phase of the Methodist National Campaign, the next phase, that of emphasis on the mission of the local church, affects inescapably everyone who dwells in organized society. None but a hermit can escape the challenge to community service through the local church.

Minute Men will find, in presenting this problem, one of the most fruitful means of usefulness. Every Minute Man knows the needs of at least one neighborhood unit. Many are learning more than they ever knew before, through the house-to-house canvass of this Campaign. Think of one rural community, such as is reported in these columns this week, where only forty per cent. of the people can be classed as church-goers! Think of the communities in which we now report union revival services where, previous to this great time of need, the forces of the Church were divided!

Pastors, are you willing to let your Minute Men speak frankly on this question of denominationalism and the present national situation? They will do so if you offer the opportunity.

Members, are you willing that your young people, just ready to decide what is worth while in life, shall form their plans for life calling on the basis of your attitude towards the problems of your community? This Campaign has no call if it has not a call to community leadership.

Let Methodism now claim for the Church of Christ the place of leader in the common life of man.

METHODIST RALLY

The Metropolitan Church Hall was too small for the denominational rally last Tuesday in connection with the Toronto Inter-Church convention. There was an optimistic tone as Rev. Newton Powell read: "And the Lord added to the Church daily such as were being saved."

Mr. W. G. Watson, the first speaker, said we might on paper reach objectives, yet come out of the campaign without that passion for Jesus Christ which, if we fail to get, would leave our churches indifferent. We must not leave out the supernatural.

Mr. A. E. Ames, chairman of the Methodist National Executive, admitted that at first the question mark was more in evidence than the exclamatory note. From his knowledge of conditions now he had no doubt about the campaign's success.

"Stewardship of personality involves stewardship of prayer and of purse," said Rev. Dr. Chown. "The British Columbia Lay Association has said that if ministers would let them know their hours for study they would not disturb them then, but would pray for them. We should raise up the class-meeting and help to make our people prophets."

"People are coming from the secret place filled with the Holy Spirit, and we are now definitely in a revival," said Rev. R. A. Whattam, Bay of Quinte Conference organizer.

Major Lavell, Hamilton Conference organizer, declared that all the aims of the Methodist National Campaign are spiritual. Soldiers understand that drill leads to battle. We must go on to victory after our knee-drill.

In Toronto, said Rev. Peter Bryce, ministers were praying more than ever before. A new spiritual atmosphere was in the churches. Officials were asking pastors to meet them for prayer before public service.

Mr. T. W. Duggan, president Toronto Conference laymen, reported that their association has given fullest endorsement to the campaign. They are offering as "Minute Men," and will practise and urge personal consecration, intercessory prayer, the family altar and stewardship.

RALLY BRIEFS

It was a rally of force as well as of forces. The Methodist "pep" was surcharged with spiritual fire.

In every church he visits Dr. Chown finds the atmosphere of prayer. People are getting out into the larger life of intercession.

A layman confessed he had neglected family prayer, but during the war his wife said: "Tom, don't you think we ought to have family worship for our boys overseas?" The family altar was established, never again to be neglected.

J. Campbell White said that not yet has there been a billion minutes since our Lord was here. But there are a billion heathen yet. If the Christians of America gave even one-tenth to God, over a billion dollars a year would flow into the Lord's treasury.

"Never apologize for the financial objective," he said.

TORONTO VICTORIES

The tremendous necessity of spiritual power to make the campaign a success was the foremost realization of the district chairmen of the Toronto Conference at their session during the Toronto convention. They found all the districts and nearly all the circuits organized. Some circuits have used prayer-meetings, cottage meetings and pledge cards to such advantage that they have already reached their objectives in Intercessors. In some places Inter-Church conferences have been arranged, and in others, especially in the northern districts, there is co-operation with Presbyterian workers and a healthy rivalry which is "provoking one another to good works."

It was resolved to enrol Minute Men on all circuits and to encourage their use; also to complete the enrolment of Intercessors and Personal Workers by Dec. 15th, and to urge presentation of the claims of the connexional funds on the January Sundays.

FIELD FLASHES

As the programme goes on the interest grows. This is the report from *St. Stephen* district, N.B.

Tupperville circuit, London Conference, has passed two objectives, securing 90 instead of the required 65 for church membership, and over 50 instead of 33 for the Young People's Society.

"The places and people who sacrificed most in the war are the first to see the meaning of the Campaign and to take hold of it with whole-hearted consecration," writes a Conference organizer.

"I haven't had a crop for three years, and must borrow money to carry on; but I'll borrow more for this movement," said an *Arcola* district layman to his brethren.

Rev. A. J. Elson, a returned missionary, is doing yeoman service at *New Brunswick* district meetings.

Community canvassers are a feature on many circuits of the *Galt* district.

"The biggest and finest thing the Church ever attempted," is the word on the campaign from many quarters.

Have all the shut-ins and stay-at-homes been given a chance to enrol as Intercessors?

Strong representations of keen laymen were a feature at the special district meetings in *New Brunswick*.

Sixty-seven Sunday-school officers and teachers of *Euclid Avenue, Toronto*, are pledged to double the attendance and to do their utmost to win their scholars for Christ.

Gerrard Street, Toronto, has set objectives for the choir, Ladies' Aid and Woman's Missionary Society.

Nominated by his pastor as Captain of the Intercessors, the general counsel of a railway in *Winnipeg* at once asked his fellow board members to set up Family Altars with himself.

Without any canvass, ten per cent. of the objective in Intercessors at *Waterloo, Ontario*, were secured.

A Sunday-school census at *Preston, Ontario*, will mean lists of prospects for each class.

A BIG DISCOUNT

A returned soldier recently said that if an officer commanding in France had summoned but half the forces into the firing line he would have been shot.

The minimum of fifty per cent of church membership to become enrolled Intercessors and personal workers seems inadequate in the light of the Great War. We expect one hundred per cent. efficiency in our connexional offices, and doubtless the Methodist National Campaign leaders are praying and working for this standard from the Church.

We should take up the old Methodist slogan, "All at it and always at it," and, always, all should sound the slogan.

S. F. D.



MR. J. M. DENYES, Milton, Ont.
Chairman of the Hamilton Conference Executive,
Methodist National Campaign.

Finding that sixty per cent. of the people on a rural charge do not attend church, the five denominations at *King, Ontario*, are co-operating in evangelistic services, meeting at times in the Anglican church.

Laskay and *Teston, Ontario*, are loath to close union evangelistic services with the Presbyterians, so great has been the success.

CONVENTION ECHOES

Dr. Bruce Taylor says the man at the rural church is at the strategic centre. City pews are filled with men from the country.

Each Church is using a live publicity bureau, according to its own genius.

Prolonged applause greeted mention of the Prince of Wales. The speaker clinched his point by applying the Prince's motto, "I serve," to the campaign.

"In my Mackenzie diocese there is a family altar in every Christian Indian home."—Bishop Lucas.

Premier Drury frankly declared he believes more good may come to Canada from this Forward Movement than from all other movements combined.

Was Canada saved from autoocracy to selfishness, to materialism, to the present unrest and suspicion one of another? No, said the speaker, Canada was saved to a nobler life.

"The spirit of those sleeping overseas is marching on in this movement."

FROM SISTER CHURCHES

In the West a former Moderator of the Presbyterian General Assembly, one of the outstanding opponents of church union, stood up in an Inter-Church rally and said that for the common purpose of a forward movement in the work of God he could do no other than support united action on the part of all the Churches, and would work and pray for its success.

At an Inter-Church gathering in Young Methodist Church, *Winnipeg*, the patriarchal and powerful Archbishop of *Rupert's Land, Primate of All Canada*, said: "I do not profess to know what are the implications of the present movement, nor its bearing on such a great subject as the reunion of the Church, but I do rejoice to know that in this present hour we are linked together in a great movement for which we need to seek in a united way the divine blessing that our deliberations may be guided and all our actions energized by the Spirit of God."

INTER-CHURCH REPORTS

Canon Gould reported Anglican Headquarters sends out every day direct to individuals 3,500 pieces of literature. Women are supplementing this delivery to 186,470 families.

"Baptist women have specific work in cottage meetings and prayer leagues," declared Dr. O. C. S. Wallace.

Congregationalists have keynote men in every church, and Dr. Gunn reported that they are emphasizing the power, place and need of prayer and evangelism.

Dr. W. G. Wallace said that in proportion as the Presbyterians get information they are interested. The spirit of prayer is being intensified.

