

VOL. XCHII No. 31

TORONTO, AUGUST 2, 1922

The CHRISTIAN GUARDIAN

In Praise of Dreamers

A practical and matter-of-fact age is not likely to give them due appreciation, and yet what would any age be without them! Even the great inventions of a day like this are the products, not of the "practical" people, but of the dreamers. Would we have any literature at all worthy of the name if it were not for the people who think long thoughts, who see visions and dream dreams! Are not the great benefactors of our race the people who have commerce in thoughts and ideas and ideals rather than in mere things! Has not the man who has created a great poem done more for human progress and happiness than the man who has built a great city or founded an empire! These creations of the mind—we speak slightly of them sometimes—but are they not after all the things that endure, the things that are vital and creative and all-prevailing! In all ages men have slighted and despised and killed the dreamers, but at a later day have worshipped at their shrine and rejoiced in the vision which they cherished. Can we say too much in praise of the people who insist that there is more in life than appears upon the surface and that the things that can be seen and handled are not the great things; who will persist in shutting their eyes and looking far away to distant days and deep into the heart of things! What each age does with the dreamers will decide its destiny.

Subscription Rates:—The Subscription price of THE CHRISTIAN GUARDIAN is \$2.00 per year, payable in advance. Single copies 10c.

Postage is prepaid on all subscriptions in Canada and certain parts of the British Empire. Additional postage to foreign countries, \$2.00 per year.

Remittances should be by Bank Draft, Express or Post-office Order, or Registered Letter. Personal cheques should be made out for 10c. additional for exchange.

The Christian Guardian

ESTABLISHED 1829

A PAPER FOR THE FAMILY

Published under the Authority of the Methodist Church in Canada
Issued every Wednesday from the Office, 299 Queen Street West, Toronto

Entered as second-class matter, February 26th, 1908, at the Post Office, at Buffalo, N. Y. under the Act of Congress, March 3rd, 1879

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

Manuscript and all matter intended for publication should be forwarded direct to the Editor.

Classified Advertisements—Four cents a word.

Advertising Guarantee—The readers of THE CHRISTIAN GUARDIAN are fully protected when buying from our advertisers. Should any reader have cause for complaint we will undertake to have a satisfactory adjustment made or money refunded.

Volume XCIII No. 31 Whole Number 7538

IN THIS ISSUE

AUGUST 2, 1922

THE WORLD OUTLOOK.....	3
I GO A-FISHING, by Walter Moorhouse.....	4
THE FERRYMAN, by H. C. Cairne.....	4
OVER THE DRUG COUNTER, by Eric Palma.....	5
EDITORIAL.....	
Will the Brethren Rise and Explain.....	6
Those Level-headed Brethren.....	6
Is Intelligence Our Last Resort.....	6
Avoid Public Rebuke.....	6
The Plaskett Twin Suns.....	7
EDITORIAL IN BRIEF.....	7
OF INTEREST TO WOMEN.....	8-9
IN THE LAND OF OUT-OF-DOORS.....	10
SOUTHERN ALBERTA NEWS.....	11
GLEANINGS FROM OUR INDIAN FIELDS.....	12
CHURCH UNION AND UNION CHURCHES.....	12
THE CONFERENCES.....	14
YOUTH AND SERVICE.....	16
THE BOOK STEWARD'S CORNER.....	20
MR. BLACK'S BIBLE CLASS.....	22
DISTRICT MEETINGS, NOTES, ETC.....	23

Mostly About Ourselves

Yes, we will publish the lists of stations for all the Conferences very soon, we fondly hope in next week's issue of the paper. Some readers seem a little impatient over this matter; we might feel the same way if we had never had experience in doing this thing. In the first place one of our Conferences usually begins the last week in June, which means that its station list is not ready till July 1st. Do not forget that.

And then—though we wouldn't for the world have much said about this—some Conference officials are not very prompt in sending in their material. And letters and telegrams urging haste do not always have the designed and desired effect. One station list is still not to hand as we write, but we have faith, notwithstanding the testings we have had, that it will be along in a few days, and if it does all the lists will

appear in next week's issue. And of course every one admits that it is better to wait and publish them all in one issue.

Editors, with characteristic modesty, seldom like to say anything about themselves, but occasionally they are driven to it. Suffer this word, intended only for some correspondents. Don't cherish the idea that you can badly scare an editor by insinuating as to what you are going to do to himself and his paper. Most of them are rather thick-skinned, and then nearly all these bluffs have been tried on them many times, and so rather cease to be effective. You cannot frighten them very easily and it is something like waste effort to try. But for some reason they are very susceptible to kindly and courteous treatment. And a little praise and appreciation makes them meek and mild above all imagining.

Unique Little Book-Gems

On Various Religious Themes Deserve Your Attention—Other Standard-sized Books offer Helpful Suggestions.

THE "SANCTUARY" BOOKLETS

These are dainty little cloth-covered books, 2½ by 3½ inches in size, and running from 75 to 130 pages. Just the thing to slip in one's pocket for reading on train or street car, or to make an incidental gift of to a friend. Price 35c. each

THE CHARACTER OF JESUS

By Rev. Horace Bushnell, D.D.

A carefully-done treatise "forbidding" His possible classification with men.

THE CHANGED CROSS

Hon. Mrs. Hobart Hampden

Poems, this one, all on religious themes and including J. G. Whittier's "Tauler," and "The Eternal Goodness."

THE PRACTICE OF THE PRESENCE OF GOD

By Brother Lawrence

Conversations and letters of Brother Lawrence which have been helpful to very many people.

THE STILL HOUR

By Rev. Austin Phelps

Helpful thoughts on prayer.

THE MORNING WATCHES

By J. R. MacDuff, D.D.

Selected prayers covering many and varied themes.

ST. PAUL

By Frederick W. H. Myers

The famous poem issued in very small and dainty form.

Want to Make Some Money for Your Class or League or Society?

ASPLENDID OPPORTUNITY IS OFFERED IN SELLING OUR

New Methodist Calendar

Thousands of other somewhat similar Scripture Calendars have been sold by Leagues, Sunday-school Classes, Mission Circles in former years. Our Calendar will be much more readily saleable among our people since it presents the work of the various departments of our own church in picture, fact and figure, as well as giving the usual Sunday-school lesson material.

We will give the selling rights for a church or a town with only one Methodist church, to the first responsible body asking for it. A post card inquiry will bring you the information.

PRICES QUOTED COVER POSTAGE

OTHER HELPFUL VOLUMES

THE SKYLARK'S BARGAIN

By G. H. Charnley

Thirty-seven talks to boys and girls written around varied themes such as "The Caterpillar's Dream," "The Travels of a Sunbeam," "The Angels of Praise and Thank You," etc. A splendid little book. English in tone. 218 pages, cloth. \$1.50

ROUGH DIAMONDS AMONG THE LADS

By Robert Bryner

Stories of experiences in working with boys, couched in real human-interest form and suggesting methods of help and treatment. It is only fair to say that all the experiences are English. 255 pages, cloth. \$1.50

PARABLES IN GREAT BOOKS

By Rev. Herbert Snell, B.D.

This is something similar to Dr. Trevor Davies' "Spiritual Voices in Modern Literature," and covers such books as "Quo Vadis," "Silas Marner," "Dr. Jekyll and Mr. Hyde," "Romola," "Balzac's Wild Ass's Skin." Eleven chapters in all, very appreciatively handled. 175 pages, cloth. \$1.50

THOUGHTS WORTH THINKING

Compiled by H. R. Allison

A thought, mainly along religious lines, for every day in the year. Sometimes a verse of Scripture, sometimes a bit of wisdom or philosophy, sometimes a little appropriate poem. 144 pages, cloth. 75c.

The Methodist Book and Publishing House

Wesley Buildings
TORONTO

THE CHRISTIAN GUARDIAN

Published under Authority of
The Methodist Church
of Canada

W. B. CREIGHTON, B.A., D.D., Editor
W. McMULLEN, B.A., Assistant Editor

SAMUEL W. FALLIS, D.D., Book Steward, Publisher
WILLIAM BRIGGS, D.D., Book Steward Emeritus

VOLUME XCIII.

TORONTO, AUGUST 2, 1922

NUMBER THIRTY-ONE

THE WORLD OUTLOOK

Manitoba Goes to Farmers

THE Norris Government of Manitoba, which has had a stormy and uncertain tenure of office, has been compelled by the verdict of the polls to dip its Liberal ensign to the Farmers. The defeated government had twenty-one members in the last Legislature and now it will have a following of but seven. Even such old warriors as Speaker Baird and Dr. Thornton, Minister of Education, were buried quite deeply. The present line up is: United Farmers twenty-four; Progressives one; Independents, eight; Liberals, seven; Conservatives, six; Labor, six; Deferred, three; total, fifty-five. It is interesting to note in this connection that the total representation for the several parties in power in the various Provinces of Canada now stands as follows: Liberals, 272; Farmers, 121; Conservatives, seventy-one; Independent, forty-two; Labor, thirty-two. Manitoba is the third member of the progressive triumvirate, Ontario and Alberta showing the way. Labor seems to have fallen upon evil times, due, no doubt, to its own extreme idealism, reckless speeches and the present impossible debacle into which irresponsible leaders have brought it. And once again for the third time an Ontario boy has been chosen Farmer Premier. The Premier-elect of Manitoba is John Bracken, B.S.A., of Leeds county, having a brilliant academic record, medals, international stock judging trophies, besides being Seed Commissioner, professor, author, and ultimately President of Manitoba Agricultural College. The Progressive Party ought to give a good account of itself in Manitoba.

The Hague

THE Council of the Nations, which has just concluded its sessions at The Hague, has adjourned with no tangible results to satisfy the electors of the governments back of the delegates. Again the Soviet demand for either money or a moratorium queered the programme. Their tactics were so successful at Genoa, where they threw the meeting into confusion and chaos, stirred up bad blood and left Europe a nest of enemies, that they thought to repeat them. But too much poison may be a purgative, and so it happened that old friends and allies, fearful of the consequences of an open breach, closed in, and the peace of Europe which was as shaky as any time since the summer of 1914, became more solid and secure. France had been fickle and ferocious, and in her mad pressure for indemnities she regarded the stand-offishness of America and the cool pressure of England as a league of spite to keep her from her rightful spoils. Bleeding and revengeful France, perhaps more than Soviet Russia, has stood in the way of a lasting peace. Let us hope that this fresh protestation of friendship among the Allies, and the growing friendliness among old enemies may, in the light of our past experiences and dearly-bought wisdom, mellow into a ripe and lasting entente.

The New Canadian Loan

THE HON. W. S. FIELDING, Minister of Finance, is appealing to the country in October or November, for a new Canadian Loan. We have grown accustomed to appeals for money running into hundreds of millions, and the surprise has been the ease with which we have been able to dig it up. Our present needs are \$350,000,000. Already \$100,000,000 has been raised in New York. With treasury bills outstanding amounting to \$143,000,000 and loans maturing on December 1, \$182,000,000, we need to raise for immediate purposes the sum of \$225,000,000. This seems quite possible. While business is conservative and booms seem unlikely for the present, we are surely on the up-grade. Business last month was \$13,000,000

better than the same month a year ago, and what is better, a new hopefulness, optimism and sense of security has pervaded the country which is good to see. Providence has blessed Canada with almost mythical crops from coast to coast. And now, by all pulling, and all pulling all the time, and all pulling together we shall surely arrive at the haven of industrial prosperity.

In Appreciation of Wesley

THE Methodists of the British Isles have started a movement for the restoration of Wesley's Chapel, London. We understand that it is their intention of allowing the Methodists of this continent the privilege of assisting in this enterprise, but no doubt there will be more of that later on and in an official way. To inaugurate their scheme they had a great luncheon-meeting in Victoria Hotel, given by Sir Kingsley Wood, and at which the speaker was the Prime Minister, David Lloyd George. His address, which was published in full in the *Methodist Recorder* is one of the most discriminating, yet enthusiastic tributes to Wesley and the Wesleyan movement that has been given in many years. In starting, the Prime Minister said he wished to apologize for not being a Methodist himself, but that he had one special qualification for speaking to Methodists nevertheless, inasmuch as he came from a country that owed more to the Methodist movement than to any other movement in its history. Speaking of Wesley as the greatest religious leader the Anglo-Saxon world had ever produced, Mr. Lloyd George sketched his influence in the world of politics, industry and internationalism, ending up with an appeal to his hearers to cultivate the same appreciation of the spiritual forces and movements as Wesley cherished. To keep Wesley's memory green and his spirit alive and vital in the earth was a sacred trust committed to the people called Methodists.

When is a Deadline?

THE Greeks were consistent in this one thing, namely, that they knew which end of the thing to take hold of. That is not as simple as it looks. The same difficulty is encountered in defining problems. There are a thousand who can answer questions to one who knows how to ask one. But to return to the Greeks. They believed that the fittest should survive. Nietzsche and Darwin and many more have given it a modern application, but to the Greeks be the credit for the discovery. Now since life depends upon fitness—of one kind and another—there ought to be a singling out, a weeding process, which would keep the efficiency standard up to par. But the Greeks began at the beginning and weeded out the infants who did not seem to give promise of virility and fitness. That ordeal of exposure on the hills was their tender method of assisting the fit to survive. They then went upon the assumption that his learning and experience would be valuable as long as he lived. We work from the other end. We set up weird rules, advocate chloroforming those who have reached sixty years, prohibit three-score-and-ten men from rendering further service, and demonstrate in other ways our lack of a sense of proportion. Professor Craig, of the University of Toronto, who holds the chair of Oriental Languages, has been retired because he has reached the dead line of sixty-five and more. He is appealing to the courts for damages or reinstatement. Is there not some other way out? Can not a man, who has studied for half a century on some special subject, render special service in his riper years? We humbly think so. In our Canadian colleges we cannot afford to do this. Our professors are bent double with undergraduate work and when years ought to entitle them

to fewer classes and more leisure for special research we fire them. Should not the deadline be an elastic line, and a man not pronounced deceased until his mental vigor had failed him? Is not our mania for efficiency doing damage to our highest values? And if we are insistent upon deadlines, why not apply mental tests right along from school days? Let us be systematically and conscientiously scrupulous in our hunt for deadlines.

An Interesting Cartoon

COMMENT has often been made upon the inevitable lawlessness of the liquor trade in any form, and the idea finds striking depiction and illustration in a cartoon which appears in the *Prohibition Bulletin*, a reform journal, published in Vancouver, B.C. The cartoon pictures a truck labelled "B.C. Liquor Control Board" and loaded with booze of all sorts. On the truck also are "Honest John" Oliver, and Messrs. Manson and Falconer, with the Attorney-General at the wheel. The machine is evidently quite out of control, is tearing wildly over rocks and obstructions of all sorts, and losing its cargo at a prodigious and reckless rate. Oliver says to the others, "this car is out of control;" Manson asks Falconer where the brake is, and gets the reply, "there never was any brake on this car." Now the history of the past few years in British Columbia is graphically illustrated in this picture. The thing that some people fondly thought would help to control the liquor evil, has itself got absolutely beyond control, and the whole enterprise is running amuck and approaching rapidly its own doom and destruction. And the reason is the very quality that is inherent in the liquor business itself, no matter how you dress it up, try to make it look respectable, or try to make it behave decently, somehow the devil is in it, and the only way to get rid of the devil is to kill him.

The Cattle Embargo

CANADIANS generally will hail with unfeigned satisfaction the recent vote in the British House of Commons, which, while it means no legislation for the present, at least places the Imperial Parliament as unreservedly opposed to the obnoxious cattle embargo. Even though it may require several months to give the vote legislative form, and for many months after the bill has become law the main effect will be moral rather than material as Dr. J. H. Grisdale, Deputy Minister of Agriculture for Canada has pointed out, still the results will be very tangible. We recognize the right of the Mother Country to discriminate against our exports and place upon them embargoes and restrictive tariffs, because for half a century our own statesmen, up to the emphatic insistence of Sir A. T. Galt, have been unrelenting in their demands for complete freedom of a similar nature in restricting or taxing imports from the Mother Country, or from any of the other states of the British Commonwealth. What we have most seriously objected to was the charge of disease against our Canadian cattle. This has been given the quietus. The effect will be a strengthening of the markets and an increase in that optimism which is already presaging better times. Our animal exports for the year 1920 amounted to a total of about \$260,000,000, a gain of approximately \$60,000,000 over the year 1919. This places our live stock industry third in the list of our national resources. The thanks of the Dominion are due to those members of our Governments who have insisted in Canada, and by personal appearance in the Old Land that this odious stigma should be wiped out.

I GO A-FISHING By Walter Moorhouse



THIS fish story will not teach you much in the way of casting your line, or having hooked your fish, or landing him safely in your creel. For the veriest amateur could do what was done and bring in a mess for dinner. But the expedition of this story had something in its favor: it took one out into comparatively untrodden ways, and, as already hinted, supplied the home with a number of meals of excellent fish.

A motor ride along the Soo road from Coppercliff, presently brought us to an Indian Reserve. If you ever contemplate this trip and if your driver



WITH PADDLE PLACED FOR THE PORTAGE

is a good one and your car sturdy, you may venture to drive to the so-called village that lies in the heart of the Reserve a number of miles from the trunk road. But if you doubt your driver or car, walk—and you'll enjoy the better the winding trail, over hill, and stream, and rocks, and corduroy road and miserable bridge—the entire way in being execrable.

Arrived there we found at the first cabin its dark-skinned occupant just stirring. He consented without one unnecessary word on his part, to guide and paddle across a number of lakes that clustered thereabouts. But first his breakfast, the day's water from the lake for the squaw, and a stirring-up of a stump fire in the small clearing that boasted a potato-patch strangely green in those late August days. Then away over a hill to White Fish Lake, to the up-turned canoe, and straightway we were on this beautiful water. There's a church, white and with high spire, set picturesquely on a hill and to be seen from all parts of the lake. George, the guide, had this information (elicited only by questioning), that service was held there only last Sunday. But he did venture this unsolicited tribute: priest succeeded priest, yearly; yet, never did one fail to minister to them in their native Indian language.

Vigorous paddling brought us to the first portage, from White Fish to Clear Lake. It was interesting to watch how the paddles were arranged to fit the shoulders when the canoe was slung over the head for the portage, so arranged that the broad blades of the paddles eased the burden. And so, to Clear Lake, along a trail there was

no mistaking, and then the rest of the journey by canoe.

A piece of birch bark, perhaps six inches by eight inches, lay in the bottom of the canoe. Prior to heaving the canoe on his back, for the portage, George had carefully stowed it in the pockets of his patched, blue jeans. On resuming his paddle he threw it at his feet again. It was enough to arouse the curiosity of any tyro in the wilds. In his laconic way, George said, "my cup," left off his paddle, folded the bark so that it resembled the wooden dish in which your grocer sends home the pound of butter, and from this primitive, individual cup, scooped and drank of the water of the lake. And when the sun was high and hot, again and again we had occasion to be grateful for the forethought of the guide.

Clear Lake was not a promising bit of water for the sort of fishing we were doing. For letting out the ugly-looking, otter-tail troll that spun merrily, but treacherously, in that glittering water, and unreeling a hundred feet or so of heavily-sinker copper wire, we got naught for our pains but hooks well fouled with the slimy weeds of the lake bottom. The lake was too shallow, perhaps, for the grey fellows we sought.

A narrow neck of water, where the canoe must tread a tortuous course, among boulders and logs that lay bleaching in the sun, admitted us to Trout Lake, a larger stretch of water, its hills still wooded with pine and spruce and gleaming birch. Here's hoping its name does not belie it! Out to the dark water of the deeps, and the heavy line is unreel. One hundred and fifty feet, one hundred and seventy-five feet—it still pulls free. Relieved by those wonderful depths of the tedium of pulling in a fouled troll, one settles down in the bottom of the canoe, sleepily almost, after the hour of bootless trolling in Clear Lake. There's not a sound to disturb, for the regular lap of the water against the canoe side is gently soporific.

But a tug on the line and dreams are scattered in a flash, in the eager business of reeling in. 'Tis almost endless, that dead weight of dripping line,

and muscles are cramped with the steady pull. But here it is—"A big un," says George, who catches first glimpse of him behind the stern of the canoe. There is little fight in the grey fellow as he is brought to the canoe side. In the deep water he has, apparently, spent his strength in the first vain tugs at the ugly hooks, the heavy slack of wire, and the resistless pull of the large reel. With scarcely a flip of his tail, he is thrown in the bottom of the canoe, the beautiful, grey trophy of the depths; whence he has brought a touch of its iciness in which he luxuriated many a summer day.

A narrow island with pines clinging to its rocky surface offered a pleasant and safe site for camp fire. The Indian promptly had a crackling fire



THE CATCH

ablaze, and the odor of toasting bread and sizzling fish intensified appetites that in the wonderful air needed no stimulant.

Sure, the delight of that quiet island, the vistas of dark waters that mirrored the forested hills, the sombre green of the firs, broken by the fantastic tracery of ghostly birch, the supreme stillness of an inland lake far aside from the trodden ways (a saucy squirrel did make "the silence audible")—the whole setting of that hour thrilled one unspeakably. One was thankful, indeed, for a guide of few words, and mused whether that characteristic of silence had not come from the far-off past, when the forefathers of this dusky companion communed with the profound silence of the limitless forests.

And who can forego the invigorating plunge in waters like these? Someone has seen in such plunges, in such secluded places, an act of devotion. Well, it is; for one emerges panting from the cool water refreshed, with new spirit for the paddle and the trail, and a clearer gleam of life beyond. An act of devotion indeed—a toning of nerve and muscle and mind—a ministering unto, and a purifying of the temple.

One turns again to the artificialities of modern life, with reluctance. There is enough of the primitive, deep, perhaps, in human nature, but there, and enough still to thrill one with the exultation of the open. And one muses and in soberer moments concludes that the loss of joy in the open, in things as God made them, whether wood or lake or flower or child, spells loss of the highest and best in the human soul. One must holiday in the wilds.



ON TROUT LAKE

THE FERRYMAN By H. G. Cairns



FOLLOWING the long prairie trail leading to the scene of our newly-allotted task, we came to the banks of the great river of the west—the Saskatchewan. Coasting down the winding road, we soon came to the water's edge and the faithful old Ford could take us no farther, not numbering among its many accomplishments the ability either to fly or swim. But having a pipe-organ whistle, it could, and did, send a soulful cry of need across the waters

and in response thereto very soon the ferry was seen to detach itself from the farther shore and slowly make its way to our assistance.

Safely conveyed to the point where the trail commenced again, and our climb to the prairie level was to begin, we asked the man on the drawbridge as to the remuneration required. This question sprang naturally and spontaneously to our lips, so long accustomed we were to the habit of men to render service to fellowmen for personal profit. But, with a free, large-hearted wave of his hand and a merry twinkle in his eye, our

deliverer replied: "That's all right, that's what I am here for. All the people keep me here to help some of the people on their way."

We thanked him for the thought and as the Ford steadily pounded its way up the winding way we thought, "Happy man, how blessed his place and privilege; supported, I hope comfortably, by the larger community, just to dwell in a little house by the side of the river and be a friend to the wayfarer. What could be more truly Christian in the way of the relation of the individual to the community and the social order than that?"

How happily is our ferryman related to the nation and the people whom he serves! And what is religion, but rightly adjusted relations? The age-long struggle for righteousness is just the groping of honest souls after right relations. The detached soul, living for personal profit, is the lost soul; while the soul adjusted in helpful relationship to human society is the saved soul.

Here is our ferryman, filling a useful place, rendering a much-needed service to a great variety of people and of interests, just giving a little lift over a difficulty to a straggling stream of passers-by, and doing it, not for profit, but for service. No element of private profit in it, for him or anyone else. Just a provision made by the community for meeting the need of those, who, in the pursuit of duty or of pleasure, must needs cross the stream. Our friend placed there to operate it, set apart, consecrated to that field of human service.

Then came the thought of the work awaiting us on the circuit toward which the Ford was now ambling cheerfully along. Is it not at heart much the same, set apart, consecrated, to live in a little

house by the village street and be a friend to the wayfarer. No thought of personal profit, or private gain, just a comfortable provision supplied by all the people to lend a hand over the difficulties to the passers-by. No, not all the people, only by a sect or section of the people, the kingdom not being fully come, but still our task is Christian, in that it is "a helping to bridge the gulf and rightly relate men to God and to each other, and in that this task is to be undertaken and carried on, not for profit, but for service."

Selfishness, of which the love of money is the outstanding, concrete illustration, is the root of all evil, and the incentive of profit is the great breeder of selfishness. Christlikeness, of which brotherly love is the outstanding feature, is the source of all goodness, and the spirit and incentive of service is the great fountain head of brotherly love. If the ferryman and the preacher, the statesman and the teacher, may and should discharge their task and fill their place, not for profit, but for service, then, why not the doctor and the lawyer, the merchant and the farmer?

The manufacturer only spoke the simple truth

for many, when he declared that he was not in business for the glory of God, but for the production of dividends. But when the kingdom of right relations is fully come, society in all its variety of forms will speak with one voice, and say, "Whatsoever we do in word or in deed, we do all to the glory of God;" each filling his place and working at his task, not for profit, but for service; and the whole dynamo of life is running steadily, generating, not selfishness, but brotherly love."

The test of the regeneration of the individual soul is found in the question as to whether the spirit of profit or the spirit of service is enthroned therein, and the enthronement of the spirit of service in the whole social fabric alone, can signalize the coming of the reign of God, for which Christ gave his life and for which every Christian life must be given.

Our great task now, is to bring the unbalanced world to equilibrium by the incarnation, actually in our lives and imparting to others the spirit of service, whose ideal is to dwell in a little house by the side of the river of life and be a friend to the traveller on the eternal way.

OVER THE DRUG COUNTER



FOR ingenuity in securing the end desired, where that end is a favorite drug, the dope "fiend" would appear to have all other classes beaten. I suppose that is, perhaps, why the "fiend" part of the term was tacked on in the first instance. The diligence and

uncanny resourcefulness with which a dope unfortunate proceeds in the effort to secure fresh supplies of the narcotic, if it were not so utterly pitiful, would stir the admiration of the beholder.

One day last summer there came into the store an elegantly-dressed young lady who at once confided in me that she had just arrived from St. Louis. Even had she not told me I would have known she was addicted to the use of the needle. She informed me confidentially that she had with her the sum of two hundred dollars, which she wished to deposit to her credit with a druggist for future supplies. She hastened to inform me that she was in no immediate need of the drug, as she had smuggled three ounces over the border on her way through.

I was obliged to refuse the offer made, of course, as apart from the moral side of the matter, we were prohibited by law from selling the drug desired except under very stringent regulations. She was back, however, within a week to advise me that she had located a regular supply. She had read in the local press on the very day she arrived that a certain young woman, who was herself an addict, had been discovered selling the drug on the street in a certain district and had been heavily fined. This, she said, gave her the cue. A total stranger to the city, during that week she found and haunted the district mentioned every night, closely and untiringly looking for a woman who might answer the newspaper description. She really located her the first night, but in order to make perfectly sure she went back night after night and observed carefully until at last there was absolutely no shadow of doubt. She thereupon approached the woman and asked where she might secure some of the stuff. "I don't know what you are talking about" was the rebuffing reply. "Yes, you do," the feminine sleuth retorted, looking meanwhile intently into the face of the seller of drugs. "I have been watching you every night for almost a week now. Come, don't play with me, I want to know where I can get some." Some little catch or inflection of the interrogator's voice caused the pedlar to look intently into her tracker's face. The soul of one called to the other as deep calleth unto the deep, then turning and walking away she exclaimed gently, "All right, you shall have some, come with me."

I said the woman was well-dressed; she was also very well-connected. Somehow a drug addict, be it man or woman, invariably approaches a druggist as an old-time friend and brother. This lady confided in me that she had long been trying to break through the habit and was congratulating herself upon succeeding when her husband was ordered by his firm to proceed to Canada to look after important interests of the firm there. She had assumed that in coming into Canada she was coming into a semi-settled country and so had brought a supply along with her in case she would be unable to secure

The Dope-Fiend and His Struggles

By ERLE PALMA

any. I did my best to reinforce her resistance to the habit, but the result to date is unknown to me. You will, perhaps, observe that even while she was making resolutions to overcome the habit she was also taking steps to guarantee future supplies and showed a subtle cunning and resource in going about it.

While to my knowledge there is no law to prohibit doctors prescribing the drug in cases where their judgment deems it advisable, there is an understanding in the medical profession, in my experience, at least, not to prescribe for a dope addict. All drug victims are advised to go to a certain physician appointed for the purpose. From this physician they may secure prescriptions under conditions. Providing the addict will undertake to break the habit under the physician's oversight, this official will prescribe and they may secure the drug in the open and legally, but each dose is so graduated as to become zero within a time suggested by the diagnosis and wisdom of the official. Hence I have sold the drug over the counter to the amount prescribed.

It is almost pitiful to see an addict stagger into the store and mutely push the prescription toward the druggist. One moment they are on the verge of collapse and the next are vivacious, alert, and pass out of the store with a springing step. One day upon being handed an official prescription for a drug I was struck with the unusual amount thereon prescribed. Thinking that, perhaps, a mistake had been made by the prescribing physician I phoned him and discovered that a Roman numeral three had been raised to thirty-three. Drug addicts have treated themselves while standing before me on the other side of the counter within a fraction of time after they had gained possession. I have been looking at them while talking with them and could swear they had not had the time—nor had I seen it done—nevertheless, the stuff had been taken and the effects becoming rapidly manifest.

The case that stands out most prominently in my memory, I think, is that of the vaudeville-movie actress. I was back in the dispensary at the time. This lady was filling a week's engagement at a local theatre and entered the store accompanied by her leading man, at a time when business was slack. Of course she had timed the visit and chosen the place, for the store was way back and catered entirely to a residential district. Leaving her companion in the front of the store she came without hesitation right through into the dispensary where I was busy mixing an ointment. She was dressed and bejewelled like a duchess and lost no time in stating her mission. I at once demurred and pointed out to her the severe regulations binding me in the dispensing of the stuff she wanted. She thereupon threw open her bag and pulled out a huge wad of bills which totalled a thousand dollars at least. She

even fanned the bills out like a deck of cards so that I might clearly see the twenty and even fifty denominations and get their appeal. She promised to give me at the rate of fifty dollars a dram for every portion she took away from the store, but again I declined. Then looking at me pleadingly, with her pretty little face upraised, she implored, "Come, now, be a nice, good, obliging man, won't you? You wouldn't like to see me go down town into some of those rough places to get it, would you? I came to this store purposely, and to you because I had made enquiries and I knew you to be a respectable man and felt you would understand. Do please be good to me" she continued, stepping closer and catching my hand in hers and pleading with her grey-blue eyes. "See!" she exclaimed, pushing the money toward me, "I will make you a rich man. I can do it for I have more money than I know what to do with."

Convincing her at last that my conscience would not permit me to accede to her request she went sorrowfully away. There is no doubt in my mind that she got the stuff she was after while she was in town. How? A man came into my store one day carrying a small paper bag in his hand. He told me he had some powder he had to give his sister, but she was to take only a dram of it and he had no way of measuring it for her, would I please let him weigh a dram on my scales or perhaps I would weigh it for him? I readily agreed and took him back into the dispensary to the scales. He dipped a quantity of the powder from the bag into the scales until he had the dram and then, apologizing for doing so, he returned a portion into the bag again. The remainder he placed in a paper he had ready and thanking me, left the store. I was new in the business then, but I now know the bag contained a drug in much demand and was probably worth five hundred dollars. He was also a crook for his buyer would pay for a dram and receive less than the amount.

The most pathetic case of addiction coming under my notice was that of a buddy of mine at the front. He had broken the habit, secured mastery of his will once more, and enlisted. For two whole years while at the front he lived clean. Having been wounded he was later detailed to the medical stores department. As it happened fate or some diabolical agency placed him in charge of the very stuff he had previously fought to the death and beaten. There were literally tons of it lying around appealing hour by hour to his once-thought-dead, but now only dormant craving. He fought a good fight, but it was a contest in which an angel might have succumbed. He was engulfed as in an avalanche. He is back in mufti to-day and is a dispensing druggist and again fighting, sleeping and awake, a battle which for ferocity and diabolical cunning has never been equalled by cannon and shot. And he is winning unaided and alone so far as human help is concerned. The last I heard of him he had secured three jars of molasses; into one jar he mixed a certain portion of the dope, into a second a smaller portion and into the third a minimum. He has now entered upon the last jar and going strong for victory, reinforced by an increasing self-confidence and self-respect.



EDITORIAL



Will the Brethren Rise and Explain

WE have been waiting for some of them to do it. We have even very broadly hinted that we would like them to. But up to date the silence has been unbroken. And now General Conference is almost on us, and we are still quite ignorant—and we are persuaded that there are many others in the Church just as we are—of anything like the precise nature of the great evil that threatens the wreck and ruin of our beloved Church.

We heard dark hints of it in the reports of discussions in the recent Annual Conference sessions. That it was a very great evil we were earnestly assured. Indeed, it seemed as if it was the one thing that threatened us. If we were only rid of this we might hope to move forward to victory and triumph. It was worse than gambling, or the liquor traffic, for it was an evil thing growing unchecked right within us.

But no one took the trouble to explain, so that those of us who have only ordinary intelligence could understand, what the thing in its reality was. Something was said about over-organization; departments and secretaries were pointed at as in some way most sinister evils; even tweed suits seemed to be held by some as a source and centre of much wickedness, while the word "bureaucracy" was on many lips. A paragraph in the report of the Bay of Quinte Conference appearing in this issue is characteristic of much that was said. It reads:

"That notice was being served on Wesley Building that bureaucracies (the source of all revolutions) must be eliminated from Methodism and democratic methods prevail."

Now wouldn't some one who can talk plainly and simply please explain to us what that means. We know that is what the Church would like. And it ought to be done right away, and done clearly and explicitly, so that the approaching General Conference might do something to check and destroy the evil.

For ourselves we very frankly say that we greatly desire this explanation. In the part of the Methodist world in which we live we can honestly say that we have not seen anything that even looks like bureaucracy for the last ten years. We think that any such spirit would have as much chance at living and succeeding in the Methodist Church in this modern time as well we can hardly think of any figure strong enough that would be just appropriate in this discussion. A bureaucrat would be such an anachronism in this conviction that we cannot even think of him, and we certainly do not know him.

But we do wish so much to be able to help a little in killing this terrible dragon that threatens us. Will not some one point him out a little more precisely. Do tell us, without any rhetoric or burning eloquence, what our trouble is, and what we can do to remedy the evil!

Those Level-headed Brethren

THANK God for the level-headed brigade! It is all right to have plenty of "pep," but sometimes "pep" doesn't work well except in single harness. It is all right to be a "live wire," but sometimes one gets a terrible shock from these "live wires." It is nice to watch the rockets which tear their way into the heavens and finish with a magnificent shower of sparks; but rockets don't plough a field well. Quite a proportion of even sanctified humanity is of the excitable type, easily moved and easily discouraged. And whenever a new scheme is broached and some good brother proposes to build a railway to the moon, or tells us that no one should eat more than one meal a day, or proceeds to show us how all the ages have blundered and everything has gone wrong prior to his arrival, but now the earth is to be rejuvenated; it is a great relief to know that though all the giddy-pated, shallow-thinking, non-reasoning part of the crowd may go trooping off after the new evangel, there will always be left a solid substratum of sober, level-headed men, who can always be depended upon not to be carried off their feet by any

new-fangled movement or idea, and who can be equally depended upon to stand loyally by every movement which fully appeals to their reason and common-sense.

—This contingent of well-balanced humanity is really the chief dependence of the race. If it were not for them the world would be continually chasing all kinds of will-of-the-wisps, and socially, economically, politically, and religiously, we should never be out of the bog. There never was a fanatic so crazy but he could get a following; there never was a wild-goose chase so hopeless but men would undertake it; there never was a delusion so transparent but thousands would grasp at it; and it needs, and will always need, the level-headed members of society to keep us from rushing into all kinds of extravagances and folly.