"Methodism has a wide heart, and enters with joy into a united effort," said Rev. A. Lloyd Smith. "Millions of pieces of literature have been distributed, a spiritual conference held in every district, numberless are the cottage prayer-meetings, and conversions are taking place in them."

THE DECISIVE VEHICLE

"How is your Church getting along?" one man asked of another recently. "Oh, splendidly," was the answer; "there are so many automobiles out in front of the church every Sunday that it is coming to be known as the Church of Automobiles."

"Why, there is no future for a church like that," said the other. "The Church of the future is the Church that is known as the Church of the Baby Carriages."

SEARCHING THE CHURCHES



Did you notice what that Maritime pastor said? It was a keen comment. He wondered if anybody knew how far the Church had slipped in the matter of intercession. The Campaign may be mechanical. Some allege it is. If so, it's mechanical as a searchlight is. It searches. It is searching the Methodist Church in Canada with revealing power.

CO-OPERATIVE CONFERENCE OF CHURCHES IN THE DAUPHIN DISTRICT ORGANIZED.

A joint meeting of the ministers and laymen of the churches organized under co-operative union in this district, was held in Dauphin, on Tuesday, Oct. 7th, for the purpose of reviewing the co-operative work carried on during the last eighteen months under the supervision of the Methodist and Presbyterian Churches. A thoughtful essay on "The General Functions of the Church and Ministry," was read by Rev. T. W. Bird, of Grandview, while Rev. Mr. Cormie, of Dauphin, dealt with "The New Canadian Problem," each followed by helpful discussion. A summary of general conditions is contained in the following resolution, moved by R. M. Wilson, of Gilbert Plains, and seconded by R. P. Nicholson, Dauphin: That having reviewed the work carried on during the past year and a half in this district, we record our gratification at the splendid success which has attended the work of the various churches under the principle of co-operation. The harmony which has prevailed in the various charges, the manifest progress which has been made, especially in the Sunday-school work, and the substantial spirit of unity everywhere evident, lead us to believe that the movement has been of God, and we express the opinion that a wider application of the principle of co-operation will prove beneficial to the progress of the kingdom of God. A constitution for a permanent organization was drawn up and adopted, to be known as the Co-operative Conference, and the following officers were elected: President, Rev. Cormie, Dauphin; Vice-President, Rev. Elsey Roblin; Secretary-Treasurer, Rev. T. Merryweather, Tamarisk; Executive, Rev. J. A. Haw, Dauphin; Rev. H. T. Hamilton, Gilbert Plains. The evening session was given over to a presentation of the National Inter-church Forward Movement Campaign, by Rev. Dr. M. Laughlin, of Winnipeg.

BROCKVILLE DISTRICT MEETING.

The November district meeting of the Brockville district was held in the Methodist Church, Brockville, Tuesday, November 11th, 1919, seventeen ministers and seventeen lay delegates being present. At eleven o'clock, at the call of the chair, the district bowed in silent prayer for two minutes in grateful remembrance of the signing of the armistice, Nov. 11th, 1918. At the expiration of the two minutes, Rev. W. A. Hamilton, chairman of the district, offered prayer, and the members arose and sang the National Anthem.

The circuits of the district reported as to the progress of the Forward Movement Work. With few exceptions the reports indicated that plans were being worked out, and a great movement in the interest of the Master's kingdom was taking shape.

The following captains of the different departments were appointed:—Intercession, Rev. T. J. Vickery; Personal Workers, Rev. A. E. Matthews; Stewardship, Mr. C. A. Winters; New Church Members, Rev. L. S. Throop; New Sunday School and Epworth League Members, Rev. J. G. Fulcher; Life Service, Rev. W. A. Hamilton.

The afternoon session was opened at 1.30 by Rev. T. J. Vickery. Major, the Rev. G. I. Campbell, Conference Organizer, then gave a very pointed address on the need and method of organization. He emphasized the necessity of a band of trained workers on every circuit. Also, in speaking of the various departments, he placed the emphasis on that of Intercession, stating that he was convinced beyond doubt that "if we win here, we win everywhere; if we fail here, we fail everywhere." The Intercessory Department holds the key to the whole struggle.

The Rev. J. G. Fulcher gave an inspiring address on "Decision Day Methods," in which he declared that the results of any special effort on the part of the Church in later years were very largely reaped from first efforts in the Sunday school. In order to have a successful "Decision Day," there should be first a period of planning and working by the officers and teachers of the school. The sole and only aim of the teacher during the year should be the winning of the scholars for Christ and Christian service. When the Day arrives the teacher—the one who loves the scholars and the one whom they love—should be the one to bring them face to face with Christ and His claims upon their lives. The Day should be surrounded with prayer so that a sense of the presence of God might be realized by all, then the teacher in each class should press home the work of the year and the claims of Christ.

Mr. Fulcher strongly urged the use of Decision Day cards, which made it possible for not only the children, but also men and women, to acknowledge their attained faith in Christ, and to step forward in His service.

Major Campbell took charge of the discussion which followed, and approved of the idea of Decision Day being made a forward step extended to the whole Church. He said that the teacher, superintendent, or pastor should have a personal talk with every scholar between the ages of ten and fifteen (inclusive) at least once a year—preferably the teacher.

Many members of the district favored the standing at the door of the church and saying: "Come in with us and we will do thee good," rather than keeping the door shut and saying you cannot enter until you can answer certain questions which indicate that you now feel and think as we do and have already attained perfection.

The Win One Idea was also favored, as it gave a personal challenge to every professing Christian to win souls for Christ rather than leave it all to a special evangelist.

At 3.45 the claims of the Epworth League were pressed home in an inspiring address by Mr. W. S. Johnston, on "The Devotional Spirit in the League." Major Campbell again led the discussion, declaring to the young people of the Church the call of the Forward Movement as the call of Christ to them for the best service they could render.

The evening session opened at 7.30 with a song service, led by Rev. Geo. Mossop. A large crowd was in attendance and listened attentively to Major Campbell, who gave an excellent address, in which he clearly presented the spiritual demands of the hour and urged upon all soldiers of Christ the necessity of consecrating their all if they hoped to win for Christ. This

appeal brought to a close the most epoch-making day in the history of Brockville district.

GOLDEN WEDDING.

On Tuesday, November 11th, Mr. and Mrs. M. Wardell, of Huntsville, Ont., celebrated their golden wedding. Their pretty home, "Maple Crest," was invaded by a host of their admiring friends throughout the afternoon and evening. A profusion of "mums" and roses, presented by friends from Huntsville and all parts of the province, furnished a most attractive decoration. Many beautiful gifts were received, among them a purse of gold from the members of the family, a beautiful shower bouquet of shower roses from the Ladies' Aid and Official Board of the Methodist Church, of which both recipients are loyal and active members, and a life membership certificate in the Woman's Missionary Society. Mr. and Mrs. Wardell were married at Mitchell, Ont., in 1869, and after a few months in Detroit moved to Toronto, where Mr. Wardell conducted a successful general business until 1894, when the family moved to Huntsville. Five of their six children are still living, and all were present—Mrs. Nicalls, Mr. Claude Wardell, and Mrs. C. D. Boyd of Huntsville, Mrs. William Mawhinney of Burk's Falls, and Mr. St. Clair Wardell of Buffalo, New York; also Mr. and Mrs. Thomas Vanloom of Detroit, Mich.; and Mrs. (Rev.) Geo. Evans of South Lyons, Mich.

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THE METHODIST BOOK AND PUBLISHING HOUSE

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THE LATE REV. WILLIAM V. SEXSMITH.

In the quiet of his western home, surrounded by his loved ones, there passed into eternal rest, the Rev. William V. Sexsmith, who, for forty-one years in the active ministry, and seven years in a superannuated relationship, lived out the teachings he had so faithfully presented to his congregations. Brother Sexsmith was born in Richmond, Ontario, on the 2nd of October, 1840, and entered the ministry of the Wesleyan Methodist Church in Canada, in 1871. In 1872 he volunteered for frontier work in British Columbia, and proceeded to Salt Spring Island and Maple Bay, on the Pacific Coast. After spending six years on the coast he returned for a few months to Ontario, where he was married to Miss H. Margaret Robinson, of Morven, Ont., and immediately after-

wards took his bride up into the Cariboo country, to minister to the miners in their isolated shacks, where for three years they were veritable angels of comfort to the men who were deprived of all home life in their rush for the yellow metal. Many of these men, returning to the Coast, became pillars of strength in the old Pandora Street church, Victoria. In 1884 the scene of his ministry was shifted to Ontario, where he did the remainder of his active work within the boundaries of the Bay of Quinte Conference.

At the Conference of 1912, Bro. Sexsmith was granted a superannuated relationship, moving from Rednersville, his last circuit, into Napanee, where he was connected with Trinity Church. In March, 1914, he came to Saskatoon, and, when able, worshipped in Grace Church. On July 22nd, 1919, after a long and wearisome illness borne with Christian fortitude, he calmly, trustfully and hope-

fully joined the ranks of the Church triumphant. After a service conducted by Rev. G. K. B. Adams, assisted by Revs. C. Endicott and Hugh Cairns, the "temple of the Holy Ghost" was taken to Napanee, and reverently laid away in God's acre, after the preaching of a memorial sermon by the Rev. S. J. Shorey, D.D., an old school chum. Mrs. Sexsmith and their children, Mrs. W. W. Redden, Tamworth, Ont.; Miss Mildred and Messrs. M. J. and W. P., of Saskatoon, mourn the loss of a devoted husband, a loving father, a wise counsellor, and a genuine pattern of integrity. A firm believer in experimental religion, Bro. Sexsmith laid great emphasis on the New Testament doctrines of repentance, the new birth, and the witness of the Spirit. His ministry was marked by revival and consolidation. He has left behind him a stainless record, and though dead he yet speaketh. G. K. B. A.

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MUSIC

CARRIE JACOBS-BOND

Carrie Jacobs-Bond combines the composer, the poet, the philosopher and the successful business woman. The story of this popular composer reads like a fairy tale.

Mrs. Bond began life as most American girls do, with a vague dream "of doing things." She drifted through her girlhood studying painting as well as music, little realizing the place she was to take in the latter art.

The first years of her married life were spent in Northern Michigan, among the pines and hemlocks, where for several happy years she lived in close contact with nature. During this time, no doubt, she developed her fine sense of the beauty that lies in the every-day phases of life. Her songs are written about memories and emotions common to all humanity. "The James Whitcomb Riley of melody and song," she has been aptly called. Riley's poems came from a heart as genuine and loving as a child's, and it is the same quality of simplicity and kindness that has carried Mrs. Bond's

songs into every village and hamlet that can carry a tune.

Words, thoughts, music, even the design on the title page, are created and combined in a perfect harmony by this remarkable woman. Also her recitals have an originality and charm of their own. While not possessing exactly a singing voice, in speaking it is music itself, and Mrs. Bond's interpretations of her songs have brought delight to many a fortunate audience.

Her most famous song, "A Perfect Day," has run into millions of copies, and is undeniably the song success of the century. Great artists have found it just what they need to touch the hearts of their hearers. It is heard at concert, wedding, dance and church service. Likewise, what mind does not relax with pleasant anticipation at the first strains of "Just a Wearying for You," or "I Love You Truly"? There is an atmosphere about the very first note of any of Mrs. Bond's songs that brings with them comfortable thoughts of good friends, good books and a cosy fire-side.

For the Christmas Service

If you still lack that one anthem that will give zest to your Christmas service, it isn't too late to get it—that is, if you move quickly. The following may be familiar to many, but their appeal is always undeniable.

"Nazareth," by Gounod, always makes a place for itself in the hearts of an audience. No soloists are required, the various sections carrying the melody seriatim.

"Behold, I bring you good tidings," by Goss, is another fine anthem of the pulsing, compelling type, written in three-four time and replete with the Christmas message. As before, no soloists are necessary.

Another Christmas anthem well worthy of study is Dr. Crotch's "Be peace on earth." It follows the *largo* style, and is both comforting and full of promise. It is beautifully conceived, and contains no special difficulties by way of execution. It is, however, capable of endless polish.

Another delightful number, for baritone or mezzo and choir, easily learned, is "The Birthday of a King," by Neidlinger, published in anthem form by G. Schirmer, of New York. This had originally a solo setting only, the choir arrangement being a happy after-thought.

Speaking of Christmas songs, did you ever use "The Christ Child," by Van de Water? This fine song doesn't seem to have had the popularity it deserves.

The first three anthems mentioned are obtainable from Hawkes and Harris, Toronto.

The Power of Music

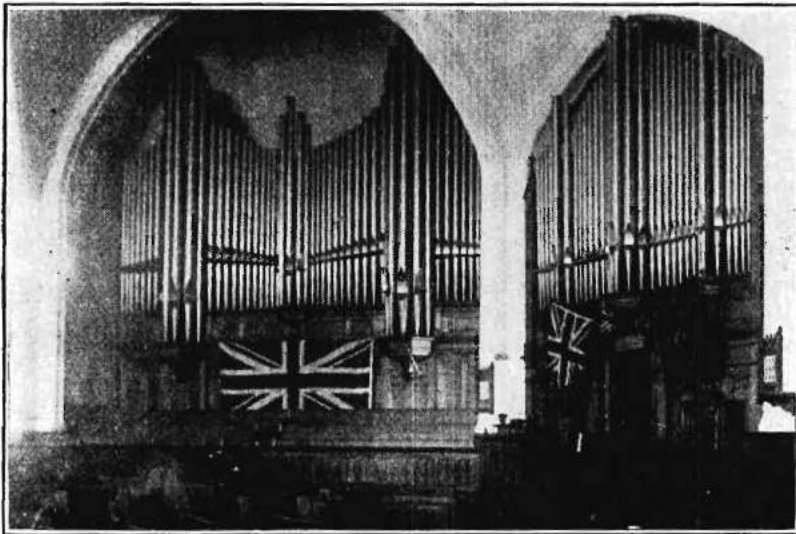
We are told that Napoleon, on the eve of Austerlitz, pitched his tent among his grenadiers, and encouraged them to sing until late in the night. Napoleon loved his soldiers; he knew them as few leaders have ever known their men. Through song he beguiled their thoughts away so that they slept the sleep of the just, untroubled by dreams of the stern happenings of the morrow.

Napoleon all but mastered the world.

Not long ago we met a little old lady who lives in an ancient, weather-worn house in Virginia, where, in 1864, the armies of the Potomac and of Northern Virginia came to deadly grips. Somehow she brought to our mind fragrant rose-leaves of yesteryear. She was a girl of twenty in that fierce summer of 1864, with a face of sunshine and a low, sweet voice. On summer evenings she sang old songs of the South, and her voice floated out through the dusk to the lines of the Blue and the Grey that were closely drawn about her home.

She told us that often at night as she sat at the old piano, singing, men in blue and men in grey left their lines and stole near the house to catch her song. Forget was war when her music streamed out in the night; her song was like a breath of heaven. At last the wilderness sprang ablaze, and the two armies clashed in one of the fiercest struggles yet fought on the Western Hemisphere; but her home was a sanctuary of neutrality, a holy of holies amid all that wilderness aflame.

We believe in the balm of music. We have seen its magic, have felt it ourselves. We know of lives reclaimed through music. There is a world-wide need of music. You need it, your neighbor needs it, the soldier needs it, and those the soldier leaves behind need it most of all.



CALGARY CENTRAL CHURCH ORGAN.

A Fine Instrument

The GUARDIAN is indebted to Rev. Chas. A. Sykes, the pastor of Central Methodist Church, Calgary, for this picture of the beautiful Casavant organ, placed in that edifice at the time of the recent rebuilding of the church. It will be noted that the main body of the organ is immediately behind the choir, whilst an imposing and unusually ornate effect is given by placing another section of the instrument immediately behind the pastor's desk.

The Carol Contest

Again a deluge! The music man has been besieged with musical settings for Dr. Cook's prize carol poem, and he has peeped at some of the stamps on envelopes and mailing tubes, and has been gratified to note that among many amateur contributors taking part many prominent composers, from Newfoundland to British Columbia, and from some of the foremost studios of the United States, have submitted competitive music.

The music man is glad beyond words, his only source of regret being that all cannot win prizes in this contest. At the time of writing the music is in the hands of the judges—Dr. Vogt, Mr. Willan and Dr. Fricker—who will have passed their verdict by the time this page comes to your notice.

The GUARDIAN will announce the names of the prize-winners, and will print the first-prize setting in the Christmas number of the GUARDIAN, which will appear on Dec. 10th. The music page was crowded out of the birthday number—unavoidably, of course—but the Christmas number will more than make up for this.

Christmas during war days was a queer kind of time, wasn't it? One didn't feel so much like singing "Peace on earth, goodwill to men," when our brave lads were "standing up" to their baptism of fire and the casualty list was growing longer and longer. Thank God, the nightmare's past, and "homey" times are possible once again. This year it will be Christmas music, Christmas cheer and Christmas hope in most of the world. The pestilence of last year is a thing of the past, and Christmas will be Christmas once again, a time for caroling and rejoicing.