And yet often the level-headed fellow is not very greatly admired. The men who are peddling moon-beams have no use for him. He is an "obstructionist," a "reactionary," a "stick-in-the-mud," an "old fossil," an enemy of all progress and a drag upon the community. And it often happens that the visionaries are good talkers, even orators, and the level-headed fellow has no great gift of speech. And the crowd, charmed by the silver-tongue, look but coldly upon the man of slow speech, and led away by the vividness of the orator's language they are almost ready to tear to pieces this slow-spoken fellow who dares to suggest that the orator is wholly and utterly mistaken. The level-headed fellow surely has his hard days, when everybody looks askance at him and mutters, "old crank."

But invariably "wisdom is justified of her children," and when the bright visions have faded and the dreams of sudden wealth and miraculous prosperity have been rudely shattered, men turn slowly back to the man whose words of warning they had despised and at whose wisdom they had openly scoffed. And he does not fail them. He formerly told them they were unduly confident; now he tells them they are unduly depressed. Before, he warned them that things were not nearly so bright as they believed; now he comforts them with the assurance that things are not nearly so dark as they had feared.

And as the years pass men slowly learn to respect and to trust these quiet fellows with the level heads, who are not so easily swayed by emotional appeals nor carried away by glowing promises as the rest of us, but who keep their heads even in times of wildest excitement, and who are the sheet anchor of Church and state in periods of supreme unrest. Thank God for the men and women who are able to use their sober reason even when the whole community is seething with excitement. They are surely God's gift to the world.

Is Intelligence Our Last Resort?

HAVE you ever stopped to consider how very easy it is to hypnotise one's self into the most extravagant imbecilities by merely repeating certain sentiments frequently enough? Dr. Bury, of Cambridge, once remarked that people were a prey to those sincere, but misguided folk who thrived on propaganda and prophecy. He declared that were a company of men to go up and down the land fervently and constantly proclaiming that there was a race of donkeys on the moon that spoke the English language, and spent their spare time talking learnedly on eugenics, that before long a considerable number of people would take it for gospel and maybe found a sect to further the apocalyptic truth. It sounds ridiculous of course, but it is not a whit more silly than the hilarious shouting of "Liberty, Equality, Fraternity!" by demagogues, when we know that there is no intention as yet to clothe any one of those ideals with living reality. The same holds true with those catch-words bandied about by every soap-boxer: "Progress," "Peace," "Democracy," "Corporate Unity" and all the rest. They have about as much creative power, and as much relation to the present state of things, as the incantations of some benighted Indian who trots a hundred times about the temple of his deity on a moonlight night.

Rhetoric has failed; diplomacy has failed; sleight of hand has failed. We have one final resort and that is intelligence. That has not failed because it has never been tried whole-heartedly. And there is love! But first there must be intelligence.

This then is our panacea for the present unrest, for the sad, mad state of affairs into which we have come. If the idealism which won the war had only persisted. But there was Versailles and Paris and Washington and London and The Hague and what could survive? Echo repeats the interrogation and the hills give back no answer.

But we do not mean intelligence in the form of pretty theories. We have had a surfeit of these already. We mean intelligence in its everyday garb of honest, square-toed, common sense. And we mean that this homely wisdom shall be forcibly backed up by law—honest, square-toed, common law. Beginning with Aristotle and coming up to Nietzsche and later lights we have had such sentiments as these: "There where the state ends, there men begin. There, where the state ends, look thither, my brothers! Do you not see the rainbow and the bridge to the Overman?" No, we do not see it; it is invisible!

And so we say that the time has come to get away from this wall-motto, autograph-book, Rotary-poster piety, and false optimism, and demand that common sense shall be given a change in the form of law. This means that people in the home and in the community, in whatsoever class or union, right up to national parties, have got to get away from this roundelay of platitudes and excesses and come back to earth. As yet we are inarticulate among the nations because we have no means of enforcing our collective wills and consequently, while the majority agree on general matters of peace and all the varieties of inalienable rights, cliques and unions and wild-eyed heresies and bedeviled nations and states run amuck, fight each other, murder, rape and defy the lives of whole nations, hold up production, stop traffic, and in general act possessed, all because there no instrument in our hands to enforce our wills which, collectively, mean law.

Too much importance cannot be attached to education, and while we are deluged with books and lectures and theories, there ought to be a place where people could learn discipline. This craze for self-expression, and the free play of imagination, and the unrestricted productivity of the creative impulse, is landing us into hot water. Poetry and nonconformity and liberty will not utterly perish from the earth with a little tightening up on loose sentimentality, extravagant claims and the hectic babblings of the demagogues who rule too much of the world.

Whether we work or labor; whether we pay our lawful debts by working with a pen or with a pick; whether we eat with forks or with fingers, we have got to keep our heads on and see that others keep their heads on. We could make much better progress if it were not for the fact that we are forever stumbling over the lost heads of people. Then we shall be in a position to "make collective war upon the peace-breaker. . . . We must learn to agree . . . or else we perish. . . . We need a permanent concert . . . in which every awkward problem can be dealt with before it has time to grow dangerous, and in which out-voted minorities must accustom themselves to giving way." "For this very reason, do you contrive to make it your whole concern to furnish your faith with resolution, resolution with intelligence, intelligence with self-control, self-control with steadfastness, steadfastness with piety, piety with brotherliness, brotherliness with Christian love."

Avoid Public Rebuke

WE are told that in certain countries a man will go almost any length to "save his face," and our Christian teachers find it absolutely necessary to take this into their calculations in dealing with these people. This is wise, and it has seemed to us that it would be wise if in our own land also we would be careful about this very thing. We speak the more confidently in the matter because we remember most clearly some unfortunate experiences of our own which arose from ignoring this matter.

Long ago this rule was laid down, "If thy brother sin against thee, go, tell him his fault between thee and him alone," and the rule is an exceedingly good one. Of course there are cases where public reproof may be necessary, but we think that probably it is often used when it is a serious error to use it. If reproof is intended to help an offender it must be such as will commend itself to the offender's sense of fair play, and too often it does just the reverse. In all too many cases reproof is simply the mean satisfaction which one man takes in finding fault with another, and which ministers to his own pride and self-will, but which at the same time estranges him from the one he reproves by the cruel sense of injustice which it calls out in that one.

"Zeal for righteousness" is a good thing, but it seems to us that it is very seldom accountable for the open and cutting rebukes which only too often are visited upon young and old in the church and in the home for small offences which had better never be noticed. The power to punish, either by word or deed, is one that is often subject to great abuse, and the wielder of the rod or knout seems only too frequently to acquire a love for his task. This seems to be an extraordinary statement, and yet our observation seems to point very clearly in this direction. But if we develop a liking for hurting other people, even when that hurt is ostensibly in the cause of righteousness, we had better pause, or the punishment will degrade us more than it will hurt the offender. Better not punish at all than develop a liking for it.

And even when punishment is necessary and we hate to inflict it we may well consider how we can make that punishment remedial in its effect. Punishment ceases to have any remedial value when it calls forth bitter resentment because of apparent injustice, and most of us are so constituted that when we see something done which we do not like, and which we think should not be done, we are apt, if we allow our feelings to guide us, to be all too severe—so severe in fact as to be manifestly unfair, and this no man or woman, whether Christian or not, can afford to be.

We have a suspicion that in the home this occurs only too often. The boy or girl, if punished at all, or reproofed at all, is apt to be punished or reproofed in such a way as to arouse indignation instead of repentance, and the offender, instead of being helped by the reproof is hardened, while at the same time he is more or less estranged from the one who utters the reproof. The story of not a few sad rifts between parents and children, between brothers and sisters, and sometimes between pastors and people, is often but a story of unwise and continual reproof, which was never intended to sever the bonds of friendship, but which has done so most effectively.

Some will say the editor is a fool, but many a sorrowing father, looking back over the past will say, perhaps with tears, "It is all true," and the man who is not too old nor too stubborn to learn will think the matter over and possibly begin to treat the boy as he, if a boy, would like his father to treat him. We do not mean that wrong-doing must not be punished; we do not mean that we must keep eternally silent about the evil which is going on around us; but we do mean that in our reproof of wrong we must ever seek the greatest good of the one we aim to improve. We must "save his face" and save his feelings as far as we possibly can.

The Plaskett Twin Suns

LN 6100-Giordano Bruno had been burned at the stake for his championing of the astronomical theories of Copernicus. A decade later, Galileo literally took his life in his hands when, with his queer little "object-glass," he directed his gaze towards Jupiter. Those who have gazed upon the astral glory of Jupiter and Saturn will understand something of the thrill which came to Galileo as he gazed wonderingly through his imperfect telescope.

Various attempts have been made to make a map of the heavens. The efforts of the Herschels are too well known to require further reference. They discovered among other things that there were millions of stellar pairs, twin stars, comparable to the sun in diameter and many times far surpassing it, revolving about a common centre of gravity. Castor and Pollux, famed in story mythology, are known to us all.

And now to a Canadian, John Stanley Plaskett, graduate of the University of Toronto, and Director of the Astrophysical Observatory at Victoria, has discovered another pair of twin stars to which his name has been given. This is a personal as well as a national achievement. Full details have not yet reached us but from what we know of other twin suns the size and temperature must be tremendously great and the distance almost unbelievable. A star at that distance would be measured not in miles such as we measure puny distances to the sun, 93,000,000 miles. Neptune is but 2,800,000,000 miles away from the Sun. We substitute light-years for the real spaces of the universe. A ray of light travelling at the rate of 186,000 miles a second would encircle the globe eight times in a second. That ray of light would reach the moon in 1.2 seconds, the sun in eight minutes, Alpha Centauri, the nearest of the stars, in four and one third light-years, Sirius, twenty-six times as bright as the sun, in 8.7 light-years, and Rigel, 13,000 times as bright as the sun, in 500 light-years. The

group of blue stars in Orion is 600 light-years distant. The star cluster in Hercules is 160 light-years in diameter and 36,000 light-years from us, while the star cluster N.G.C. 7006 is reputed to be about 220,000 light-years distant.

And even now we have scarcely entered the threshold of the universe. Beyond the range of our most powerful telescopes are systems upon systems. When we speak of the Galaxy we speak of the heavens as we see them, some few 500,000,000 stars in the shape of a watch having a diameter of some 300,000 light-years, and a thickness of about 27,500 light-years. Do the spiral nebulae, those strange stars in the making, belong to our Galaxy or are they, as Curtis affirms, some 500,000 to 10,000,000 light-years distant? Even then, when you have stepped to the sun, saluted The Pleiades, passed beyond haling distance of the farthest nebulae, you have only begun your explorations of the outer universe. How deep is space? "When I consider thy heavens. . . ."



EDITORIAL IN BRIEF



ONE of the distinctively modern things that is pre-eminently worth while is the boys' and girls' camp movement. All over this continent at the present time there are thousands, yes, hundreds of thousands, of boys and girls living in groups for a few weeks out in the open, studying, playing and learning to live, under the direction and inspiring example of some of the finest teachers and leaders in the world. And the results cannot but be very significant and far-reaching. Those people who are always finding things to complain of in these modern times should let their minds dwell upon this unique modern phenomena.

THE friends of Church union all over the English-speaking world are looking forward eagerly to learn the action taken by the Wesleyan Methodist Conference, now in session in Sheffield. It is felt that the action this year may have a finality about it either for or against. What looked like an ominous feature to the friends of union was the recent issuing of a "ministerial manifesto" by some five hundred ministers of the Wesleyan Church, protesting against union on the ground that the Wesleyan Methodist Church is essentially different from the other Methodist bodies and deserves a continued separate existence. As the present union movement began in the Wesleyan Church the situation is made all the more difficult by such action.

THE first draft of stations of the British Wesleyan Church showed 891 changes in ministerial appointments. In one district only one minister remained unchanged. Fifty-five men are retiring from active service, their years of labor averaging forty.

JUDGING from the cable reports Sunday games in the parks in London, England, to which our correspondent refers in this issue, were not nearly so popular and well patronized as was expected. When it comes to a final issue, there are not as many people eager for the wide-open Sunday as their noise would lead us to think there were.

IN a recent issue *The Michigan Christian Advocate* has an entertaining editorial on "Taking a Shot at the Bishops." In it the editor says: "One or two of our bishops may have one or two faults, possibly others have more, but we will take them with all their faults in preference to the leaders of any other Church in existence. When we think of a possible trade we are better satisfied than ever, reserving always the Methodist right of occasional criticism for our soul's health." And that, we think, illustrates a rather healthy state of mind toward Church leaders. And the editor closes his remarks with this sentence, which possibly might be made to have application to other Churches than the Methodist Episcopal: "Our episcopal system works best

in an atmosphere of sustaining prayer rather than a persistent criticism or a needless heckling." And what system wouldn't!

AND now the Methodists of South Africa are moving steadily, if cautiously, toward church union: At the recent Conference of the South African Wesleyan Church, a leading official declared that union in the near future was inevitable, while another leader of the Primitive Methodist body said that it was quite unnecessary to wait for union in South Africa until the churches at home had come together. The work of the Wesleyan Church in South Africa is quite extensive, there being over one thousand ministers at work there in connection with that body. The political union in South Africa has had a very marked effect upon the church union movement. Certainly the idea of a united Methodism is laying rather strong hold upon the modern followers of John Wesley.

MR. STEPHEN GRAHAM, in his new book, "Tramping with a Poet in the Rockies," has a brief reference to the Mormons, which is one of the severest condemnations of that body that has ever been made. He says: "There are a lot nearer to Mohammedanism than to Christianity. I think a Mohammedan mission to Mormons would not be a bad idea as a step on the road to Christianity." And Mr. Graham knows very well what Mohammedanism is, too.

THE Northern Baptist Convention, by a vote of 637 against 1,265 refused to adopt an old-time credal statement as the standard of doctrine for its denomination at their recent meeting at Indianapolis. This vote for freedom was very much larger than was anticipated.

SURELY very few statements could be more untrue and more wicked in their intention than the remark of *The Sunday School Times* that modern criticism teaches that the Book of Daniel is a "literary fake compiled by benevolent impostors." The idea that the man who cannot accept this writing as a bit of accurate history by that act is denying its great moral and religious value and its right to a place in the inspired Scriptures is one that no honest and intelligent man can cherish.

IT seems quite the style now to talk down the Church, and it looks as if a few at least indulge the habit who nevertheless owe a great deal to that institution. With all its faults—and we would be very foolish not to admit that it has them—the Church has handed down even to this generation very many precious legacies that we would be incalculably poorer without. If some of us are stupid and foolish enough not to see that, our failure does not at all alter the fact.



Great Friendships

By C. E. H. and H. M. R.

John Keats and Joseph Severn

INTO a few years of life John Keats crowded the emotions and experiences that would have lent glamor to a dozen ordinary existences. Within a decade he wrote "Endymion," "Hyperion," "The Eve of St. Agnes," "The Ode to a Greek Urn," "Isabella," and many other shorter poems. At fifteen he had received his initiation into the realm of poetry, through the reading of the "Faerie Queen," and from that age until his untimely death at the age of twenty-six, he wrote and studied ceaselessly.

"I find that I have no enjoyment in the world, but continual drinking of knowledge," he wrote in 1818. "I find there is no worthy pursuit but the idea of doing some good in the world. Some do it with their society, some with their wit, some with their benevolence, some with a sort of power of conferring pleasure and good humor on all they meet, and in a thousand ways—all dutiful to the command of Great Nature. There is but one way for me. The road lies through, application, study, and thought; I will pursue it."

Alas! though he saw the way so clearly, it was destined that he should follow but a short way along it! But it is pleasant to reflect that along the path of intellectual and spiritual endeavor, there went with him many companions of the mind. Indeed, when one thinks of the lonely and isolated early lives of many great men, one feels that Keats won that which is, perhaps, the dearest guerdon of fame—intercourse with kindred minds. He numbered among his intimate friends such brilliant spirits, as Cowden Clarke, Leigh Hunt, Charles Brown, Joseph Severn, Shelley, John Hamilton Reynolds, Bailey, Haydon and Dilke—all of whom recognized his genius and acclaimed him, long before the world awoke to his significance. With some of them he lived and worked, delighting in intellectual comradeships that were both stimulating and sympathetic. But with only one out of this brilliant group of related souls, was it destined that he should pass his last hours on earth, attended by a devotion that, at least, equalled in tenderness the "love of woman." The predestined one was Joseph Severn.

Joseph Severn was then a struggling young artist, who, from the moment of meeting Keats, found in him "his very ideal of the poetic character realized." It is little wonder that the young artist, with his love of beauty and his insight into character, should have been attracted to the youthful poet. Generous and ardent in spirit, Keats possessed a temperament that responded like a

sensitive plant to the touch of beauty or the impress of noble deeds. "He was in his glory in the fields," said a friend. "The humming of a bee, the sight of a flower, the glitter of the sun, seemed to make his nature tremble; then his eyes flashed, his cheek glowed, and his mouth quivered." And of him his brother wrote: "John's eyes moistened and his lip quivered at the relation of any tale of generosity or benevolence or noble daring, or any sights of loveliness or distress."

In appearance, no less than in temperament, Keats might have answered to the conception of a young artist's "ideal" of a poet. He had a well-shaped head, with thickly clustering, golden-brown hair, finely formed and mobile features, and hazel eyes that had "an inward look, perfectly divine, like a Delphian priestess, who saw visions."

To know him, as Severn knew him, was to love him, and the young artist attached himself to the poet with an admiring affection, that was to be with the object of it throughout life, and even down to the gate of death.

It was in the year after the production of those wonderful poems, "The Eve of Saint Agnes," the "Ode on a Grecian Urn," the "Ode to Psyche," the "Ode to a Nightingale," that Keats, hoping to arrest the dread disease that had fastened upon him, decided to "winter in Italy." With him on the memorable voyage to Italy went Joseph Severn, who had recently won the gold medal of the Royal Academy, and was determined to continue his work at Rome. On board the ship, Keats seemed to recover something of his health and spirits. He even wrote a poem—his last sonnet—beginning, "Bright Star, would I were steadfast as thou art!" But the apparent improvement was only one of those illusory flashes of energy and spirit, to which the consumptive is prone. At Rome, although his mood was serene, he wrote no more poetry. Nevertheless, for a time Severn was deceived, and wrote to his friends in England, that he thought Keats would get well.