On Music

Ye peddlers in art, do ye not sink into earth when ye are reminded of the words uttered by Beethoven on his dying bed, "I believe I am yet but at the beginning"; or Jean Paul, "It seems to me that I have written nothing as yet"?—*Schumann*.

I am convinced that many who think they have no taste for music would learn to appreciate it and partake of its blessings if they often listened to good instrumental music with earnestness and attention.—*Ferdinand Hiller*.

The truth of art appears most eminent in music since it requires no material, no subject-matter whose effect must be deducted; it is wholly form and power, and it raises and ennobles whatever it expresses.—*Goethe*.

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 haven't you? Said you'd get one some time for mother and the girls? **Why not get one now?** Our easy payment plan makes it possible for anyone to buy "The Last Word in Phonographs."
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 Let us tell you about this splendid Made-in-Canada instrument and show you how easily you can pay for one.
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Gown Your Choir

Gowning the choir doesn't seem to present the difficulties experienced a few years ago. The prejudices against choir gowns were very strongly rooted, and were based, in most cases, on the fear of a reversion to ritualism in the service.

The writer believes that in practically all cases where the gown has been tried it has proved a real success. An audience demands quiet, both of demeanor and appearance, on the part of the choristers; and rightly so. The writer remembers well his taking charge of a choir which, up to his advent, indulged in a riot of color as to dress material and millinery to the *nth* power.

It took a while to expurgate the hat, which was naturally the first thing tackled. Then came a gracious compliance with a request for light-colored waists (these were universally worn at the time) and dark skirts, and from that time on it was simply a good-natured tussle with the board till the goal was reached.

The entire process didn't take long—just a few months, in fact; but that church would no more think of reverting to the Joseph's-coat effect in choir garb than they'd consider doing without the organ.

Charles Salaman, the ballad composer, was, in the early forties, looked upon as the British Schubert.

Beethoven was fond of the key of C major, in which he wrote six overtures, one symphony, one quartette and one quintette. Handel chose the key of D major for many of his great choruses—"Hallelujah," "Worthy is the Lamb," "Amen," "Fixed in His everlasting seat," "Let their celestial concerts," "Lead on," "Sing unto God," and numerous others.

At the age of twenty-eight years Haydn composed his first symphony.

Scene: Musical instrument shop.
 Master (who is going out to branch shop, to boy): "Now, my boy, if a customer comes and wants to look at a piano, flute, mandolin, or banjo, you know what to show him?"

Boy: "Yes, sir."
 Master: "And if a customer should want to see a lyre—"
 Boy (interrupting) "I'll send at once for you, sir."

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One Ladies' Aid Society earned sixty-nine dollars in four days in the recent Guardian drive. Dozens of other Church organizations, Woman's Missionary Societies, Epworth Leagues, Mission Circles, Organized Bible Classes and Choirs earned sums varying from fifteen to sixty dollars.

Send in to-day for information concerning The Guardian's new proposition to organized Church workers. This arrangement dates from December first and is even more generous than the last one. Be sure and state the name of your organization and that of your Pastor when writing.

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"DO THE POOR GET JUSTICE?"

To the Editor of Christian Guardian.—

Dear Sir,—Your appeal to the bargain hunters has got you into this trouble. I never dreamed it was for me, but my wife told me to send my subscription at once and save 50c. This gave an excuse to write, and you lose 50c. and suffer the infliction of this letter.

Case No. 1.—I never heard the GUARDIAN referred to in the pulpit, or mentioned as the Methodist paper. When I remember that in the darkest days of the war the GUARDIAN always found rays of sunshine which led us on in hope and faith, and at all times is worthy to be a pride and education to our people, I am surprised that it is not occasionally mentioned by our preachers. I do not mean as an advertisement, but to call attention to its splendid articles and point to it as a source of religious information. No one need be ashamed of our paper.

Case No. 2.—Your article, "Do the Poor Get Justice?" leaves an unfavorable impression about our own Province of Ontario which probably was not intended. As a practical illustration, say you omitted to pay one of your men last Saturday. He will go to the police court clerk to-day. Tomorrow morning you will receive a polite letter from the clerk inviting payment.

If no answer is sent, on Wednesday you are served with a half sheet of blue paper having on it the name of George Taylor Denison in bold-faced type, commanding you to come to his court on Thursday and answer the charge of non-payment of wages. You go there with 14 excuses for non-payment and when the Colonel has heard a few of them he states: "I will give you until to-morrow (Friday) to pay, and if not paid the bailiff will go to your house and seize enough to realize the claim." You pay. It costs the man nothing but his half day at the police court.

Or a man sells you a bicycle or something for any sum up to \$100, to be paid at once. You neglect it. He goes to the Division Court clerk and pays in a deposit of about \$3, and you are summoned to appear before Judge Morson on Tuesday or Thursday of the following week. You come and plead for time, but he replies: "There will be judgment for this man for the amount and costs and (if there is danger of losing by the ordinary 14 days' delay) immediate execution." The same evening or the next when you get home you may find a bailiff waiting and if you do not pay him instanter he carries off your piano or some other household treasure and the amount and costs collected in full and paid over to the man without any unnecessary expense. As a matter of fact, they usually go to a lawyer, who charges about 10 per cent. for his services.

Or if the man is injured by the machinery in your place you are haled at once to the Workmen's Compensation Board, and with no expense whatever to him a suitable provision is made for the man's wages while he is laid off.

These include the bulk of the cases which the poor man has. Occasionally there is a claim for damages for injuries outside, or a suit for something like illegal distress, but in such I have never seen him suffer here by delay or have any real trouble in securing legal services to bring his case properly before the court. In this province, particularly in each court where the poor man comes, the sittings are frequent, not less than monthly, and more often daily or weekly, and there are no arrears to wipe off, and our people, whether rich or poor, can secure speedy justice.

You may use this letter or any part of it just as you please, but do not give my name or I will have to bring you up for contempt of court.

With kind regards and best wishes,
Yours sincerely,

E

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STARTING RIGHT!

Young men, with their careers before them, do well to consider the benefits of Life Insurance.

This is the one investment where a young man has an advantage over his elders. The lower the age, the lower the cost.

There is no better way of saving money—none so certain to prove example, has proved the corner stone of many a fortune.

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Two Battalions of Minute Men

The Minute Men are not going to take second place in public interest for long to any national conventions. After all, the Campaign is primarily an affair of and in the local church, and here is the sphere of the Minute Men, coming to the help of their pastors in a mighty movement.

The first issue of *MUNITIONS*, the official organ of the Methodist Minute Men, is now going out to the nearly two thousand enlisted lay speakers. It is theirs in inspiration and contents, full of their willingness, at once their mine of material and the expression of their strong convictions. Like them, it makes new paths, and pastors will do well to get their Minute Men into the pulpit, or the congregations will wonder what's wrong.

Who would have thought three months

ago that nearly two battalions of reinforcements to the speaking staff of the Church could be enrolled and prepared for work? Now here they are—some conscripted and timid—but all "ready," according to their motto.

And shall we not expect a revival of the vitality of that local preachers' movement which made the extension of the Wesleyan impulse possible? The General Superintendent sees a great future for the Minute Men, as his ringing foreword to *Munitions* shows, and the Campaign in a very real sense is now on their shoulders.

Munitions will appear twice a month, and back numbers will go to Minute Men as fast as they join up. The objective is 10,000 enrolled and actually working, at least two to every church.

THE HOW OF IT

Lemonville, a country circuit in the Toronto Conference, has the mile and one-quarter squares canvassed by teams of one man and one woman. There are over sixty Intercessors and some conversions already. The campaign opened on schedule time.

One day of spiritual conference on each circuit is suggested, with subjects for discussion and talks, by the Peterborough district executive. The first week in December is set aside for cottage prayer-meetings. An objective of 100 Minute Men has been set.

The Newfoundland organizer had inserted in the daily press of St. John's the opening message of Dr. Chown as General Superintendent to the Methodists of the Ancient Colony. This was a splendid send-off, and hard travelling is getting the organization into shape.

Pledge cards were distributed among the congregation at Exeter, Ontario, by the pastor during the singing of the anthem. All over twelve years of age were eligible, but some younger children, by their earnestness and clear understanding, proved their right, and have cards as Intercessors.

Those who have employed their officials to hand out the pledge cards and to collect them show by far the best results to date, according to one Conference organizer.

With visiting clergymen in the four churches on Sunday night, Nov. 30th, and a union rally later in the town hall, Orangeville inaugurates a week of Inter-Church meetings. Rallies of young people and school children will be afternoon features.

A visitation of the membership on New Year's Day by the pastor and officials is planned for Simpson Avenue, Toronto.

Preliminary to the organization of a new Epworth League in the Montreal Conference came a fortnight of inspirational service and the pledging of thirty personal workers.

The standing of every member of a family in each campaign unit is being ascertained and reported in great detail by Barrie workers. *CHRISTIAN GUARDIAN* subscriptions, Family Altars, Tithers, Boarders, etc., have columns in the report form.

A social evening with his board members at the parsonage was followed by an Ontario village pastor with the frank declaration that their non-attendance at spiritual services was a disappointment. A general confession followed, then came a stronger prayer-meeting, and a community canvass.

Goodwood, Ontario, enlisted every member of the Q.O.B. as a Minute Man.

The pastoral letter at Preston, Ontario, is to the Intercessors, promising to take up the study of prayer at the prayer-meetings, and asking them to enrol others.

At the Toronto convention the Bay of Quinte delegates urged the use of more stewardship literature. A second pamphlet was being printed inside twenty-four hours by Headquarters.

Excellent committees at work, is a general report from the circuits on the Orangeville district.

The community canvass is under way at Mono Road, Ontario, with special services next.

Are you praying for these fields?

Seven young people have volunteered for life service at Elm Street, Toronto.

CAMPAIGN NOTES

"The Leaven Is Working."

Profound respect for the campaign is the general expression of Maritime Methodism. Its objectives are found at first staggering and then challenging. "The leaven is working," is a frequent report. Thousands are interceding. There is less of the house-to-house canvass than in Ontario and the West, but a great spiritual revival is under way.

Canvassing All Ages.

Among the most interesting developments in the highly-organized Galt district is the complete canvass at Kitchener, Preston and Galt. At Preston a Sunday-school canvass is providing lists of prospects for each class. "Not a Methodist of any age who will not be met face to face in personal canvass," is the Preston slogan.

Pastor Leads to Prayer.

A pastor who delivered twelve addresses on prayer this autumn has his reward in a doubled attendance at prayer-meeting at Elmira, Ont. Where two or three persons prayed publicly previously, fourteen will take part now. In the Young People's Society almost nobody would lead, but now twelve or more will do so. Cottage prayer-meetings are reaching the Sunday-school scholars.

All as Intercessors.

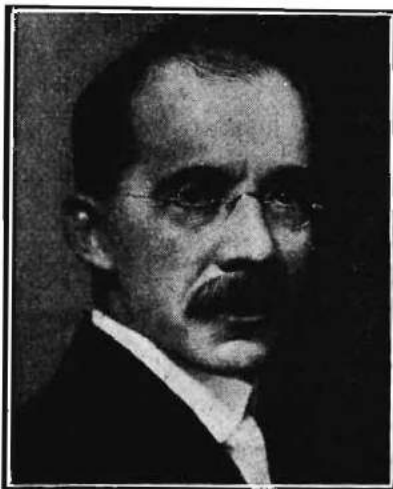
Holding that the addition to the church roll of persons who cannot undertake to pray will not enlarge the church's spiritual resources, the pastor of Ainslie Street, Galt, is out to secure enrolment of the entire membership as Intercessors. Lincoln Avenue Church is working on the same basis, and realizes that the campaign is the biggest thing the Church ever attempted.

Toronto's Discoveries.

One Toronto suburban church was running along in a rut until the campaigning opened. Then a survey disclosed a large factory district where the people were practically unreached. Rev. Peter Bryce, Conference organizer, has the city and suburban areas under his personal supervision. He will pay special attention to the Sunday schools, once the survey of portions of Toronto is completed.

Facing Any Objectors.

"Is this campaign really necessary now?" is the searching question put by the Toronto organizer as he visits the churches, the object being to face all objections squarely. The answer is in the greatly heightened spiritual activity of the churches.



MR. CHARLES AUSTIN,

the Chatham layman who is chairman of the London conference executive in the Methodist National Campaign.

In the central districts Rev. A. P. Brace has found great encouragement at the district meetings.

Defying the Grasshoppers.

Dr. Stapleford finds Arcola district an inspiration, despite the three years of many grasshoppers and no crops. "Our board has never failed yet," said one layman. "The more I put into the Lord's work the more blessing comes," said another. Both were crossless, but ready to borrow money for the cause. "All agree that this should bring a nation-wide revival," reports the organizer.

Bemocked Wisdom.

"I've watched all you Churches grow up in this town, and this is the first time I've ever seen you get together and talk sense." These words were uttered after an inter-Church conference in the West. The speaker wore a monocle, and was the sort of Englishman who will remain an Englishman "unto the third and fourth generation" in this country; but he went to the heart of a practical, co-operative movement.

A London country circuit has enrolled one for the ministry and one to become a deaconess.

"Many a hard pressed home might be helped out of household difficulties through the 'Guardian' ad. column."—(Vide letter from a subscriber.)

Our "Personal Service" Department

Need a maid for your home? Help on the farm? An Organist for your Church? Want to sell something? Want to buy anything? THE GUARDIAN will carry your inquiry or announcement into more than 28,000 Canadian homes.

Pretty sure to get you in touch with the right person—don't you think? You are both GUARDIAN readers.

LITTLE "PERSONAL SERVICE" ADS.

Notices under this heading cost two cents each word, including initials, and address. Four insertions are given for the price of three.

They should reach this office by Friday afternoon in each week as, although orders for insertion are received up to 10:45, a.m., on Saturdays, insertion is not guaranteed.

An amount of money in figures is counted as two words, example: "\$110.56." Groups of three figures are counted as single words, example: 321 is one word, 3219, 32190, or 321901 are each two words.

Initials count as one word each. Compound words are counted as two or more words. Example: "Niagara-on-the-Lake," four words; "St. James," two words, etc.

When answers are sent care "Christian Guardian," five words extra should be counted to include key number. Answers will be held until called for, unless stamps are sent for forwarding. Cash should accompany orders.

Address all communications to the Advertising Department, "Christian Guardian," Toronto, Canada.

The Little "Personal Service" Ads. cost little—2c. per word—TRY ONE.

SITUATIONS VACANT.

WANTED—A Doctor to take charge of a Hospital and do medical work among Indians. Apply to Rev. T. Ferrier, Brandon, Man.

WANTED—Female teacher, at once, for Indian day school at Christian Island (Georgian Bay). Apply, giving qualifications and references, to Rev. Jas. Endicott, Wesley Buildings, Toronto.

WANTED—Organist and choirmaster for Asbury Methodist Church, Perth, Ont. Applicants state salary and give references. Address, Musical Committee, Box 283, Perth, Ont.

WANTED, for January 1st, Lady Teacher for Commercial Department of Alberta College North, to teach Isaac Pitman Shorthand and related subjects, light residential duties, one holding teacher's certificates preferred. Apply, giving qualifications, experience, salary, to F. S. McColl, Alberta College North, Edmonton, Alta.

HELP WANTED.

A COOK, general, best wages to right person. 115 Avenue Rd., Toronto.

GOOD GIRL for general housework in small private hospital; every convenience. Box 245, Palmerston, Ontario.

HOUSE PARLOR-MAID—Nice situation, three in family; highest wages; near cars; own bedroom and bath; cook kept; no washing. References: Mrs. Wise, 87 Roxborough Street East, Toronto.

RELIABLE woman, to care for baby and assist with light housework; good wages. Box 515, Napanee, Ont.

WANTED—A capable woman to assist with housework in a small family, all conveniences; a good home for the right person. Apply Mrs. R. Leo Gray, Box 265, Oshawa, Ont.

WANTED—Cook, general, for family of three adults; comfortable home, good wages, must have references. Apply Mrs. Crawford Goffatt, 1 Walmsley Blvd., Toronto, Ont. Telephone, Belmont 410.

WANTED—A young woman for general housework; small family; comfortable home in Methodist household. 120 South Drive, Toronto; telephone N. 3095.

WANTED—Capable, trustworthy, woman for work in a comfortable home; four adults. High wages, with increase if mutually satisfied. Mrs. Green, 517 Queen's Ave., London, Ont.

WANTED—A Working Housekeeper; Toronto family; good wages; good home and good treatment. Apply Box 22, Christian Guardian, Toronto.

YOUNG girl or woman, for light housework; easy work, good home. Phone Mrs. McDermid, 89 Neville Park Blvd. Beach 3234.

SITUATIONS WANTED.