The two young men settled in lodgings, in which, they were left; in the Italian fashion, to shift pretty much for themselves. Neither of them could speak Italian, and the food and service given them were extremely poor. Severn secured a piano for Keats, for he knew that nothing soothed his friend so much as music. The autumn was a fine one, and the friends took walks together; but when December came, a change for the worse took place in Keats's condition. He began to suffer from repeated

hemorrhages, and from that time on, until the latter days of February when the end came, he could not bear Severn out of his sight.

"Poor Keats has me ever by him," wrote Severn at this time, "and shadows oust the form of one solitary friend; he opens his eyes in great doubt and horror, but when they fall on me they close gently, open quickly and close again, till he sinks to sleep."

By night, by day, Severn watched by his friend. In those days in Italy, the sick and their companions were shunned. Severn and Keats had little money between them, and what they had was rapidly being exhausted. One day their stock of funds ran so low that they were in danger of destitution; fortunately, a timely remittance from a friend in England saved the situation. In the poor lodgings, Keats sometimes lay in a half-delirium, and on these occasions he would rave wildly of his miseries and "ruined hopes," until in the "tempest of his mind" he almost exhausted Severn. In his agony, too, he implored his companion to give him the laudanum, which at the beginning of the voyage, he had confided to his care, in order that he might put an end to his misery, not out of an unmanly fear of pain, but on account of the trials, which he knew his dissolution would bring upon his friend.

But the deliriums of Keats, were interspersed with moods of his old loveableness and consideration for others. "His generous concern for me," says Severn, "in my isolated position at Rome, was one of his greatest cares." Severn found a means of consoling and quieting him by the reading of Jeremy Taylor's "Holy Living and Dying," and the playing of the sonatas of Haydn. To the last, he was responsive to kindness and to the spirit of poetry. Severn relates how he sometimes fell asleep, in his long night-watches by Keats. "To remedy this," he says, "one night I tried the experiment of

fixing a thread from the bottom of a lighted candle to the wick of an unlighted one, that the flame might be conducted, all which I did without telling Keats. When he awoke and found the first candle nearly out, he was reluctant to wake me, and while doubting, suddenly cried out, 'Severn, Severn, here's a little fairy lamplighter, actually lit up the other candle.'

The vigil of Severn ended in February. "On the twenty-third of that month," he writes, "about four, the approach of death came on, 'Severn—I—lift me up—I am dying—I shall die easy; don't be frightened—be firm, and thank God it has come.' I lifted him up in my arms. The phlegm seemed boiling in his throat, and increased until eleven, when he gradually sank into death, so quiet that I still thought he slept."

In his preface to "Adonais"—that immortal poem, in which one poet commemorates the death of another—Shelley explained, that had he known the facts surrounding Keats's death, he would have been tempted to add his "feeble tribute of applause" to the devotion of the young artist, who, as he had been informed, had "almost risked his own life, and sacrificed every prospect to unwearied attendance upon his dying friend." But with a brighter prescience, he adds: "Mr. Severn can dispense with a reward from such stuff as dreams are made of." His conduct is a golden augury of the success of his future career. And a "golden augury" it proved, but, after all, one believes that Severn found his true reward, not in fame, but in the consciousness of having helped to console the last moments of one to whom the gods gave "their fatal love." In the long years that remained to him, after the death of Keats, he held the memory of him constantly in his heart, and it seems meet, indeed, that his body, at last, should find a resting-place beside his friend, in the quiet cemetery near Rome, beneath the soft Italian sky.

The World of Wee Wonders

By BERTHA E. GREEN

An All-the-time Picnic

A WEALTH of bloom barred Dick's way to a short cut diagonally across the front field. It was the Sweet-Brier with its pink roses nodding a welcome in the breeze. Anyone would have stopped and enjoyed the nearness of its perfume, and so did Dick. He noticed that some of the stems and leaves had little green creatures on them, and that they could hardly be

seen, they were so like the stem itself in color.

He picked up a piece of straw and tried to move one of them, but it had no effect whatever.

"Whoever you are, you are small and very stubborn," said Dick, aloud, and was going to try again to move the tiny creature when he heard Hep say:

"Be careful, Boy Dick, or you will be blinded."

There was Hep seated on top of the yellow centre of a full-blown rose and with a stamen to shelter him from the hot sun.

"Hello, Hep," said Dick. "You look very 'comfy' with your stamen sunshade."

"That may be so," said Hep; "but wouldn't you like to join me and sit under one of these other yellow sunshades—you can have your choice, for there are ever so many here."

Dick agreed that he would enjoy it, and looking at Hep, he wished he were little, too.

But it is such a long climb, said Dick, "and there are so many thorns, I'm afraid I'll be all scratches."

"Never mind the scratches," said Hep. "You'll be all right when you get here. Come along."

So Dick started first very carefully and then gaining courage, it was no time at all until he was on a level with the very rose Hep was in.

"Now, tumble in," said the Little Green Man, "and choose your sunshade."

Dick laughed and soon plopped into the rose, almost on top of Hep.

"Steady, there, Boy Dick. The whole family will be disturbed if you are not more careful."

"What family are you talking about?" asked Dick, seating himself comfortably near Hep, under a very fine stamen sunshade, from which sprinkles of yellow pollen were falling over him.

"Why, it is the Aphis picnic. I am watching," said Hep. "Look along that stem, Boy Dick."

Dick looked and said, "I saw those green bugs before I came up here. What are they doing?"

"Here comes one hunting for a new path," said Hep.

Dick saw the green creature had six legs and that it was using its antennae to make sure of a safe pathway, by extending them forward and feeling its way.

"Safety First, Master Aphis," called out Hep to the green creature.

"Yes, Master Hep," said the traveller, "it always pays. Who is that with you?"

"This is Boy Dick, and he wonders what sort of a picnic you are having."

"Oh, we are having a very nice one, Boy Dick," said the traveller, "but there was such a crowd, I thought I would go off by myself for a little."

"What do you eat?" asked Dick.

"We suck the sap," said the Aphis;

"by means of our beaks which we thrust as deep as we can into the stem. While we eat our antennae curve backward out of the way. Sometimes our hind feet stick right up in the air; the sap is so good and our thrust is so deep."

"You must have a good time," said Dick. "Is this your first picnic?"

At this Master Aphis gave a little titter and then said, "Why, Boy Dick, we picnic all the time, and we would be far happier were it not for our enemies, the ants, and a tiny four-winged fly."

"What do they do to you?" asked Dick, anxiously.

"Well, Boy Dick, when we drink the sap it is absorbed by our bodies and takes the form of drops of honey-dew, which are always found on our legs. The ants love this and attack us, never letting go until they have taken all the honey-dew from our legs."

"Oh, me! Oh, my!" said Hep, in a low voice to Dick.

"But what about the fly? Does it like honey-dew, too?" asked Dick.

"No," said the Aphis. "No, Boy Dick, the fly is a parasite, and bores a hole into us and there lays its egg, which, when it hatches, feeds on us until there is nothing left but a dead skin. Then it just cuts a doorway and walks out, a fully-grown insect."

"You do have a dangerous time, Master Aphis," said Dick. "But why don't you fight them back and protect yourself?"

"We do all we can, Boy Dick, and I tell you, the other day a saucy ladybird thought she had me for sure, but just at the end of my body are two little tubes which, instead of producing honey-dew, hold at their tips a globule of a yellow, waxy substance. I stood right on my head and thrust the liquid at her. She ran off in a hurry, I can tell you, for it smeared her eyes."

The aphis walked on, and Dick could see she had found a juicy stem, for her hind legs stood straight up and her antennae waved backward just as she had said.

"It is getting late," said Hep, "for the west is all a golden glow, and it is easier to get down now while it is light."

They both reached the ground, in safety and wishing he were big again Dick stood beside the sweet brier. Above him was the pink rose in which he had sat, when they met the little aphis. Hep had disappeared, and the setting sun sent a red-gold light over the great outdoor-world Dick loved so well.

Copyrighted by Bertha E. Green.

shoulder, as though making a bow or curtsy, gave a most unearthly laugh, which he ended with what the ladies said sounded like, "Good Day." Then he flew leisurely away, out towards the country.

The ladies went back into the house, disappointed at his departure, but with a wonderful tale to tell their guests and neighbors.

From that day crows were cared for in the town; for the people wanted to see and hear the talking crow for themselves. And Joe soon learned that he had found a welcome. He visited the Misses Bethune again and was joyously welcomed in and fed. The ladies managed to exhibit him to their guests before he grew tired of them and demanded his freedom. Thus Joe demonstrated before many witnesses that he could talk and also whistle a tune.

Joe visited other yards and found people ready to talk to him as he sat perched on the fence or the limb of a tree. He was quite willing to accept gifts of food, but he resented any attempts made to capture him. When anyone trapped him, he vigorously declaimed his annoyance. He would strike with wing or beak, and say most imperiously, "Let me out."

The children all knew him and he loved to laugh with them, mock their shouts and whistle the tunes he

from that place. "Ha! ha! ha!" laughed Joe again. The gardener thought the laughter was directed towards him and when Joe repeated his laughter, the man was so annoyed that he went to the door and knocked. Miss Maria appeared.

"What be your people a-laughin' at me fer?" he demanded, quite huffily.

"Nobody is laughing at you, Mr. Hod," said Miss Maria, sweetly. "Nobody here would do such a thing."

"But they be," insisted Hod; "and they got to let up on it."

Joe flapped his wings in the tree when he saw Miss Maria.

"Joe," she said, looking up at the crow and shaking her finger at him, "now don't do that again."

Joe laughed another "Ha! Ha!" ending with a whistle, as though he were mightily pleased with himself.

"Well, of all things," exclaimed the man; "a talking crow!"

"That's our Joe," said Miss Maria, sweetly, "Don't pay any attention to him."

"That I will," said Hod; "I'll laugh him back."

"Well, perhaps, that will be best," said Miss Maria, as she returned to the house.

And Joe did some mean things too. Whether it was that nice white things attracted him, or that just mischievous meanness possessed him, he would come around on wash days and after getting his feet muddled, would flight on the pretty things that the ladies had hung up to dry. But the meanest thing Joe ever did was to get his faithful and loving friends, the Misses Bethune, into trouble and to have such sweet gentle creatures threatened with court proceedings.

Amongst their guests this summer were a general and his wife. The general was a well-to-do, pompous man, sharp in his orders and used to being obeyed. His sharp commands became almost a terror to the gentle ladies, and they stood in awe of him. The weather was very warm, and the general believed in having all the fresh air that he could. Hence his window was wide open most of the time, day and night.

After the general and his wife had been there a week, the lady began to miss bits of jewelry. Her rings disappeared, a fair-sized brooch and then a chain. After the first articles were lost the general set a trap, hoping to catch the thief, but he was not successful. After the chain was gone, his indignation broke out.

"We can stand this no longer," he said, rather rudely, to Miss Susanna Bethune. "You have a thief in this house."

"Oh, no, no," exclaimed that gentle lady. "We have no such person here. You must be mistaken."

"But I am not mistaken," said the general, with beetling, angry brows, and towering shoulders, almost terrorizing the little lady. "Someone is regularly stealing my wife's jewelry, and right off her table, too!"

"There is no one here, who enters your room who would do such a thing," declared Miss Susanna.

"I shall have every one in this house searched," said the general.

"My sister and I are the only ones who enter your room," declared Miss Susanna. "Your wife may search us and our house, but she will find nothing that belongs to you."

The general became very boisterous and threatened to carry the matter to the police court, if the jewelry were not promptly returned.

"We are sorry that such a thing has happened here," declared Miss Susanna. "Nothing like this has

The Weather Vane

DAISY M. MOORE

A prancing, dancing dappled grey,
With flowing tail and mane,
Cavorts upon the stable roof
In sunshine, cold or rain!

Sometimes with proudly arching
neck

He gallops toward the west;
But very soon, perhaps, the east
May see his mottled breast!

He plunges bravely northward when
He sniffs its chilling wind,
And circles gladly to the south,
A balmy breeze to find!

A goodly steed, indeed, is he,
Who does his duty well;
What kind of weather to expect
He never fails to tell!

heard. Joe also became something of a singer. When the evenings became warm he would sit at the window when Miss Susanna Bethune played her piano softly and sweetly. Then he would bravely tackle the piece she had played and reproduce a good deal of it, to the admiration of all who heard him.

But the bump of mischief was large in Joe. He learned to tease, and he got more than one pair of dogs into trouble, by saying, "Sit 'em." The teachers did not always like to see him around the school, for Joe did not know recess from the other periods, and his whistle and "Ha! Ha!" spoiled many a lesson for them.

Joe's laughter nearly drove a workman away from his job in the Misses Bethune's garden. He was a newcomer to the town. After he had been working in the garden for some time, Joe came around. Seeing the newcomer he slipped into a tree behind him and watched his digging, with a good deal of interest. Then Joe laughed "Ha! Ha! Ha!" The gardener looked up quickly, but saw no man. The window of the sitting-room was open and the man thought that perhaps the laughter had come



Joe, Our Talking Crow

EXACTLY when Joe came into the neighborhood, and who taught him to talk, no one could say. It is certain, however, that three years ago the gentle Misses Bethune, who keep a very select boarding-house, found a very wet, hungry and exhausted crow on their back doorstep one spring day. They took him in, warmed and fed him, put him in a nice box by the fire over-night, and in the morning gave him his freedom. Joe took a step

or two, stretched himself, gave his wings a flutter, as though loosening up his feathers, opened his big bill and to the surprise of the two ladies who were watching him, he looked up at them and said: "Thanks."

Miss Maria took a quick step towards him, as though she would catch and retain such a bird—a crow who could talk—but Joe flew up to the top of the fence. He rested there a moment, turned and faced the ladies again, opened his wings at the

ever before happened in this house. We shall do all that we can to help you recover your property; but that is all that we can do, do whatever you will to us."

The poor ladies were under a dark cloud for days and the general was almost unbearable. It was a terrible time also for the other guests of the house; some declaring that it was not necessary for them to put up with the general's petulance. But,

fortunately, before any break came in the household the matter was solved. Some repairs had to be made to the roof of the house. The honest Hod did the job and in the eave-troughing, right over the general's window, he found the missing jewels. They were restored to the owner, and the general proved himself a gentleman, apologizing as earnestly as he had protested his loss. "That be the work of Joe, the

crow, sir," said Hod to the general. "Them gentle ladies would 'a died afore they'd a-touched yer things."

"Wonderful bird! Wonderful bird!" said the general. "Here's a bit for finding the things. Thanks."

The general handed Hod a ten-dollar bill and walked hurriedly away.

It was too bad of Joe to do such a thing, especially in such a house.

of tall ferns. In after years the child so sheltered, named the ferns for her father. The three ferns that belong to this group are pale green in color and bear their spore-cases or fruit dots on stalks instead of on the back of the leaf. The Royal is the largest of the three, and is said to reach a height of ten feet in Great Britain, where it is called the flowering fern. Each fertile frond is leaf-like below, but has at the tip a flower-like fruit cluster.

The Cinnamon fern has its fruit-clusters, cinnamon-brown when ripe, on stalks that rise from the centre of the cluster. They are little globes, first a deep green in color, then yellow, then rich brown. As they ripen they shed their cinnamon-dust in clouds.

Another fern that has cinnamon-colored fruit-clusters is the Interrupted. Its frond is like a fern-leaf above and below, with its fruit clusters in the middle of the frond instead of on a club in the centre of the cluster, the whole appearance of the cluster being like two vases, one growing out of the other. When I first came upon these fronds I thought they were freaks, or that something had happened to interfere with their growth. Later I learned that they were but the regular fertile fronds of the plant.

A fern often confused with the Cinnamon because it, too, bears its fruit-clusters on stalks in the centre, is the Ostrich-fern. It is a darker shade of green than the Cinnamon; which is always rather yellowish, but in fall turns a bright golden yellow. Also, the fruiting fronds of the Ostrich are dark-green and very stiff-looking, and do not appear until July, while those of the Cinnamon fern spring up in June. Although the Ostrich fern likes best to grow in low, rich soil, it is often seen about city houses, and being peddled about the streets by small boys. It does well under cultivation, except that as the plant matures, the fronds break and flatten to the ground, which gives the plant an untidy look.

A kinsman of this latter fern is the Sensitive, whose name would lead one to think of a fern somewhat delicate, while in reality it is a rather coarse fern in outline, but not in texture. The shape of the frond is that of an immense oak leaf, and because of this it often gets the name of oak-leaved fern. It is very common in wet meadows in Canada. The fronds do not grow in clusters, but as single stalks here and there among other plants. The fertile fronds are simply stalks with rows of what look like little green berries strung along them. These are spore-cases, which later turn brown, but remain tightly closed all winter, and do not open to release the spores until the next spring; even then, the stalk-like fronds remain erect, sometimes for three seasons.

Marsh ferns and New York ferns are very much alike; but the careful observer may soon learn to distinguish them. Where cat-tails flourish, marsh ferns also abound and come up very early in spring before other marsh plants peep above the soil. Usually in ferns the blade part of the frond is much longer than the stalk (indeed some fronds have almost no stalk); but in the Marsh fern the stalk is twice as long as the blade, perhaps to lift it above the tall grasses of the marsh. It rejoices in many names, among them, quill-fern and lady-fern, though the latter name properly belongs to another. Its most interesting name is snuff-box fern,

(Continued on page 20)



"Nature ever yields rewards
To him who seeks and loves her best"

In the Land of Out-of-Doors

Our Ferns and How To Know Them

By JEAN IRELAND

FERNS are the most beautiful plants in the woods; yet people know less about them than they do about others. The stories and legends that cluster about ferns, are no doubt mostly nonsense, but to know some of these will make our visits with the ferns more interesting. So, also, will a knowledge of their names and their habits of growth. As a child, I loved them and longed to know their names, but was far from libraries. Well do I remember the thrill of delight that came to me more than twenty years ago, when I learned that Mrs. Frances Parsons had published a very readable book about ferns. With the help of her book I collected, identified and mounted over forty varieties.

Most of us are familiar with the way ferns make their appearance in spring. In their early stages they are coiled up like a watch spring, called by some crosiers and by others, fiddleheads. They are also furnished with "tawny, brown, papery scales" for protection during cold or wet weather. Some few ferns are found in single fronds here and there among other plants—for instance, the sensitive fern, the beech ferns, and the oak fern; but, most ferns produce their fronds in circles.