EXPERIENCED bookkeeper and correspondent offers Christian employer capable, reliable service, combining accuracy, despatch and neatness, for reasonable initial salary. Twenty years' Toronto references. Write Box 23, Christian Guardian, Toronto.

FOR SALE.

RABBITS FOR SALE—My entire stock of Belgian Hares and Flemish Giants; young and breeders, from 75 cents to \$10 each; pedigreed and prize stock. Write for particulars, Suncrest Rabbitry, Barrie, Ont.

DENTAL.

GOOD OPENING for a dentist. Address W. J. Corbett, Box 336, Creemore, Ont.

EVANGELISTIC WORK.

RURAL MINISTERS and others wanting assistance in conducting evangelistic meetings, address Wm. E. DeForest, Springfield, Ont.

EVANGELIST WM. MATHESON, widely known throughout United States and Canada, Superintendent City Mission, London, Ont., for past six years. Single church or union campaigns. Best of references. Address, 175 Clarence Street, London, Ont.

HOME WANTED.

FOSTER HOMES wanted at once for twin boys one year old, exceptionally nice, bright children; fair, blue eyes, in one home or not far apart, preferred; boy of three years, fair; also boy of 13 years who is anxious for a mechanical training, for adoption or home where he might work for board while finishing school. Apply to Rev. W. W. Ryan, Children's Aid Agent, Box 590, North Bay, Ont.

MISCELLANEOUS.

MISSION WORK—Ladies' Aid Societies desiring to assist in City Mission work are invited to write to Rev. A. E. Baker, Victoria College, Toronto, for the list of special needs.

PIVATE NURSES earn \$15 to \$30 a week. Learn without leaving home. Descriptive booklet sent free. Royal College of Science, Dept. 41, Toronto, Canada.

WANTED—A second-hand ninety degree arc lamp, stereopticon. Give make, price. Box 20, Christian Guardian, Toronto.

IMPROVE YOUR BREAD! Just add a teaspoonful of Ho-Mayde Bread Improver to your baking, and get a larger, finer, sweeter loaf, which will not dry out so quickly. Good for pastry, cakes, etc. Perfectly wholesome. Ask your grocer or send 15 cents for a package. Ho-Mayde Products Co., Scott St., Toronto.

SPEAKERS, LECTURERS—We prepare material for lectures, sermons, addresses, special articles. Authors' Research Bureau, 500 Fifth Ave., New York.

PROPERTY FOR SALE.

FOR SALE, in Bradford, large brick dwelling and brick outbuildings, three-fifths acre, fruit and shade trees. F. W. Nicholson, 646 Annette Street, Toronto.

TEN FINE LOTS, near Governor's residence, Regina, Sask.; cheap. John N. Lake, Toronto.

SPECIAL price for quick sale. Owner retiring. Forty acres, all fruit, in prime bearing, 2,500 peaches, 1,400 plums, 300 pears; 2,000 grapes; sheltered and immune from early and late frosts. Has never missed a crop in 35 years. Horses and implements go with the place. Situated at Queenston, the choicest section of the Garden of Canada. For further particulars of this and other properties, write S. A. Laidman, Queenston, Ont.

CHRISTMAS GIFTS.

WILL YOU PLEASE? Food, clothing, books, games, toys, and everything that delights the heart of children, are wanted, especially at the Christmas-tide. Please send your spare dolls and playthings or money, for hospital, sick room and Mission cheer. Gifts will be disposed of as directed. Rev. A. E. Baker, Victoria College, Toronto.

CHRISTMAS GIFTS—In your Christmas list please include a small gift to Toronto's Northmost Mission. Send contributions to Rev. A. E. Baker, Victoria College, Toronto. Acknowledgments through Guardian.

RECENT DEATHS

Items under this heading will be inserted for \$1.00 each, up to a limit of 150 words. For those over that limit a charge of a cent a word for all extra words will be made.

DELL.—A choice gift from God was taken to himself when Mrs. Melvin Dell, of Niagara Falls, passed away June 13th last. She was a beautiful Christian spirit, wholly devoted from earliest childhood to her Master. There was ecstasy in the very tone of her voice, as through these months, with shining face, she gave testimony to the goodness of the Saviour and her hope beyond. She melted the heart, bringing benediction to those visiting her these months of suffering. At the last she smiled herself from loving friends here to the home above. Thus was the ending of a life that had never forgotten daily devotions, nor failed to do to the uttermost every Christian service, and who always recognized God's stewardship, even in minutest detail. Mrs. Dell leaves a loving and faithful husband, a son of three years, her parents, Mr. and Mrs. M. A. Baker, of Stevensville, and several sisters and brothers. These, with a host of friends, cherish the memory of this rare soul, who for thirty short years lived to the glory of God and the everlasting benefit of her associates. The Church of God is richer because such have been. Com.

WOODLEY.—The late Thomas Woodley was born in the township of Darlington, near Tyrone, on Sept. 24th, 1850, and his whole life, excepting a few years, was spent on the old homestead. As a man he proved himself a most worthy and highly respected citizen, an obliging neighbor, ever ready to perform a kind act in the interest of others. When about fifteen years of age he was converted and united with the Methodist Church at Tyrone. The services he dearly loved, and in all the activities of the church he took a very great interest and assumed his responsibilities in the offices of trust as steward and trustee, holding the latter position at the time of his death, and as a Christian, he, by God's grace, "walked worthy of the vocation wherewith he was called." Mr. Woodley was twice happily married. His first wife, who prior to her marriage was Miss Ann Brimicombe, predeceased him fourteen years ago. Five children were born to them, four of whom survive the father, together with his widow, one brother, Samuel, and one sister, who mourn the loss of a kind father, loving husband and brother. But while we mourn, "we do not as those who have no hope," for on the morning of October 4th this servant of God quietly and peacefully passed away, leaving behind him a testimony relative to his faith in God, and rejoicing in the knowledge of sins forgiven, and his acceptance in Christ; therefore why should he fear or be afraid? The funeral service, which was very largely attended, was conducted by the pastor of the family, Rev. W. T. Wickett, of Tyrone, assisted by Rev. C. W. Stamp, and the remains were interred in the family plot in Bethesda cemetery, to "await the resurrection of the just." May we live the life of the righteous, that our last end may be like

NEELANDS.—At the home of her sister, Mrs. (Rev.) E. B. Glass, there passed from earth on the 21st of October, after a prolonged illness, which was borne with marked resignation and cheerfulness, one of God's noblewomen, in the person of Miss Lizzie Neelands. Miss Neelands will be greatly missed from the home, from the church, and from other centres where she has labored. She spent some nine years on the mission field with Mr. and Mrs. Glass, where by her beautiful spirit she greatly endeared herself to the natives of the plains. As her pastor for the past four years, I should like to bear my tribute of appreciation to her beautiful life. Gentle, loving, saintly, her Christian faith stood the test and bore her triumphantly home. The funeral service, which was held at the home of Rev. E. B. Glass, 1165 Oscar Street, Victoria, was largely attended. The writer was assisted by Rev. Dr. Dayley, Rev. S. S. Osterhout, Mr. Murphy (class leader), and Rev. Mr. Johnston.

A. B. Osterhout.

FREAS.—William Freas was born at the old Freas homestead, Spring Creek, May 17th, 1835, and spent his entire life there. In 1866 he married Miss Harriet Barnes, of South Cayuga, who died 1884, and to her influence he owed his conversion to Christ. In 1886 he married Mrs. Celestia Book, of Spring Creek, who died in 1890. The late Wm. Freas was a man of strong physique, and kept his mental faculties until the last. "His was a mind well stored." His home was always open to the minister, and for nearly sixty years The Christian Guardian was a welcome visitor there. For many years Mr. Freas was a member of the Quarterly Official Board of Smithville circuit, on which he served as steward and as long as health permitted he was in his place at church. Often during his last illness, of twelve weeks' duration, whilst suffering intense pain, he expressed his desire to depart to be with Christ. To those who knew him during his later years his life was an incentive to noble living. During his declining days the devotion of his son and daughter was a source of strength and comfort to him, and to him also was given to prove the truth of the promise:

"E'en down to old age all my people shall prove

My sovereign, eternal, unchangeable love;
And when hoary hairs shall their temples adorn.

Like lambs they shall still in my bosom be borne."

He passed away Tuesday, Sept. 23rd, and was laid to rest in the Eden cemetery. The pall bearers were four nephews and two great-nephews. He leaves to mourn one son, Herbert, and one daughter, Lily, both at home.

JOHNSON.—Born Oct. 23, 1838; passed away on Sept. 1, 1919. The remains of the late Mary Elizabeth Johnson, (Maude) third daughter of the late George Johnson and Sarah Lymburner, were laid to rest in the Jerseyville cemetery on Sept. 3rd.

In her girlhood she united with the Wesleyan Methodist Church, living a consistent Christian life to the end, always contributing to its demands as far as she could, and willingly helping in the various causes of the church of her choice. She was an active member of the Ladies' Aid Society, which at that time did much good on the Jerseyville circuit. Reading of The Christian Guardian was always a source of inspiration and pleasure to her, it coming to her under the name of Maude, for the last thirty years.

"I cannot say, and I will not say
That she is dead; she is just away.
With a cheery smile and a wave of the hand

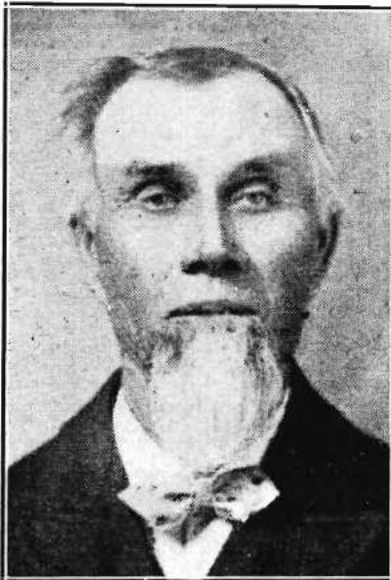
She has wandered into an unknown land,
And left us dreaming how very fair
It needs must be, since she lingers there."

Her parents, three brothers and two sisters preceded her to the heavenly rest. She is survived by her much loved brother, Edward P. Johnson, and sister, Emily I. Johnson, of Jerseyville, and Mrs. Rachel A. Atkinson, of Detroit, Michigan, and Mrs. Ella H. Davidson, of Troy, New York.—E.H.D.

CARSON.—On Saturday morning, July 13th, at the old Carson home near the village of Burrill's Rapids, Ont., the wife of Andrew Carson, License Inspector for the county of Grenville, fell asleep in Jesus. Mrs. Carson, nee Miss Maggie Cook, of Heckston, was married to Mr. Andrew Carson over fifty years ago. They came to Burrill's Rapids at that time and have practically lived there all their married days, with the exception of a short time spent in California. For fifty years or more Mrs. Carson has been a faithful member of the Methodist Church and a constant reader of The Christian Guardian, and the church life at the "Rapids" has been enriched by her ministrations. Her home has always been a centre of every good influence pertaining to the life of that community. For the past few years Mrs. Carson has been in failing health, but about

eighteen months ago she took to bed and was never able to be out of it again. Hers was a long-drawn out sickness accompanied by much weakness, weariness and pain, borne with great patience and Christian fortitude. During her long illness never a complaint nor even a murmur passed her lips. At the last her suffering was so great that those who loved her best were glad to see her at rest. The summons came on a Sunday morning bright and clear. It found her ready, strong in faith, hope and confidence in her Saviour and Lord. The funeral service was held on July 15th, at the family residence, conducted by her pastor, the Rev. A. E. Sanderson. The interment took place in the Merrickville cemetery. Her remains were followed to the grave by a large number of sorrowing friends and neighbors, who loved her dearly. There remain to mourn her loss her husband, Mr. Andrew Carson, two sons, Wallace and Mansell, and one daughter, Ella, the wife of Rev. J. T. E. Blanchard. Two sisters and a brother reside in the west.

HUNT.—An untiring advocate of the Christian religion and ardent believer in the Methodist faith passed to his heavenly reward on June 6th, 1919, in the person of William Carter Hunt, of Holstein, Ont. Born in 1836, in Somerseshire, England, at the age of six years he came to Canada with his parents, first to the township of Vaughan, and while still a boy to the township of Normanby. At the age of twenty-one he bought a farm on the second concession of Egremont, and later bought a farm near Letter Breen. In 1864 he married Mary Davis, of Ayton, who survives him. The deceased was converted in early boyhood. In the year 1892 he received the blessing of sanctification under Rev. Mr.



William Carter Hunt.

Kestle, and from that out he continued in the good walk until the Lord took him. From prayer meeting it may be said that he was never absent, and the hour of worship found him always in his pew. He was ready when the call came. The family surviving, beside his sorrowing widow, are Charles, George, Orme, and Mrs. Wm. Tyndall, of Egremont; Mrs. (Rev.) J. H. Dickson, of Roseburg, Oregon; Mrs. Wm. Collins, of Toronto; Rev. J. W. Hunt, of Lion's Head, and Mrs. O. M. Selm, of Bradford. He leaves twenty-five grandchildren and two great-grandchildren. One child, William Henry, died fifty years ago in his fourth year. One brother survives, George Hunt, of Normanby. Brothers James and John, and sisters Mrs. Lewis, Mrs. Dunham and Mrs. Heath, predeceased him. Rev. Mr. Lovegrove, his pastor, conducted the funeral service on June 8th, interment being made in the beautiful Mount Forest cemetery. The pall bearers were the four sons, and two sons-in-law, Wm. Tyndall and Wm. Collins. He loved his Saviour and he loved his church.

NEELANDS.—There passed away from her home, 109 Rusholme Road, Toronto, to the Father's House above, on August 26th, one of God's loved ones. Mrs. John Neelands, at the advanced age of 87 years, and within a few days of her 88th birthday. Mrs. Neelands, whose maiden name was Martha Bell, was born in the township of Toronto, and at an early age, through the death of her mother, was brought up in the home of her grandparents, Mr. and Mrs. John Wilkinson, of the township of Chinguacousy, near the present town of Brampton, very well known as early settlers, an ideal home. Reared in such a fine Christian atmosphere, she, early in life, was led to accept Christ as her Saviour and Lord, and became a member of the Methodist Church, and during her long life never faltered in her faith in Christ and allegiance

to His cause. Her religion was seen chiefly in private life, and there it shone in kind and helpful words and deeds. "Great Heart" was one of Bunyan's characters. She was truly "Good Heart." "I never knew a better," said one who had long known her. She was married to Mr. Neelands on Dec. 18th, 1854. It was their uncommon privilege and joy to spend 64 years together in an exceedingly happy married life. Mr. Neelands' business led him to spend a number of years in Western Ontario towns, principally in Wingham and Brantford, and 14 years ago they settled in Toronto, to spend the eventide of life in rest from business, and in the "fellowship of saints." In all places where they resided they were given to hospitality, their home was a home for ministers and any needing rest and friendship. The end of our aged sister was hastened by a severe fall, which led her to be confined to her bed for ten months, where, amid great suffering, she manifested remarkable patience and fortitude, and was ready and willing when the call came. Her remains were tenderly carried by six nephews and laid away in Prospect cemetery, several ministers of their acquaintance taking part in the service in the home. Our aged brother quietly waits for a reunion in the better land. G. M. B.

BRADLEY.—After an illness extending over three months, which was borne with patience and Christian fortitude, Mr. David Bradley, of Beachburg, Ont., passed to his reward on June 28th, 1919. He was born in Chelsea, Que., in 1829, and lived there until after his marriage with Jane Chamberlain. Then moving to the township of Westmeath, Ont., they settled on a farm near Beachburg, where they began their pioneer life together. The funeral service was conducted by the Rev. John Hurst, of the Methodist Church, of which the deceased was a member, having been converted in revival meetings conducted by Rev. Joseph Follick some years ago. The Rev. T. A. Woods, Presbyterian minister, also assisted in the funeral service. Mrs. Bradley predeceased him ten years ago, also three sons, John, George, and Clinton. The surviving ones to mourn his loss are Hilton, Winnipeg; Mrs. Hawkins, Michigan; Mrs. (Rev.) A. A. Caswell, Vancouver; Mrs. James Metcalfe, Beachburg, and Miss Hannah, at home. H. B.

IRVING.—Eleanor Irving, of Whitby, Ont., at the ripe age of ninety, died on October 10th, having taken to her bed only a fortnight before as the result of a slight fall. Until that time she enjoyed excellent health and unusual vigor of thought and memory. Born at Brampton, in Cumberland, England, she came with her parents to Canada in 1832, settling in Pickering Township. Though Anglican in the Old Land, here the family united with the Methodist church at Almond's, and for more than sixty years The Guardian has been a weekly visitor to their home. Fifteen years ago, Miss Eleanor, with her brother, Simon, and sister, Margaret, who still survive her, left the farm, moving into Whitby. Another sister, Mrs. Jeffrey, also survives her. Interment took place the 12th instant at Union cemetery. Her cheery presence and vigorous personality will be missed by a wide circle of friends. W. B. Tucker.