Before proceeding to the subject proper, we will speak of some of the stories connected with ferns. Such may not be nature-study, but it is at least literature and may help to make our camping trips more interesting and profitable.

Popular superstitions connect ferns with snakes, and most people are afraid to step among ferns for fear of them; but, one is more likely to find bird's nests among ferns than snakes, and nests would certainly not be there if snakes were plentiful. Wilson's thrush and the brown thrasher are fond of building their nests in the very centre of a vase-like cluster of large ferns. Perhaps the connection between snakes and ferns arose from the little rhyme:

"Break the first brake you see,
Kill the first snake you see,
And you will conquer every enemy."

There is a rattlesnake fern—why so named no one seems to know, as

snakes have never been known to frequent its haunts. Some have thought the name was given because the fruiting spikes bore some resemblance to the rattles of the snake. It is said that wherever this fern is found the ginseng of commerce is also near.

Our commonest fern is the brake or bracken, sometimes spoken of as the umbrella fern, because of its spreading fronds. There are said to be nearly one hundred varieties of it, and the name brake, which is an old Saxon word for fallow or clearing, was given because this plant was the first green thing to spring up in such places after they had been burned over. Its strong, coarse fronds are often a yard wide and a yard high, and they have been found in Ireland thirteen feet in length. This fern is the favorite haunt of the deer, where deer abound. The smooth, black rootstock, as big as one's little finger, often grows twenty feet in length, and if it meets with an obstruction, will descend twenty feet into the soil. As the three-divided frond unrolls it looks not unlike the claws of some large bird; and thus comes the name turkey-foot fern. For the same reason, probably, it is called the eagle fern, though the broad fronds may have suggested the eagle's wing. Others fancy they see a spread-eagle in the cross-section of the stem. Others again say they can see a miniature oak-tree in the cross-section and call it "King Charles in the Oak." Again, we hear that if the root is cut slant-wise we will see the oak tree better, and the more perfect the picture, the more lucky we will be. We hear also that the letter C may be seen in the cross-section, and that this fern will protect from goblins and witches because it bears the initial of Christ.

The bracken, is the fern that bore the "mystic fern seed," which, if gathered on St. John's Eve, caused its possessor to become invisible. Shakespeare makes one of his characters say:

"We have the receipt for fern-seed;
We walk invisible."

There are nearly 4,000 species of ferns in the world; but this is few

compared with the number that flourished when the earth was younger, as the immense tree-ferns of that time played an important part in the formation of the coal measures.

Although without flowers, ferns bear seed, or that which takes the place of seed. If the backs of the fronds are examined some are found to have many brown dots arranged regularly in various shapes—round, oblong, star-shaped, or the shape of a crescent moon. The fronds which bear these are known as fertile

My Garden

CLARIBEL WEEKS AVERY

Prim pansies, grouped like girls in school,
For loving eyes to scan;
Bright fishes darting in a pool,
Framed by the hand of man;

Sweet peas that climb the bordering hedge,
Gay dahlia heads a-nod;
Green woodbine on a sunny ledge—
My garden smiles at God.

fronds and those without as the sterile ones. The dots on the back are known as spore-cases, and when ripe, burst and scatter the spore-dust. This dust will actually form new plants, but it takes from three to seven years to do so. Many people erroneously look upon these spores as a disease of some kind or the eggs of insects.

One kind of fern has not only spores, but bulbets on the under side of the stem, and these bulbets drop into the soil and produce new plants. Some ferns root at the tips of their fronds, just as blackberry vines do, and some send along under the ground—a rootstock that produces new clusters.

Three of our very common ferns, the Cinnamon, the Royal, and the Interrupted, belong to the group known as Osmundas, whose buds in the centre, called the "heart of Osmund," are crisp and edible. They are said to taste like raw cabbage. Some say Osmund is a Saxon name for the god Thor. Another legend says the name comes from Osmund, the waterman, of Loch Tyne, who saved wife and child from the Danes by hiding them upon an island among masses

LIQUOR Act Commissioner Rev. E. S. Bishop, who has been released by the Evangelism and Social Service Department of our Church, to accept the very important and responsible position of Liquor Act Commissioner, under the Provincial Attorney-General's Department, entered on his duties on the first of June. According to announcement, those duties will cover the supervision of inspectors, and the checking-up of all returns, including doctors' prescriptions and drug store purchases and returns. He will, in addition, keep in touch with all parts of the province investigating the complaints received by the department, and, in all cases in which he feels that police work is necessary, he will immediately communicate with the head of the provincial police force.

One of his principal duties, as explained by Mr. Brownlee, will be the informing of the general public on the details of the Liquor Act, the responsibility of the cities and larger towns, for the administration of the Act within their boundaries, the responsibility of the provincial police, and the division of responsibility between the province and the dominion.

He will give a large part of his time to carrying on educational work, including a propaganda, already started by the department, emphasizing the desirability of obeying the law. In this connection it is worth noting that in the United States the Attorney-General and the American Bar Association have taken up a national movement along "obey-the-law" lines.

Commissioner Bishop will in effect be an assistant to Attorney-General Brownlee, in the administration of the Liquor Act, with particular supervision of the phases of the work thus indicated. With his appointment now definitely made, other features of the Liquor Act enforcement, will, no doubt, shortly follow.

The Government is to be congratulated on the selection of a man who carries the confidence of the people of the province, and who has already shown his ability and devotion to the highest welfare of the people.

An Adroit Move.

Anent the prohibition situation, the liquor interests, convinced they can never induce the people of Alberta to repeal the Liquor Act, are endeavoring to undercut it by one small amendment, declaring beer of three per cent. alcohol by weight—which is seven and a half proof—regular old pre-war beer—non-intoxicating. They are circulating a petition under the direct legislation petition, under the Direct Legislation Law, asking for a plebescite on this amendment. If they secure the signatures of eight per cent. of the electors, in each of eighty-five per cent. of the constituencies, and a total of twenty per cent. of all the voters of the province at the last election, the Government must give the plebescite, and if it is carried, must enact the amendment. Friends of prohibition are warned against signing this petition. It is a part of a cleverly planned effort to retrieve the hold of liquor on Western Canada, and so check the spread of prohibition in other countries, who are looking to Alberta.

The Crop and Freight Rates.

Our people are rejoicing in the heavy rains, which have been falling recently, assuring a harvest, and they

Southern Alberta News

GUARDIAN STAFF CORRESPONDENCE

are grateful for the hard-fought victory at Ottawa, which has secured better freight rates. The justice of their case is evidenced in the fact that last year the earnings on all traffic by the C.P.R., west of Fort William, were \$72,855,000, while those east, were only \$55,993,000. Already the four Western provinces of Canada—Manitoba, Saskatchewan, Alberta and British Columbia—the last area to be settled and the least developed, together account for approximately one-half of the agricultural wealth of the Dominion. They are responsible for more than one-third of the Dominion's agricultural production, and for about one-half of its livestock.

Visit of Governor-General.

From first to last, the visit of their Excellencies, Lord and Lady Byng, has made a fine impression on all who saw or met them. Baron Byng of Vimy, was able to name, off hand, the officer commanding the various forces to which men belonged whose medals or other decorations in the guard of honor, caught his eye. His word to the officers at the Military Institute banquet, was, "Gentlemen, you understand me and I understand you. Canada is a country that to-day is working out its nationhood, and, gentlemen, I am going to ask you to let me come in and help. I think that we need to use our every effort to get people with a firmness to govern and the grace to obey."

He greeted the veterans as old comrades, saying, "The boys I commanded in France are Canada's best citizens."

At the luncheon tendered by the Canadian clubs, the Governor-General defined his duties as twofold. First, to represent the King, involving loyalty to the King personally and to all for which the Empire stands; second, faithfulness to the Dominion. "I have the welfare of the Dominion more at heart than I can express. I believe in the Government, whichever it is, and I can have no political friends nor enemies."

At the opening ceremonies of the Calgary Fair, Lord Byng showed his appreciative insight in these words:

"To my mind, exhibitions such as this are most important features in Canadian national life. Comparatively, we have a sparse population for the vast area of the Dominion. Distances between centres are great. Frequent interchange of ideas is difficult. The great work of development falls heavily on each pair of shoulders, and each citizen feels he can ill spare the time from his work to go and study the improvements achieved by others."

That is where the value of such exhibitions as this lies. Here, within the area of these grounds, and within the period of a few days, everyone may study the latest development of every branch of productive enterprise. Here, too, he can put to the test the fruits of his own work, have them impartially judged, and know if his farm, his workshop, or any other enterprise, is up to standard."

The Fair.

The two great purposes of the Fair are education and entertainment. Manager Richardson and the President and Board of Directors,

are to be congratulated on the success they have achieved on both lines. Unique features of entertainment were the community singing, and the fine massed choirs of the city churches, who had competed in the Alberta Musical Festival and who rendered on successive evenings, under their different leaders, the splendid music, specially prepared for the Fair. So far as we know, Calgary is the first place to utilize and encourage home talent in this way, and the singing of the choirs was the climax feature of each evening programme.

Under the head of Education the school work exhibit included two thousand entries of high quality. The industrial, mechanical, arts, and agricultural exhibits all spoke of progress, the prize stock parade being a revelation.

Of special educational value was the stock judging competition, organized and supervised by Mr. E. W. Jones, manager of the Calgary Stock Yards. This was an entirely new feature. It was modelled after the International Live Stock Show, of Chicago, in which teams from the agricultural colleges of Quebec, Ontario and Manitoba have competed successfully in recent years. The schools competing here, were those of Claresholm, Vermilion, Gleichen and Olds. Stock judging is taught in each of these schools and the three students of highest standing in this subject were rewarded by representing their school in this competition; judging beef, and dairy cattle, horses, sheep and swine. The silver trophy given by the Provincial Department of Agriculture and the staffs of the agricultural schools was won by the Gleichen team, and the gold and silver medals went to individual students of Olds, Claresholm and Gleichen.

Agriculture will be aided in coming to its own in Alberta by the present forward policy of appointing specialists as district representatives to develop their districts on their various lines. H. W. Scott, of Sedgwick, the story of whose wonderful work with the boys and girls we hope to give later, J. Murray, of Medicine Hat, who is rendering valuable assistance in selecting the best crops for his district and the best methods of cultivating each kind of soil, and Mr. Fréng, of Lethbridge, an expert irrigationist, who is teaching the farmers how to wisely use water on their land, are the three so far appointed, but we understand the number is to be increased as really expert men are available.

Dr. Campbell Morgan.

This renowned Bible teacher drew again large audiences twice daily for the week he was here in June. Dr. Morgan does not so much bring anything new to present-day Bible students, as he helps the large body of lovers of Scripture. He has been aptly described as having one foot forward and one foot back, but he renders a useful service in breaking down the prejudices of the rear-guard of Christian hearers, and the throngs who attend attest the popularity of the Word of God, and the many hungry hearts desiring to be fed.

Personal.

The pastorate of Trinity Church, Calgary, changed this year unexpectedly, and Rev. Wm. Hollingsworth, who led the campaign successfully last year, has been removed to Metropolitan Church, Edmonton, and Rev. George F. Driver, of Edmonton, is his worthy successor. He will be very welcome to the ministerial ranks of the city, and we have no doubt, time will reveal his resourcefulness in further relieving this beautiful church of its embarrassment and leading it out to accomplish a large work in this important centre.

Rev. Dr. Crummy, of Red Deer, is supplying the pulpit of Wesley Church, Vancouver, for July, and Rev. C. A. Sykes, of Central Church, is supplying Grace Church, Winnipeg, for five Sundays.

Presentation and Farewell.

Previous to their departure from Olds for Claresholm, Rev. Geo. G. Webber was made the recipient of a purse of gold from the congregation, accompanied by a flattering address. Mr. and Mrs. Webber also received gifts of value from the young people and the Sunday school, and the Trail Rangers, attesting the high esteem in which they are held by those of all ages.

Union Services.

St. Paul's Church and Hillhurst Presbyterian have united their services for July and August, with Rev. G. H. Cobblestick in charge during July and Rev. Robert Magowan during August. The Crescent Heights' Church and the Hill Presbyterian have also united services, with Rev. E. T. Scragg preaching in July and Rev. Rex Brown in August.

G. H. C.

A shopkeeper had in his employ a man so lazy as to be utterly worthless.

One day, his patience exhausted, he discharged him.

"Will you give me a character?" asked the lazy one.

The employer sat down to write a noncommittal letter. His effort resulted as follows:

"The bearer of this letter has worked for me one week and I am satisfied."—*London Telegraph.*

That the Scots are a thrifty race, of course needs no arguing. Some would use a different word to describe the Caledonian characteristic to which we are referring, but what's in a name? Anyhow, here is a neat instance of it.

The father of the family, about to set off on a business tour of some weeks, was giving his parting exhortations.

"Good-by, my dear," said he to his wife at last, "and dinna forget to mak' leetle Sandy tak' off his glasses when he's na lookin' at anything."—*Methodist Recorder.*

Citizen: "That's my car. The thief is just fixing a blowout." Policeman: "All right, I'll go over and arrest him." Citizen: "Sh-h-h! Wait till he gets the tire pumped up."—*American Legion Weekly.*

The shades of night were falling fast, The fool "stepped on it" and rushed past.

A crash—he died without a sound; They opened up his head and found
Excelsior!

—*Boston Transcript.*

Gleanings From Our Indian Fields

REV. S. J. T. Fortner, who has been serving at the Walpole Island Mission, has been invited to Richmond Hill, Ontario. The Transfer Committee has consented to his transfer to the Toronto Conference.

The anniversary services recently held at Walpole Island were very successful. Rev. Armstrong, of Wallaceburg preached in the morning and the pastor at night. Large congregations greeted the speakers at both services. The Sunday-school work is very encouraging. It looks as though Mr. Fortner's successor will go to a well-organized cause.

It always does us good to receive reports of revival and forward movements from isolated fields. The Rev. George Edgar, native missionary at China Hat, B.C., has the following good word to say: God has been with us during the past winter! His power has been felt among young and old. Two old people who have been living together unlawfully came together in holy matrimony. Two others who have been backsliding for more than five years came back to God. On Good Friday twenty people, young and old took part in the Lord's Supper. This is new to China Hat people. The young people have painted the inside of the church building. We have sent away \$20.00 for the Russian Relief fund and \$185.00 for missions. The people have been hungry for the Word of life.

Under the guidance of Rev. W. R. and Mrs. Cantlon, of Gold Fish Lake Mission, Alberta, a Sunday school among the native children has been conducted all the year round, with an average attendance of twenty-one. Splendid Bible study methods have been pursued. A young men's club was organized in the fall of 1921, and a reading and recreation room was opened. There are twenty members. Through the influence of this movement the moral life of the entire Reserve has been improved.

Our genial and brilliant General Secretary of Sunday Schools, Rev. Frank Langford, B.A., happened to remark the other day that when he was about to enter probation for the ministry the way opened for supplying (part of a year) the work on the Indian Mission at Walpole Island, Ontario. Said he: "It was the native quarterly board there which recommended me to the District Meeting and Conference as a probationer. The resolution was made in the Indian language and was translated into English for my benefit and to be forwarded to District Meeting." Those Indians honored both themselves and the General Secretary.

Recently, as I was travelling to B.C., on the G.T.P. Railway, I stepped off the train at Prince George station and the first person I saw was a graduate of the old Red Deer School in the person of Nellie Pruden. That is not her name now for she introduced me to a fine looking man, her husband. He is in the employ of the G.T.P. Nellie tells me that they have two fine boys to make their home happy.

Well! the Conferences are over and with them three very helpful Conventions of Workers among the native people. British Columbia, Alberta, and Manitoba are now well organized and the unanimous testimony is that "we are glad we got together." This

is not to be wondered at when we remember that many of these workers are isolated in distant parts for the entire year. Some travel hundreds of miles by canoe, gas-boat and steamer to reach Conference. "As iron sharpeneth iron so doth a man the countenance of his friend;" more so when the problems which face us in our work are faithfully and fearlessly discussed. The ladies are making a fine contribution to these conventions. In Manitoba the situation was unique, the entire lay delegation from the Lake Winnipeg District was composed of ladies. I am glad that one of these, Mrs. Rev. F. G. Stevens, was elected to go to General Conference.

The Alberta Conference honored itself by electing as one of its delegates to General Conference the veteran native missionary, Rev. R. B. Steinhauer, B.A. We are all delighted with this action.

A change of importance has taken place in connection with the Lake Winnipeg District, Manitoba Conference. After twenty-two years service as chairman of that district, Rev. T. Ferrier has resigned and the Conference elected Rev. S. D. Gaudin, of Norway House, to succeed him. The honor and responsibility has passed to one of the veterans in that north work. Everybody will wish Mr. Gaudin abundant success in his task. Too much cannot be said of the patient and devoted service rendered by Mr. Ferrier during his long term of office. A realization of the importance of his work will grow upon the minds of the workers and of the Church as the years pass by. He will continue his work at the Brandon Institute and as Superintendent of Schools and Hospitals.

We were all delighted to meet Dr. Chown and Mr. W. H. Goodwin, of Montreal, at a luncheon given to the Lake Winnipeg District during Conference in Winnipeg. These leaders of our Church take a deep interest in the Indian work. Their words of cheer and optimism sank deep into the hearts of the men and women from the fields. The occasion proved to be a love feast of the most genuine kind. Mrs. Goodwin accompanied her husband, and she did us good by her gracious presence. The Rev. J. H. Arnup, B.A., was present. Though the Indian work is removed from his department it cannot be separated from his heart. He came back with the old time thrill of enthusiasm. I have a conviction that the idea of the happy gathering originated in his fertile brain.

A similar gathering was held in Vancouver, when the Rev. A. Lloyd Smith, B.D., Assistant Secretary of the Home Department, was present. Mr. Smith attended all the sessions of the Conventions of Workers in B.C., and Alberta. He demonstrated that if careful study and deep interest will assure the success of the Indian work under the care of his department, our future is perfectly safe. Dr. Manning has shown the greatest attention to the needs of the work and he has given a patient study to detail which is certain to bring efficiency of management.

The officers of the Workers' gatherings for the year are as follows:

British Columbia—President, Rev. G. H. Raley, Sardis, B.C.; secretary,

Rev. J. H. Young, Terrace, B.C.
Alberta—President, Rev. R. B. Steinhauer, B.A., Saddle Lake, Alta.; secretary, Rev. M. G. Newton, Duffield, Alta.