PARR.—On Friday, Aug. 22nd, 1919, the heavenly portals opened to admit the spirit of Martha Emeline Johnson, widow of the late John Parr, of Harding, Man., and the peacefulness which attended her departure from this life suggested the welcome she would receive up yonder. The late Mrs. Parr was born near Enniskillen, Ireland, in 1837, and had just completed her 82nd year. She came to Canada when twenty years of age, and for a time lived at Brockville, Ont. In 1868 she was united in marriage to the late John Parr, whose death occurred in 1902. During their early married life Mr. and Mrs. Parr moved to Winnipeg, and from thence in 1882 to what was then known as the Bradwardine district, now Harding. Here they lived the life of the pioneer, and besides engaging in farming, they kept a store and post office. Here, too, their home was known for its hospitality, particularly by the pioneer preachers. Here they practised the art of kindness, exemplifying in human life the fundamental principles of Christianity. For example, in times of sickness in the community Mrs. Parr gave unsparingly of her strength and skill, and many owe their lives to her. Here Mrs. Parr spent the last years of her life, lovingly cared for during several months, when constant watchfulness was necessary, by her son, Harry J., and family, assisted during the last few weeks by her daughter, Mrs. S. J. Wright, of Saskatoon, these being the only two remaining members of the family, two other daughters and one son having gone on before. Of our sainted sister it can truthfully be said that hers is a cherished memory. In The Guardian of March 12th, 1912, regarding the late Mr. Parr, these words are written: "He was

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beloved by all who knew him, and best beloved by those who knew him best." Equally well do those same words apply to his faithful helpmate. Converted in childhood, she early joined the Methodist church, and during all the years she lived a consistent and useful Christian life, and truly her works do follow her. The funeral, held on the Sunday afternoon, and conducted by the pastor, Rev. G. A. Colpitts, M.A., B.D., assisted by Rev. H. Wallace, of the Presbyterian Church, was very largely attended by both pioneers and those of the younger generation. G. A. C.

FEETHAM.—Mary Jones was born on Nov. 18th, 1845, in London, England, and departed this life in Blenheim, Ont., July 23rd, 1919. On the day of her marriage to Wm. Feetham, now of Stratford, Ont., they set sail for Canada, where their lot was ever cast with the "peculiar people, zealous of good works, for whom Christ died that He might purify them unto Himself." Sister Feetham was an outstanding example of the piety which, beginning in life's morning, manifests itself on to life's evening tide. The visits of Dr. Wm. Morley Punshon and the ministers of his time to her father's home remained as a benediction throughout her life. As a wee girl she set out to get brick for a new church in the world's great metropolis and succeeded. So in the days of her pilgrimage her Christianity showed itself in a devoted, selfless, consecrated life. She loved God's house. A day therein was better than a thousand. His Sabbath was a delight. His book "more to be desired than much fine gold and sweeter than honey and the honey comb." Three daughters and four sons inherit the priceless legacy of the influence of a noble mother, and a mourning husband the memory of a faithful, devoted wife. Rev. W. G. H. McAllister, an old family friend, and Rev. A. E. Jones conducted the funeral exercises. M.

MITCHELL.—In the death of Mrs. Eliza Jane Mitchell, wife of Robert Mitchell, the Methodist church and town of Souris, lost one of their most cheerful and enthusiastic workers. The late Mrs. Mitchell was born near Clinton, in Huron county, Ontario. She came to Manitoba in the fall of 1890, and resided in Souris until the day of her death. Her husband, Mr. Robert Mitchell, and their two children, Gordon and Margaret, are left to mourn the loss of their loved one. During the whole of her life in Souris Mrs. Mitchell was one of the church's most active and devoted workers. She was a charter member of the Woman's Missionary Society Auxillary, organized in Souris twenty-three years ago, and always actively and loyally supported its undertakings. She loved the Sunday school, and her place as assistant librarian and Superintendent of the Cradle Roll Department will be hard to fill. Her many friends were always assured of a hearty welcome and gracious hospitality in her home, and in the community every movement, that promised to improve the moral and spiritual life of the people, was sure of her sympathy and support. She had been in poor health for nearly two years, and suffered severely just prior to her death, but no word of complaint ever escaped her lips, nor did she for a moment lose her trust in God. Surrounded by her loved ones she passed peacefully and triumphantly to her reward on the night of October 6th, and two days later was laid to rest in Glenwood cemetery, Souris, Man. S. W.

CHURCH.—One of the saints of God, in the person of the late Bro. George Church, passed peacefully to his reward on May 7th, 1919, in his 63rd year. He faced the future with a calm confidence, and could say with Paul, "For me to live is Christ, to die is gain." In the frailty of the body there was a continual struggle to overcome his constitutional weakness, but under all circumstances his resignation and patience gave a beautiful tribute of praise to the Master whom he loved. While Bro. Church was quite young he emigrated with his parents from Suffolk, England, and settled in Wentworth county. While the family resided in West Flamboro, George was converted to God in the Glenwood Church, under the ministry of Rev. W. H. Laird. In 1875 Bro. Church moved to Carlisle, in East Flamboro, where he resided until he retired from the farm to reside in Waterdown. Bro. Church loved music. It was in the exercise of this talent that he brightened the services of Sunday school and church by his leadership. At Waterdown his interest in the progress of the Church was quickly recognized, and as trustee, steward, and financial secretary, he gladly served until the Master said, "It is enough; come up higher." His aged mother, his beloved wife, and only daughter, Ruby, cherish the memory of a noble son, a devoted husband and an affectionate father who has passed before to await their coming. R. A. F.

Wise and Otherwise

Sergeant (one of the old school): "It's the war that's ruining the army, sir—us having to enlist all these 'ere civilians!"
—*London Opinion*.

"Do you think that stimulants would hurt me, doctor?"

"Not if you leave them alone."—*Boston Transcript*.

He: "You women have no right to the ballot for the simple reason that in case of war you would not be able to fight."

She: "Then why do you allow a man who is crippled to vote?"

He: "Why—er—say, if it isn't just like a woman to ask some such fool question as that."—*Boston Transcript*.

A lady who ran an a/e
Couldn't see why the monthly a/m
Always totalled much more
Than when cash paid the score,
But she reckoned without her d/s.

—*Cartoons Magazine*.

Little Nelly told little Anita what she terms a "little fib."

Anita: "A fib is the same as a story, and a story is the same as a lie."

Nelly: "No, it's not."

Anita: "Yes, it is, because my father said so, and my father is a professor at the university."

Nelly: "I don't care if he is. My father is an editor, and he knows more about lying than your father."—*Blighty*.

A member of a national medical association tells the following story at the expense of a physician:

"Are you sure," an anxious patient once asked—"are you sure that I shall recover? I have heard that doctors have sometimes given wrong diagnoses and treated a patient for pneumonia who afterward died of typhoid fever."

"You have been woefully misinformed," replied the physician indignantly. "If I treat a man for pneumonia, he dies of pneumonia."—*Harper's*.

"Pa," said a young lady to her farmer father, "I wish you wouldn't say 'I seen.' I don't know how many times I've corrected you on that." "Now, Mamie, you look-a-here," said the old man, "you make yer livin' by good grammar and eddication, but yer ma and-me, we're obliged to take in summer boarders, and, by jiminy, they demand the dialect if they pay the rates."—*Detroit Free Press*.

Charles Lamb was once persuaded to attend a Methodist "experience" meeting in company with a friend. The friend spoke with great fervor and self-abasement, and finally Lamb himself was called upon to address the meeting. He rose and stammered out: "I have nothing to say as to myself, but I can quite c-c-onfirm what my friend has said as to his being a m-m-miserable sinner."

Rev. Arthur Barner, Superintendent of Indian Evangelism, who has been spending some weeks visiting the Indian missions in Ontario and Quebec, has started west, and hopes to reach his home—1140 16th Avenue N.W., Calgary, Alta.—about Dec. 10th.

Births, Marriages, Deaths

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IN MEMORIAM.

ADAMS.—In ever loving memory of Joseph Reginald Adams, B.A., Vic. '16, 8th Batt., dearly beloved son of Rev. and Mrs. G. K. B. Adams, who was wounded at Passchendaele, Nov. 11, 1917, and died at Etaples, Nov. 26th, aged 21 years; buried Nov. 27th in the British Cemetery, Etaples. Nothing compelled your swift unerring choice except the stuff of which your dreams were made, and so you followed duty into the everlasting.