Manitoba—President, Rev. L. E. Atkinson, Oxford House, Man., via Norway House; secretary, Rev. F. G. Stevens, Koostatak, P.O., Man., via Hodgson.

To hold special evangelistic services among the people is great work, but to find the fruit of such meetings brings deep satisfaction. The revival among the tribes of the Northern Skeena in B.C., has so changed the life and habits of the people, that now they have moved to the cannaries at the mouth of the river they are letting their light shine before men in good works. One cannery manager testifies that whereas the Indian

quarter of his camp last year was the scene of much drunkenness and disorder, this year the same people with a change of heart are quiet, sober and industrious. The commercial world appreciates the power of the gospel of Jesus Christ.

Rev. M. G. Newton is spending his vacation in a novel way; but it is just like him. He is doing manual labor on the new Indian Church at Duffield, Alberta. Thus he is encouraging the natives to work, and at the same time he is conserving missionary money.

Joe Rabbit, of Duffield, has been undergoing an operation in the General Hospital, Edmonton. He has made a fine recovery. The doctor said: "You have been an easy case because you have lived a clean life, Joe."

Church Union and Union Churches

Interesting Meeting of the Local Union

By C. E. MANNING, D.D., General Secretary of Home Missions

IT was my privilege to attend the Tenth General Council of the Union Churches of Canada, held in the Metropolitan Church, Regina, on June 27th, 28th and 29th. I have from the beginning been familiar with the movement which resulted in the formation of the General Council, but this was the first occasion that I had the opportunity of attending any of its official meetings as a fully accredited delegate, my relation being that of a member of the Advisory Council.

The Agenda provided for three sessions on each of the dates named and in a general way outlined the business of the Council to be the consideration of "Suggested Policy prepared by the Executive and Advisory Council bearing on the continuation of the Field Secretaryship, organization of Conferences for Saskatchewan and Manitoba, and Uniform Organization, Statistical Schedule, Settlement Committee, etc., for Union Churches." In addition to matters of policy relating only to Union Churches matters of public interest, which usually come before an Annual Conference of the Methodist Church were discussed by the General Council, and fitting resolutions adopted concerning them. A strong appeal had been sent out urging every congregation to be represented at this Council Meeting by two laymen and their minister, but the attendance was disappointingly small, less than fifty being present.

There are between seventy and eighty Local Union Churches in the four Western Provinces, but in addition, there are many affiliated Union Churches having representation in the Council.

A common impression in regard to these local Union Churches is that they have seceded from the parent bodies and to all intents and purposes have formed themselves into a separate denomination, which is gradually consolidating with a view to taking permanent form and ultimately becoming one of the great Churches of Canada. What may result if organic union does not take place, no one can foretell, but I see no indication of a desire, much less of any effort, in any responsible quar-

ter among these churches to form another religious body.

The churches represented in the Council admit of two general classifications—those which are out and out Local Union and have very little official relation to any of the parent bodies; and those which retain a large measure of official relation to the parent Churches. They have for the most part adopted the basis of Union and are under its form of government, but by far the greater number are Affiliated Union Churches; that is, they are affiliated with the parent bodies, the congregations retaining their membership in the Presbyterian, Methodist or Congregational Churches, as the case may be, and contributing to the connexional funds of those Churches, which many of the Union Churches also do. They call their own preachers and usually select them from among the ministers of the parent bodies. These ministers, by special arrangements, are allowed to serve a Union Church without sacrificing their standing in the denomination to which they are officially related.

The co-operative movement among the Churches contemplating organic union has affected fully five hundred fields and not less than 1,500 congregations in Canada, and is still extending, and is, I believe, a very necessary preparation for the smooth and easy consummation of Union. If organic union had been consummated soon after it was first agitated, it is difficult to see what provision could have been made for the hundreds of ministers who would have been without appointments on account of the amalgamation of congregations which would inevitably have resulted. Co-operation in the last few years in that section of Ontario included almost exclusively in the Toronto and Bay of Quinte Conferences, has resulted in the release of one hundred and eleven ministers for work elsewhere. Fifty-five of these were Presbyterians and fifty-six, Methodists. It has had similar effect in the Western Conferences.

When in attendance at the above Council Meeting I discerned nothing antagonistic to the parent bodies. There was some evidence of impatience over the long delayed Union and a manifest desire for its early

You wouldn't worry a minute about your money--

No matter what happened—if it were invested in BOOK ROOM DEBENTURES.

Industrial stocks rise and fall and sometimes pay no returns for years — — Loan Companies have failed — — Real Estate is uncertain — — Mining and oil stocks are often pure speculation.

BOOK ROOM DEBENTURES are absolutely safe, sound and certain--

They are secured by first mortgage on the new Book Room premises; that is on land, building, plant and equipment which, in our last balance sheet, are shown to have a value of \$1,209,895. In case of fire or disaster? Our Insurance is in favour of the Debenture holders. Absolute protection, you see.

An advertisement of one of the leading Canadian financial houses in the GUARDIAN of two weeks ago noted: "NOW . . . everything points to a further increase in Principal value and a decline in Interest yields."

Your money in BOOK ROOM DEBENTURES will bring you a good rate of interest—much better than the bank gives—and the interest rate is maintained unchanged through the five or ten years for which you purchase your Debentures. The interest is paid in a very convenient way twice yearly. Your original investment remains intact whatever happens and your money will be returned to you at the end of the five or ten-year period. Further, if in an extraordinary case you need the money we will buy your Debentures, not at a discount, but at par.

Isn't this the kind of an Investment You want?

We would like to tell you more about the new BOOK ROOM DEBENTURES, why they are issued, what other advantages they offer, or to answer any inquiries you may have regarding them. Just fill in and mail the Inquiry Coupon opposite or send us a postal card. Neither will in any way put you under obligation.

Address:

The Book Steward--S. W. FALLIS

The Methodist Book and Publishing House

TORONTO

ONTARIO

INQUIRY COUPON

S. W. FALLIS, The Book Steward:

I am interested in the new BOOK ROOM DEBENTURES as an investment and would like to know more about them.

consummation, when all the Churches represented in the Council will become part of the United Church. But that they are in sympathetic relation with the Churches is indicated by the unanimous adoption of a series of resolutions to the effect that the parent churches prepare and distribute joint literature to all Union Churches, setting forth the missionary activities of the parent Churches; that in arranging itineraries for returned missionaries the parent Churches be asked to take into consideration the Union Churches; that a missionary committee be appointed representing the Methodist, Presbyterian, Congregational and Union Churches for the purpose of stimulating missionary sentiment, allotting to Union Churches the amount expected from each, and dividing the funds among the Church organizations. The parent Churches were requested to place at the service of the Union Churches all ministers being sent into sections of Canada where there are Union Churches for the intensifying of religious sentiment. The necessary steps were taken to carry the above resolutions into effect.

My impression is that most of the impatience with the Presbyterian Church over the consummation of Union, both among the Union Churches and in Methodist circles, is quite unwarranted and would be modified greatly if the facts were more fully understood. There are many leaders among the Presbyterians who are as anxious as anyone for the early consummation of Union, but they do not want to disrupt their Church and are hopeful

that by making haste slowly such a disaster, which concerns all the negotiating bodies, will be avoided. In the meantime very necessary adjustments are taking place and the way prepared for the consummation of Union with the least possible friction and hardship to anyone.

I have long been of the opinion that the only proper attitude for those who are interested in Union to take towards the Presbyterian Church is that of dignified silence, undisturbed patience and implicit confidence in its good faith.

Pending Organic Union, I see no occasion for anxiety lest the Local Union Movement should get out of control and result in the formation of another denomination. The men who are directing it are too wise and have the interests of the Kingdom of God too much at heart to counteract any such development.

Memorial to the General Conference 1922

To the Editor Christian Guardian:
Dear Sir,—Herewith I enclose "copy" of Memorial, which was before the London Methodist Conference—and will be from thence forwarded to the General Conference—From the press and other reports of the meetings of the several Annual Conferences of this year—I feel assured there is distinctly and definitely a demand for such a "Revision" as the Memorial calls for.

If this is to receive a fair and full consideration at the General Conference—it should be subjected to the

personal and thoughtful attention of the delegates before they convene in September—and with this view and desire that it should reach them and others (who are interested but not delegates), it is respectfully submitted with the request that you give it place in our Connexional paper. With thanks for this and past favors received during fifty years of active Church service—I enclose my card and remain—

Yours sincerely,

A METHODIST LAYMAN.

That the General Conference of the Methodist Church of Canada appoint the General Conference Special Committee—a commission to undertake a revision of the Methodist Church Discipline.

Object of the Revision—The Unified Control and Co-ordinated Operation of the Work of the Methodist Church.

That in this Revision the Commission apply the principle of equal representation of Ministerial and Lay members to and for all Conference and District Committees, Boards and Courts.

That they place the largest possible measure of responsibility upon the Annual Conferences (their Committees, Boards, Courts and Circuits) with freedom to adopt and carry into effect detailed methods of procedure that will secure stability, efficiency and growth of the Church within their respective Conferences, provided always that the methods employed be in accord with the "Model Deed" and in harmony with the spirit and policy of the Methodist Church.

That the Commission, to assist them in this work of revision, initiate correspondence with and solicit from the ministers and members of the whole Church, as to the needs, requirements, and desired changes for this revision, together with their views, recommendations and co-operation relating thereto.

That the Commission make interim reports of their proceedings to the Annual Conferences of 1923 and 1924, and submit the completed revision for the consideration and action of the Annual Conferences of 1925.

An old dinky got up one night at a revival meeting and said: "Bruders an' sisters, you knows an' I knows dat I an't been what I oughter been. Ise robbed henroosts an' stole hawks an' stole lies, an' got drunk, an' slashed folks wi' mah razor, an' shot craps, an' cussed an' swore; but I thank the Lord dere's one thing I ain't neber done: I ain't neber lost mah religion."—*Western Christian Advocate*.

A Park Avenue apartment house which goes in for flunkys recently blossomed out with a new doorman. When a gentleman called and asked to see Mrs. Brown, the new attendant, true to his calling, detained him with the customary, "But is Mrs. Brown expecting you?" The caller withered him with a glance. "My good man," he said, "Mrs. Brown was expecting me before I was born. She is my mother."—*New York Evening Post*.

HAMILTON

Northern Summer School.—The 1922 rally of the Northern Summer School, held at Port Elgin, Ont., from July 8th to 14th, has become history, not soon to be forgotten.

The gathering of ministers, group leaders, experts in boys' and girls' work, and of students ranging in age from fifteen to sixty years is, without question, an example in friendship and fellowship, and in sincere desire to see the complex problems of humanity solved. Never has there been a rally of young people with minds and hearts more intent upon helping the great kingdom of God to come, even to the uttermost parts of the earth.

Altogether about one hundred and twenty students registered, and credit should be given to this noble band of young people, who put their hearts' best interest into the full week's programme. All present felt the intensity of Christian responsibility. The calls of the leaders were ringingly given, not harshly, nor grudgingly, but pulsating with spiritual radiograms that electrified all hearts. From observation there was vitality everywhere, no shirking of class attendance, no lost moment. The Mission Study Leaders report splendid attention to the subjects in hand, namely: "The Emergency in China," "Progress in the Mikado's Empire," "Our South American Neighbors," "The Vanguard of Canada," and "World Friendship." The work and interest of the Mission Study groups was centralized, and crystallized in the presentation of a pageant given on Friday afternoon, which, in its world-wide description of spiritual need would be a worthy plea before any of our congregations as a method of securing both means and life-responses, to go where a needy world cries.

Under the splendid leadership of Rev. A. E. Black, B.A., Toronto, the boys of the Tuxis group received a real treat in tuition, which will prove a strong foundation for the following out of a definite programme in the local churches and communities, and which will grip the attention of many of our youths, and result in young manhood's consecration to church work and life at many points. This leader pointed out, among many other fine things, that what young men should more particularly study, is the development of a generation that knows what it is in the world for, and to be charged with the true dynamics of life to go out after the ideal. Demonstrations in charting, Tuxis ceremonies and mystic life were given.

Miss Edna Atkinson, of Midland, Ont., accepted her task gallantly as the leader of the C.G.I.T. group, and throughout made a personal study of, and brought a personal touch to each girl in her group. The four-fold slogan of this girls' programme should be a growing development in the lives of the students who were in attendance. It is the prayer of the C.G.I.T. leader that local leaders can be secured who will prove successful in organizing groups in the fields and local churches from which the students came. Inspirational addresses, the appreciation of which cannot be measured in words, were given by Revs. Dr. T. A. Moore, Toronto, R. D. Hamilton, Ex-President of Conference, Evangelist Barton, Rev. C. J. P. Joliffe, China, and Mrs. McLachlan, Chesley, Ont. Revs. J. M. Wright and J. Truax gave the devotional addresses, culminating in a searching appeal at the final decision

services on Friday evening. Surely, God was there, and men and women knew it. The School was honored with some distinguished visitors, who also gave messages of welcome, encouragement, and good will. Among these were Mayor McLaren, of Port Elgin, Mrs. Drury, honored mother of the Premier of Ontario; and Miss M. Saunders, of the Methodist Deaconess College, England. And not the least, the leader in Religious Education, Rev. W. A. Cook, of Arkwright, is worthy of special mention, for the unique series of lectures of great importance, namely, Child Psychology, and which will bear much fruit.

Among the results of the School are noted the following: three offers for the Christian ministry; five for the mission field; forty for Christian stewardship, and a fine percentage prepared to co-operate with the pastors in the several departments of the Church at home. When it is known that seventy out of one hundred, and twenty-five signed their decision to keep the morning watch, will this not result in an accomplishment far beyond the dreams of the world.

A unique social feature of the Summer School was the loan of automobiles by the Board of Port Elgin, resulting in a trip to the Indian reserve at Saugeen, where Rev. E. R. Steinhauer, one of the Indian missionaries employed by the Methodist Church, ministers to his own people. The glories of the river valley were admired, and a service of Christian fellowship and rejoicing was held in the church. Mr. Steinhauer sang, "There is a fountain filled with blood," and recited the Lord's prayer, both being finely rendered in the Indian language. He also gave a résumé of the work done by his honored father, Rev. Henry Steinhauer among the aborigines, down to the present time. All came away feeling that one is our Master, even Christ, and all we are brethren.

Mention should be made of the School's indefatigable Food Controller, Rev. J. Culp, of Tara, Ont., who at considerable sacrifice catered so splendidly to the material needs of the Summer School attendants.

Rev. L. E. West, of Holstein, was chosen as the editor for the Summer School daily paper, which is to appear in printed form this year, and also as the Book Steward for the sale of missionary literature.

The officers for the ensuing year are: Hon. President, Rev. H. Caldwell, Oxford Centre, (president of Conference); president, Rev. A. P. Latter, Mount Forest, Ont.; vice-president, Rev. F. G. Farrill, Port Elgin; secretary, Rev. William Quigley, Clifford, Ont.; treasurer, Rev. W. A. Cook, Arkwright, Ont.; Dean, Rev. W. W. Prudham, Drayton, Ont.

An invitation to return to Port Elgin for the Summer School of 1923 was unanimously accepted.

L. E. W.

Grand River Indian Mission.—Sunday, June 25th, 1922, the above mission celebrated, in special services, one hundred years of Methodism. At the Conference of 1822, Rev. Alvin Torry "was read off for the Grand River Mission," and during these one hundred years, Methodism has car-

The Conferences

ried on her work among the Indians of the Brant Reserve.

Rev. T. A. Moore, D.D., secretary of Social Service and Evangelism, was the special preacher for the day. At each of the services he gave some historical facts in connection with the founding and growth of the Mission. At the morning service, Rev. Thomas Whitebeans, pastor of Six Nations Mission, who is an Indian, interpreted the ninetieth Psalm in the Indian tongue, and the people were delighted to hear the Bible read in Mohawk dialect.

Dr. Moore's subject was, "A Glorious Church," and all were edified and blessed, as the preacher emphasized the characteristics of the glorious Church.

At the evening service there was on the platform, besides the Methodist missionaries, Rev. Wardell, pastor of Ohsueken Baptist Church, who led the Indian congregation in song in their native tongue. This is termed "community singing," and the lover of music could enjoy the harmony and sweetness of the male and female voices of the congregation. The Indians love music, and have two or three brass bands that compare favorably with any in the province.

Dr. Moore's subject for evening was "The Conquering Church," and the challenges upheld by the rich word of the promises of God, gave an impetus to every worshipper there. Dr. Moore's visit will long be remembered by the Six Nations Indians, and the observance of "the centenary" of Methodism on the Brant Reserve will help much in the days to come in encouragement to the workers there.

On Monday evening, the congregation held a strawberry social, and the visiting clergyman addressed the audience, making reference and paying tribute to the great Methodist Church, which was foremost in evangelizing efforts among the first settlers of Canada.

At the Conference of this year, it was decided to unite Grand River Mission with Six Nations' Mission and make the former an appointment on the latter field. This was done, because the congregation surrounding the church, or the district that the church served, did not warrant the sending of a missionary for Grand River Mission alone. At present there are six Methodist Churches on the Reserve, served by two Methodist missionaries, and the work is well manned.

We can only hope that the future of our Indian work will be attended with great success.

WORSHIPPER.

Hamilton Annual Conference Meeting

Ministerial Sessions.

The ministerial session of the Conference was opened on Wednesday afternoon in St. Paul's Street Church, St. Catharines, May 31st, at 2 o'clock, with the president, Rev. R. D. Hamilton in the chair. After worship, the roll was called and ninety-five responded.

The following transfers were then reported:

From Hamilton Conference: Rev. James Awde, Rev. J. W. Baird.

Into Hamilton Conference: Rev. W. G. Henderson, Rev. C. S. Apple-gath.

Dr. Chown, the General Superintendent, being present, was asked to occupy the chair. The members of Conference fully appreciate the presence of Dr. Chown, and on this occasion manifested that appreciation by rising and applauding. Dr. Chown addressed the Conference on the question of Church Union, in which he gave a detailed history of the movement since its first inception in 1902. At this time representatives from the Presbyterian Church approached our General Conference in Winnipeg, asking that a committee be formed to initiate the movement. Our General Superintendent in a stately way, outlined the whole course of events up to the present time.

Dr. Chown indicated clearly his attitude and the attitude of the Methodist Church toward this great question, and closed his address with this request, "may we not join our prayers with that of Christ, in faith, that the clouds will break and the true glory of the Church of God, now dimmed and distorted by many visions, may shine forth upon the world, for surely this is the will of God."

The Conference Special Committee was nominated by the president, consisting of Revs. G. W. Barker, J. M. Haith, J. A. McLachlan, S. M. Roadhouse, J. W. Fitzpatrick, C. D. Draper.

Jubilee addresses were given by the following, who have served fifty years in the ministry: Revs. J. T. Smith, Joseph Philip, Thos. Fydel and Thomas Grandy. Two other members of Conference celebrate their jubilee in the ministry this year, but were unable to be present, Revs. C. R. Morrow and Thos. Gee.

There are two hundred and forty-five ministers in this Conference and when it was reported that no objections nor charges were preferred against any of our ministers or probationers, the president asked a prayer of thanksgiving be offered. Three members of the Conference have resigned and were granted their credentials of standing.

The president presented the pastoral address, in which he emphasized the place and power of the pulpit, the need of intensified evangelism, the urgency of the family altar and the maintenance of the tone and quality of home life and the importance of work with the children and the young people.

The number applying to be accepted as candidates for our ministry was larger than in recent years and the following were accepted: Clarence B. Woollet, George T. Simpson, Louis V. Smith, F. W. L. Bailey, Wallace J. Holley, Albert E. Smith, John L. Pottruff and Enos T. Montour.

Special licenses were granted to E. Taylor, C. Woolley, F. Vipond, J. Drew, L. Petley, J. Pontruff, J. Chapman, J. Vaughan, R. Hare, C. E. Henderson, W. Holley, T. P. King, W. Treleven, W. Matthews, A. Strapp.

The following probationers having completed their course of studies, and having been the necessary length of time on probation, were received in full connexion: Austin W. Guild, James S. Hyde, Charles A. Perkins, Sidney B. Stokes, Alfred S. Trueblood and Milton J. Aikens. Arthur Hampson and Leo C. Mutart were received into full connexion and ordained.

Eleven ballots were necessary to elect the ministerial delegates to General Conference. The result of the ballots was the election of H. Caldwell, G. W. Barker, J. D. Fitzpatrick, R. D. Hamilton, J. H. Wells, T. A. Moore, H. S. Dougall, C. D. Draper, A. J. Irwin, J. H. Haith, J. A. McLachlan, F. M. Wootton, S. M. Roadhouse, G. A. King, J. E. Peters, W. W. Prudham, Thos. Green, J. M. Wright, D. A. Moir, J. E. Hughson, W. S. Daniels, and as reserves: G. K. Bradshaw, I. M. Moyer, J. Truax, C. Hackett, G. E. Honey.

Sessions of the Laymen's Association.

The sessions of the splendid Laymen's Association were held in the Welland Avenue Church, and were under the direction of the president, J. M. Denyes, inspector of schools for Halton county.

Some outstanding addresses were given. Rev. Clark F. Logan, of Hamilton, gave the first address on "The Value of the Commonplace." Rev. A. T. Wilkinson, of Japan, and Mr. R. W. Treleaven, of Hamilton, presented the present day missionary situation.

The social event of the Conference was the banquet on Thursday evening, under the direction of the Association. Nearly six hundred sat down to well-supplied tables. The address of the evening was given by Rev. Geo. Gullen, of West Grand Boulevard Methodist Episcopal Church, Detroit. Mr. Gullen spoke on "The Promise of To-morrow," and emphasized very strongly the need for greater care and more interest on behalf of the young people of to-day, and the place that religious education should take in our Church thought.

The new officers were elected as follows: President, J. W. Shepperson, Brantford; 1st vice-president, John Taylor, Galt; 2nd vice-president, R. W. Treleaven, Hamilton; secretary-treasurer, A. Scruton, Brantford; convener of missions, H. E. Plewman, Hamilton; convener of social service and evangelism, J. J. Pritchard, Harrison; executive committee, D. B. Colbeck, C. Bilger, T. A. Rutherford, H. Ham, A. P. Nelles, Geo. James.

The laymen elected as delegates to General Conference: J. W. Shepperson, H. P. Moore, R. W. Treleaven, M. L. Ball, J. J. Pritchard, J. M. Denyes, A. Scruton, S. E. Lindsay, G. E. James, J. D. Poole, C. E. Birge, F. Mann, M. S. Schell, J. Taylor, C. P. McGregor, E. H. Cleaver, Capt. Holton, H. Ham, D. H. Moyer, and as reserves: S. B. Nelles, R. N. Hazelwood, H. B. Christie, J. Richardson and Mrs. J. Melvin Smith.

General Session.

The twenty-eight session of the Hamilton Conference was opened by the president, Rev. R. D. Hamilton, on Thursday, June 1st, at 2 o'clock.

The roll was called and one hundred and thirty ministers and one hundred and twenty laymen responded.

The first ballot for president elected Rev. Henry Caldwell, S.T.L., of the Orford Centre Circuit, and Rev. J. H. Wells was elected secretary, with Rev. A. E. Marshall as first assistant and Rev. A. O. Foreman as second assistant.

On Thursday evening the church was well filled to listen to the address given by the Rev. M. P. Smith, of China, and Dr. C. E. Manning, of the Missionary Department. Mr. Smith told in a very clear manner

of the work that has been done and drove home the necessity of still undertaking bigger things for the cause in West China. Dr. Manning stressed the work that is being carried on in our own land. He showed that many of our missionaries are doing a great work—as great as that of the renowned Dr. Grenfell, of the Labrador Mission, and yet little is known about it.

The Conference was fortunate in having as its outstanding guest, Bishop W. A. Quayle, of St. Louis, Mo. Bishop Quayle with his strong personality, ready wit and brilliancy of thought, drove home in sermon and address the principles he desired to present. Bishop Quayle preached at the hour for worship on Friday and Saturday mornings, gave the address at the reception service on Friday evening, delivered a two-hour lecture on "Hamlet" on Saturday evening and preached the ordination sermon. We would be indeed ungrateful if we did not express appreciation to the good Bishop for all his splendid work.

Splendid addresses and reports were given by the heads of departments and representatives of colleges. Dr. Baker, of Albert College, Dr. Barber, of Victoria College, Dr. W. E. Graham, of Wesleyan College and Rev. P. Dobson, of Alma College, St. Thomas, gave good accounts of the work being done by their respective institutions. The great departments of our Church were well represented and as the story of the accomplishment of our Church was set forth, all were able to realize the place and power of Methodism in our land. Dr. Graham reported for the Educational Department, Dr. F. C. Stephenson for the Young People's Forward Movement, Dr. R. N. Burns told of the work of the Department of Finance. Rev. R. J. D. Simpson spoke in the interest of the superannuation fund—a fund which is taking hold of the Church more each year, and is gaining in favor with the people of the church generally. Rev. Dr. Manning related the conditions of the missionary work, and while the objectives for the past two years have not been reached, it was reassuring to hear Dr. Manning say that a splendid advance has been made over the last quadrennium. Rev. Manson Doyle told of the important work that was done by the Department of Sunday schools and Young People's Societies.

Dr. T. A. Moore, of the Department of Social Service and Evangelism, showed that the Methodist Church is doing in no small way, what it can to bring about better conditions in the social life of the people, and is not forgetting to attempt to evangelize and bring men into the kingdom of Christ.

Mrs. Scott related briefly the work of the W.M.S., and Miss A. Sherwood represented the Deaconess Home in Hamilton, while Rev. H. Hull, Principal of the National Training School, told of the excellent work being accomplished by this worthy institution.

Religious Education Anniversary was held on Monday evening and proved to be one of the best of recent years. The service was presided over by Rev. T. B. Edmonds, M.A., president of the Conference Epworth League, and the addresses were given by Rev. George King, of Brantford, on the work of the Epworth League, and Rev. Archer Wallace, in an address on the work of the Sunday school, pointed out the necessity of a

—Continued on page 18

"I Give, Devise and Bequeath"



These are the words used in a Will when a person is dividing his property among his heirs and beneficiaries.

If you have decided to name this Corporation as your Executor and Trustee, consult us when making your Will. Our Officers are in a position, as the result of their practical experience in the management of estates, to suggest useful clauses for your Will and show you how difficulties in its administration may be avoided. Ask for our Booklet, "Wills and Wisdom."

Branches:
OTTAWA
WINNIPEG
SASKATOON
VANCOUVER

THE Toronto General Trusts Corporation

A. D. LANGMUIR, General Manager W. G. WATSON, Asst. Gen. Manager

Head Office:
Cor. BAY & MELINDA STREETS, TORONTO
Total Assets under administration exceed \$120,000,000.

Saving Inspires Confidence

THE feeling of independence and self-respect which comes to one who has money in the bank is more than worth all the effort involved in accumulating the savings. It is reassuring to possess a growing bank account which will enable you to meet the emergencies as well as the opportunities of to-morrow.

You are invited to open a savings account at our nearest branch.

THE DOMINION BANK

ESTABLISHED 1871

BRANCHES AND CORRESPONDENTS THROUGHOUT CANADA.

Money Works Harder if Invested Now!

For this reason: many investors are holidaying, and the demand for bonds is therefore temporarily reduced. As a result, careful buying will enable you to obtain higher interest rates than were available a few months ago, and than may be available a short time hence.

For example—

Buy one \$1,000 City of Saskatoon 5½ % Bond due July 1st., 1952.....	\$930.80
Plus 29 days' interest to July 29th	4.22
Total cost	\$935.02
This will give you an annual interest return of...	\$55.00
Equivalent to (with profit on redemption).....	6%

6% interest for 30 years from a sound Canadian Municipal bond offers an exceptional opportunity. Make each \$935.02 work harder than usual by investing it now.

Descriptive circular gladly mailed upon request.

Wood, Gundy & Company

Montreal
Winnipeg

86 King Street West
Toronto
Telephone Main 4280

New York
London, Eng.

Youth and Service

Epworth League Topics

Senior Topic for August 20

"Prayer—How?"

Matt. 6: 5-15.

Devotional

Rev. H. T. Ferguson

WHEN Jesus taught his disciples how to pray, he insisted first of all upon *sincerity*. Professedly praying to God when we are really seeking human approval is the farthest remove from real prayer. This is to be guarded against, particularly in public praying. Perhaps, the most real praying is always done in the secret place.

Then the Master issued a warning against mechanical praying—repeating over and over a formula of prayer words. The value of prayer has no relation to the number of times a set prayer may be repeated. Even our use of the beautiful model we call the Lord's Prayer may be endangered because of our familiarity with the words. It was not intended, as a formula we may be sure when Jesus had just been warning against "vain repetitions." No finer lesson, however, on "How to Pray" was ever given than this. It shows us how to think about God when we pray to Him—One who may be approached confidently as "Father"—but to be regarded at the same time without undue familiarity—"hallowed be Thy name." We learn to put first things first. Before the prayer for personal needs is the great petition that "His Kingdom may come" and "His will be done on earth as it is in heaven." So readily we invert this order, showing the insistent danger of selfishness even in prayer. We are taught to pray for the common needs, physical and spiritual, of common days, "our daily bread," and our daily forgiveness of sins, and for the deliverance from the power of evil. Evidently, nothing of real concern to body or soul is outside the privilege of prayer. It must not be forgotten that Jesus attached a footnote to this prayer referring to the forgiveness of sins. It seems from this footnote that our only hope of forgiveness for our own sins is our willingness to forgive other people.

Lord Strathcona

WHEN DONALD ALEXANDER SMITH left his home town of Forres, Scotland, in the year 1837, at the age of seventeen, to come to Canada, his immediate prospect was a position with the Hudson Bay Company at a salary of twenty pounds a year. This story of his early life in this country should be a great encouragement to the young life of Canada to-day, when we all seem to be striving to achieve success in a minimum space of time. Let us take heed of the long years of lonely service, of the opportunities that found him prepared; his will, muscle and faith tested in the cold and lonely schools of the northern trading posts. This young Scotch

lad, full of the "grit" of his countrymen, played a very important part in Canadianizing this great country. It was his privilege to see Canada develop from an insignificant colony to a united country.

His first step of advancement came after thirteen years spent on the Labrador coast, when he was promoted to the position of Chief Trader on the Hudson Bay, where he spent the next ten years. Then there came to him the fulfilment of one of his great ambitions. Upon the death of Governor Simpson, his successor, Dallas, made Smith a chief factor or superintendent in the company, and in 1868 he was appointed to the post of resident governor with headquarters at Montreal, and from that time his name has been intimately interwoven with the history and progress of our great country. He was now in his forty-ninth year; his days of preparation gone, but there lay before him forty-five years of magnificent service to Canada. The first act of service he rendered his country was to help lay the foundations of law and order in the western land. When Riel led the half-breeds in rebellion in 1869 he was appointed as special commissioner by the Dominion Government, to inquire into the causes and extent of the discontent. The inhabitants had been discontented under the Hudson's Bay Company's rule and when, after an arrangement with the Hudson's Bay Company for the transfer of the greater part of the interests in the North-West to the Dominion Government for the sum of £300,000, the Dominion annexed Rupert's land, Riel told them that conditions would be worse under the Government than under the rule of the Hudson's Bay Company, and they believed him. Donald Smith succeeded in meeting the discontented people and held a long council with them. The situation was alarming, but Smith kept cool and it was largely owing to his tact and diplomacy that the lives of the numerous prisoners were saved. Smith secured the confidence of the people and Riel's position was gradually undermined and he was soon deserted by his followers, and in the end fled to the United States. Apart from the rebellion there was difficulty with the Company's traders and during these complications in the North-West he occupied the position of acting Governor. He was chosen a representative to the Dominion Parliament, where his services were striking, concentrating his efforts to extending railway construction and to help bind the scattered provinces together. Two governments had endeavored to tackle the problem of building a great transcontinental railway from Montreal to the Pacific coast, but it was left to a few enterprising Canadians with Donald Smith and his cousin Mr. George Stephen afterwards Lord Mount Stephen) to actually complete the task. Smith had such faith in the outcome of the railway that he invested his entire

private fortune, and it was his dogged perseverance which enabled the company to bring its work to a successful conclusion. In 1885, Donald Smith drove home the last spike of the first Canadian transcontinental railway. As young Canadians looking back on the history of our country, we can safely say that it is to Donald Smith that we owe the existence of one of the great railways of the world. As a reward for the part he played in linking our scattered provinces together, building a road through wide stretches of prairie and mountain ranges, Donald Alexander Smith was granted a title by Queen Victoria. His enterprises turned out successful and he amassed great wealth. Further honors came to him. He was made Chancellor of McGill University; finally he accepted the position of Canadian High Commissioner, which he filled for nearly twenty years. This position gave him the opportunity of representing Canada in the Old Country. He was the backbone of the immigration policy, which from 1896 on did much to increase the population and prosperity of our country. In 1897 he was made a peer of the realm with the title—"Lord Strathcona and Mount Royal." On the new coat-of-arms that was made for him, he had engraved the word that had been the guiding principle of his life—"Perseverance."

The romance of Lord Strathcona's life would be incomplete without a reference to the gifts that will cause his name to ever be remembered. The Queen Victoria Jubilee Hospital at Montreal, in co-operation with his cousin, Lord Mount Stephen, he erected at an enormous cost. In the equipment of McGill University, Montreal, Lord Strathcona and Sir William MacDonald expended several millions; The Strathcona Horse, a contribution to the Empire during the South African war, has no precedent in the history of any country. He built and equipped a steamer to help Dr. Grenfell do his noble work amongst the fishermen along the Labrador coast. He gave half a million dollars to extend physical culture in the public schools of Canada. He helped in the improvement of the waterways of the Canadian West, and in placing steamers on them. No man did more than Lord Strathcona to tighten the ties which bind Canada to the British Empire. He gave not grudgingly, but bestowed generously. His foresight and perseverance amounted to genius. He was a man of the widest sympathies, courageous and yet diplomatic in the hour of trial; enterprising, but always constructive. The Marquis of Dufferin credited him with doing more than any other single man for the welfare of the people of Canada; and we recall the words of Sir Wilfrid Laurier—"His like we shall never see again." In religion Lord Strathcona was a Presbyterian.

The opportunities which Canada offered Lord Strathcona as a young man, may never be presented to us; but looking over this brief review of his life, we, as young Canadians, may learn of his courage and patience, his kindly sympathy and noble vision. We may not reach the

pinnacle of success he achieved, but we can all profit by the lesson handed down to us by this great man—"Canada's Grand Old Man." Let us instil into our lives the same enthusiasm and vision for the task ahead of us that we may reap the very best fruit of our opportunities.

Parables From Nature

Treasure Storing—Eph. 6: 1-3

Junior Topic for August 20th

THE Light of Life," by Mrs. Gatty, is the second parable in our series. "Except the Lord build the house their labor is but lost that build it." Ps. 127: 1.

What more could have been done for it than I have done?" The cry came from Hans Jansen, a little boy who below the normal in intelligence but was above them in other ways. He wouldn't have missed saying his prayers night and morning, or grace at meals, to please an emperor, and an unkind word about anyone could never be got out of him. He had a passion for flowers.

His home was a red brick one with a square yard, at the back but only a few blades of grass and even one flower. One day a gardener, who noticed Hans love for flowers, gave him a rose tree with these directions:

"Dig a hole in a sheltered place, pretty deep and put in a bone or two and some hair. Then turn the plant out of the pot and fill up the hole with soil. Water it. Soapsuds, bone and hair will bring roses to perfection."

And now Hans was moaning over a poor, wizened thing, just as the gardener called to admire the roses. Hans led him to the place, pointing to the boards before he took them down. "I couldn't have sheltered it more. It's had bones and hair and water, and yet it's dead, I know."

"Why, how could you expect it to live. It's had no light."

You said nothing about that," and Hans began to cry again.

The gardener laid his hand on his shoulder.

"It's not your fault. Bones and hair and soapsuds are the finest rose-manure in the world, and it's a great secret; but they are all nothing, nothing, lad—without God's secret—the light from Heaven. Do you see what I mean Hans?"

"I'm trying," said Hans.

"Hans," continued the gardener, "it's been my fault and you shall have another rose tree. You are a good lad mostly always, but what makes you good?"

"God in my heart," said little Hans.

"Now, that's just it. All the schooling and teaching won't do without the love of God in the heart."

There may be local problems in your league, e.g., boys shooting the birds, destroying shrubs and trees. It would be advisable to choose a nature story which would awaken a real appreciation of life and thus change the attitude of your young people. Teach nature-songs, use good pictures, give a few minutes for observation by the juniors themselves.

Successful Year at Ontario Ladies' College

ON June the 14th last, Ontario Ladies' College closed one of the most successful years in its history. In the matter of attendance and finances the year in every way was a most satisfactory one, while a large percentage of the candidates at the various examinations were most successful. Since the war years the college has felt the necessity of supplementing its regular courses by other studies and activities calculated to meet the enlarging outlook for girls and young women. With this end in view, the school supplemented its definite and well-recognized courses in a number of ways. These definite courses are as follows:—

1. Academic: Entrance to High School to First Year University inclusive.
2. Music: Piano, singing, sight-singing, theory, violin and choral.
3. Fine Art and Commercial Art.
4. Expression.
5. Domestic Science.
6. Commercial.
7. An Elective Course.

This course enables the student to choose subjects from a number of courses, such as English, history, piano, vocal, cooking, art needlework, expression, etc. All of the above courses are comprehensive and well-defined and contribute largely to one's education and culture.

In these days, however, a young woman, to fit her for life's fullest expression, requires a larger view of citizenship, that is, citizenship of the most far-reaching kind, which will enable her to take her place in her community with a fair knowledge of educational work, civics and politics, and, to some extent, social and labor questions. She also should have some conception of the value of play in the development of the individual, as well as the community life. To this end the college in recent years has introduced studies and activities which enable a young woman, if she will, to get this practical viewpoint. Some of these studies and activities are as follows:—

1. Bible Study. There is a growing feeling that a thoroughly-graded course of Bible study is essential to any educational course. If education be the preparation of young people for living, then it is necessary that they should have some conception of their relation to God, to their fellow-men, and to the forces round about them. While Bible Study in a school has always been a problem, because of the other demands of school life, Ontario Ladies' College is trying to find a real and vital place for this study in its curriculum.

2. Civics and Parliamentary Procedure: This is a series of studies and practices in respect of city, town

and country life, their institutions and ideals; as well as the organization and work of our Legislature and Federal Parliament. These studies and activities are taken up by all the students of the school.

3. Physical Instruction and Practice: The college is thoroughly equipped with gymnasium apparatus and an up-to-date swimming pool. The gymnasium work and physical culture, including the Emerson Exercises and apparatus work, (except in cases where students are excused by doctors), are compulsory. Special emphasis is placed on life-saving. During 1921-22, one hundred and fifty recognitions were won by Ontario Ladies' College students from the Royal Life-saving Society. The courses in swimming and life-saving are intended not only to train students in these practices, but also to prepare them for teaching, as opportunity offers.

4. A series of lectures and concerts: These are largely of cultural value. At the same time they enable the young woman to see the importance of such concerts and lectures in community life. During the year which has just closed, Mrs. Pankhurst and Mrs. Nellie McClung gave addresses to the students which were of a highly inspirational character. President Southwick, of the Emerson College of Oratory, spent a week-end at the school, giving readings and addresses; and two or three first class musical programmes were rendered by the best available artists.

5. Community activities: These comprise the Student Christian Association, the Honor Club, the Athletic Association, various departmental clubs and, last but not least, the Community Song Service. The latter was a new feature of the year and was greatly enjoyed by the students.

The above activities, as well as others of minor importance, all have their educational value and, with the exception of membership in clubs and swimming and life-saving, are compulsory. These latter activities are practised by about two-thirds of the students.

It can be seen, therefore, that the aim of the college is to develop clean, wholesome types of citizens, such as ultimately will become leaders and workers in their respective communities. After all, this is the end of education, and Ontario Ladies' College, through the teaching quantity, leadership and environment, is seeking to make a real contribution to the life of Canadian girlhood and young womanhood.

—*The Expositor* (July). Edited by Rev. Sir W. Robertson Nicoll, C.H., D.D., LL.D. Hodder and Stoughton.

Contents:—"St. Luke and Literary Criticism," Rev. Prof. James Moffat, D.D., Litt.D.; "John Theodore Merz," J. R. Mozley, M.A.; "Benjamin B. Warfield: A Bibliography," Rev. John R. Mackay, M.A.; "The Call of Amos," Rev. Prof. W. F. Lofthouse, D.D.; "The Fatherhood of God," Rev. W. J. Ferrar, M.A.; "The Knowledge of God Mediated by Forgiveness," Rev. Prof. H. R. Mackintosh, D.D.; "A Sometimes Neglected Factor Illustrated," Rev. Innes Logan, M.A.

HAVERGAL COLLEGE

TORONTO

MAIN SCHOOL 354 JARVIS ST. THE HILL SCHOOL 51 ST. CLAIR AVE. W.

GOWERLEY HOUSE 372 JARVIS ST. JUNIOR SCHOOL 136 ST. GEORGE ST.

ROSEDALE RAVINE SCHOOL 6 BEAUMONT RD.

PRINCIPAL—MISS KNOX

TERM OPENS SEPT. 13

ONTARIO LADIES' COLLEGE

WHITBY, ONT.

A School of Ideals and an Ideal School

Golden Jubilee Year, 1924

COURSES:—ACADEMIC.—Public School to second Year University; MUSIC.—Piano, Singing, Violin; DOMESTIC SCIENCE, COMMERCIAL, ELOCUTION, ART, ELECTIVE COURSES; CIVICS.

ADVANTAGES.—Ideal city—country school 28 miles from Toronto; beautiful surroundings; fine buildings in 100 acre property; swimming pool, gymnasium, etc. High standards for academic, religious, social and physical training. Every facility for study.

Re-opens Sept. 12th, 1922

For calendar and booklet apply to—
Rev. F. L. Farwell, B.A., Principal.

Stanstead College

Residential and Day School for Boys and Girls

Splendidly situated 1100 feet above the sea level in 200 acres of ground, 30 miles from Sherbrooke. Plenty of fresh air and out-door sports. Good gymnasium. Most highly qualified teachers of sterling character. Modern equipment. Thorough, careful guardianship and tuition. Primary to McGill matriculation. Departments of instruction include Academic, Business, Normal Arts, and Music in the Eastern Townships Conservatory of Music.

REV. T. A. HALPENNY, B.A., B.D., Principal

STANSTEAD, Que.



Give Your Sons and Daughters

the advantages of an education at a school of high ideals

Albert College, Belleville, Ont.

Founded 64 years ago; is a residential school for young men and women. Preparation for University, Ministry, Teaching or business career. Special courses in Music, Expression, Physical Culture, etc. Athletic sports encouraged. Splendid accommodation—beautiful grounds.

SCHOOL RE-OPENS SEPT. 12TH

For calendar and other particulars, write to
Rev. E. N. Baker, M.A., D.D., Principal, Belleville, Ontario.

ALMA COLLEGE



St. Thomas, Ont.

The Home School for Girls and Young Women.

NEW GYMNASIUM AND SWIMMING POOL. FULL COURSE IN PHYSICAL EDUCATION. UNIVERSITY MATRICULATION, MUSIC, BUSINESS, EXPRESSION, HOUSEHOLD SCIENCE, ART.

All students take Public Health, Physical Culture and Bible.

New Session opens September 13th.

Prospectus sent on request.

PRINCIPAL, P. S. Dobson, M.A. (Oxon.)

PRINCIPAL EMERITUS, R. I. Warner, M.A., D.D.



St. Andrew's College

TORONTO - CANADA

A Residential and Day School for Boys. Lower School and Upper School. Prepares for Universities, Royal Military College and Business. Autumn term begins Sept. 13th.

Calendar sent on application.
REV. D. BRUCE MACDONALD, M.A., LL.D., Headmaster.

Concert Artists

ETHEL J. GRAINGER

CONTRALTO
3037A Dundas St. Toronto
Phone Jct. 364

MARIETTA LA DELL

Elocutionist and Impersonator
For your Next
Special terms to Summer Pupils
280 Bellwoods Ave. Phone or Write

JULES BRAZIL

The Humorous Entertainer
41 GORMLEY AVE. TORONTO
Long Distance Phone Belmont 571

PEARL NEWTON

(Past Graduate, Owen A. Smyth Studio)
Elocutionist and Humorous Entertainer
GARDEN PARTIES
Long Distance Phone Carr. 372
45 FERRIER AVE. TORONTO

GARDEN PARTIES

GEORGE E. MORLEY, B.A.
(Professional graduate of Owen A. Smyth)
ELOCUTIONIST
187 DOVERCOURT RD. TORONTO
Phone Kenwood 1888

LOUISE WILLIAMS-MAWSON AND COMPANY
GARDEN PARTIES, ETC.
36 Bayview Ave., Tel. 2381, Toronto

ORGAN BLOWERS

DIRECT CONNECTED - NO BELTS
FOR PIPE OR REED ORGANS

These machines are sold with the direct understanding that they are not heard in the church.
Send the number of stops and their names, names of couplers, kind of current, and prices will be sent you. Fifteen days' trial given before any payment is made.

Manufactured by L. E. MOREL,
128 Vine Avenue, Tel. 2563

DON'T THROW YOUR OLD CARPETS AWAY

They make new reversible "Velvetex" Rugs

Send for Velvetex Folder L
CANADA RUG COMPANY
LONDON, ONT.

Church Decorating

Church committees are invited to write to us regarding the proposed decoration of their churches. We will submit a colored sketch for their approval together with our estimate of cost. The many churches we have decorated in the various towns and cities of the Dominion bear witness to our skill.

The THORNTON-SMITH CO.
Decorators
342 Yonge St., TORONTO

The Conferences

(Continued from page 15)

better understanding of the child life and the need of modern methods in training the child for the Kingdom.

But two obituaries were read at the memorial service this year. Rev. Dr. J. S. Ross, one of the outstanding figures of the Hamilton Conference, died shortly after having moved to Fergus a year ago, and Rev. T. M. Jefferis, of Oakville, possibly, up to his death, the oldest Methodist minister on the continent. Mr. Jefferis was one hundred years, one month and one day old. The obituaries read by Rev. D. A. Walker and Dr. Dougall were fitting tributes to these two outstanding men of Canadian Methodism.

Educational committee for the year will be composed of Revs. G. W. Barker, A. J. Irwin, J. A. McLachlan, W. S. Daniels, G. Y. Bradshaw, H. S. Dougall, J. D. Fitzpatrick, C. D. Draper, R. D. Hamilton and George Honey.

The following were elected as chairmen of districts: Hamilton, Rev. J. D. Fitzpatrick; Guelph, Rev. Chas. Hackett; St. Catharines, Rev. G. W. Barker; Brantford, Rev. F. M. Wootton; Woodstock, Rev. H. Caldwell; Galt, Rev. O. D. Draper; Simcoe, Rev. T. Green; Milton, Rev. R. D. Hamilton; Welland, Rev. J. H. Wells; Norwich, Rev. J. M. Haith; Palmerston, Rev. J. M. Wright; Mount Forest, Rev. J. Truax; Walkerton, Rev. J. A. McLachlan; Wiarton, Rev. C. W. Cousens.

A very pleasing feature of the Conference was the singing of the ministerial quartette, comprised of Revs. S. Edwards, A. E. Elliott, J. T. Hislop and P. T. Meek.

The sessions of Conference in 1923 will be held in Wellington Street Methodist Church, Brantford. WRAY L. DAVIDSON.

LONDON

Muncey Mission.—A farewell was tendered on June 23rd, 1922, to Rev. H. W. McTavish, missionary of this Mission, and his daughter, Friday night, at the Lower Muncey Methodist Church. All the appointments were represented. A short programme of addresses was given by Chief C. E. Logan, councillor, Albert Peters, ex-councillor, J. H. Logan and Miss Alder Dolson sang. All the speakers spoke in the highest terms of the retiring missionary. All are sorry to lose a kind pastor and wished him many years of usefulness wherever he may be stationed. Mr. McTavish replied to the kind expressions in feeling terms, after which Miss May McTavish was called to the front by the chairman and given an Indian name, viz., Lee Lee Josh, which means Humming-bird, and she is now a honorary member of the Wau-Bah-Nah-Kee Indians of this reserve. The ceremony was performed by Mrs. Ellen Logan and the evening was brought to a close by singing in the native tongue. All shook hands with the missionary and his daughter and wished them happiness on their departure from the mission. We can assure our brother we have spiritually benefited by his ministrations during his term in this mission.

Epworth Methodist Church, Kingsville.—Sunday and Monday, July 2nd and 3rd, were historic days and will be long remembered by Epworth.

Methodist Church, Kingsville, London Conference. They were the days on which the beautiful Casavant organ was opened and dedicated to the service of God. This magnificent three-manual organ—with chimes and echo—costing over \$10,000, the latest skilful production of Casavant-Freres Co., Ltd., of St. Hyacinthe, Quebec, was a gift to the church, by Mr. David and W. T. Conklin, in sacred memory of a sainted wife and mother, Mrs. David Conklin, who ascended to the Kingdom on March 20th, 1922. Mrs. D. Conklin had been a lifelong member of the Methodist Church, and though on account of affliction had not in the later years been permitted to take part in the activities of the Church, yet retained a deep interest in the things of God. For many weeks before her passing away, she was confined to her room, and yet with wonderful patience she bore it all, and quietly God touched her and she beheld the face of the King. She was a devoted wife and loving mother and the memorial was singularly appropriate, for the sweet strains of the organ will cheer many a weary traveller.

Rev. R. D. Hamilton, a warm friend of the family and ex-president of the Hamilton Conference, assisted the pastor, Rev. J. W. Hibbert, in the dedicatory service, and preached two splendid sermons. Mr. Wrigley, organist of the First Presbyterian Church, Detroit, presided at the organ—and it was the verdict of all that he was a perfect artist and wizard with the organ. The choir gave splendid music, while the soloists, Mr. Warren Black, Mr. H. Daykin, of Leamington, and Mr. Harold Jarvis, of Detroit, gave of their best to the delight of the congregation. The recital on Monday night, by Professor Wrigley, organist, and Harold Jarvis, tenor soloist, both of Detroit, will long be remembered. It was counted by many to have been the finest concert ever put on in Kingsville. Mr. Joseph Richards and his companion, representing the Casavant Freres Co., Ltd., were perfect gentlemen and skilled workmen, and their relationship with the committee was happy and cordial.

At all the services, the church was crowded, and over \$1,000 was presented in the offering towards the building of the Epworth Memorial Hall, a new Sunday school and young people's hall, to be erected in memory of our brave soldiers, who gave their life for freedom and democracy. The congregation and the whole community have appreciated the generous gift of the organ, and through all the days it will keep alive in sweet and tender memory, a splendid woman—Mrs. David Conklin.

TORONTO

Prior to the departure of the Rev. C. P. Shapter and family from Innisfil circuit, the members and friends from the three appointments of the circuit, met in Lefroy Methodist Church. The proceedings took the form of a complimentary banquet and presentation. Mr. Robert J. Stewart, of Lefroy, was chosen as chairman of the meeting. Mr. A. W. Green, of Stroud, recording steward of the circuit, read the presentation address, in which expression was given to the esteem in which Mr. and Mrs. Shapter are held, and a recognition of the splendid services rendered the circuit during the four years just closed. Mrs. Frank Steele, of Gilford, made the presentation of a handsome double set of Limoges china dishes. Mr. Shapter, in reply, thanked the people

of the circuit for their kindness shown to Mrs. Shapter and himself, not only on this occasion, but throughout the term of their ministry here. A number of short speeches were given by others, all showing a keen regret at the going of Mr. and Mrs. Shapter and a hope for the blessing of the Master upon their work in a new field in London Conference.

On the eve of the departure of Rev. C. P. Shapter and family, for their new home at Rutherford in the London Conference, the Stroud W.M.S. met at the parsonage and presented Mrs. Shapter with a case of silverware as a token of friendship.

Laurel Methodist Church.—On Monday evening, June 26th, a very happy event took place, in the form of a presentation and address to Rev. G. W. Lynd and Mrs. Lynd. As a token of their love and esteem for Mrs. Lynd, the ladies of the congregation, after reading a suitable address, presented her with a well-filled purse. Immediately following Mrs. Lynd's presentation, a very appreciative address was read to Mr. Lynd, this being followed by the presentation of a substantial sum of money from the adherents of the Laurel Church.

Much genuine regret is felt at their removal from this circuit. Mr. Lynd has been untiring in his efforts for the establishment of the Kingdom here; and we feel assured that his work in his new sphere cannot fail to be wonderfully blessed.

The evening following the above presentations, many of the people from the other appointments on the Laurel circuit, gathered at the parsonage to bid a reluctant farewell to the departing minister and his wife and extend their best wishes.

Mr. Lynd and family have moved to the Grahamsville circuit on the Brampton district.

MONTREAL

Shawville Church; Rev. Mahlon I. Robinson, B.A., pastor.—Our anniversary services, this year, were held on July 9th—a never-to-be-forgotten day. The special preacher was the Rev. Heman S. Osborne, B.A., B.D., pastor of Timothy Eaton Memorial Church, Toronto. Rev. Osborne's father was Methodist minister in Shawville, when Heman was a boy. Later, he was here as pastor himself, and the place has sacred associations for him, as his father and mother are laid to rest in the Methodist cemetery here. That the whole congregation might meet Mr. Osborne, in a social way, the annual lawn social took place on Friday, July 7th, on the electrically-lighted parsonage lawn, adjacent to the church. It was a very pleasing reunion, indeed. The messages delivered on Sunday, were of Mr. Osborne's characteristic type. The church was well filled in the morning, and at night, every available seat was occupied and many chairs brought in from the schoolroom of the church. The preacher encouraged the people and officials very greatly in the work they are so loyally carrying on along all lines. The big-hearted, clear-headed, kindly-souled man, interested in everybody and everything worthy, made us to feel anew, the worth-whileness of the Church's mighty task. Seventeen years ago, the minister's salary was \$860.00, now it stands at \$2,000.00, with other funds of the church marching abreast. Mr. Osborne left next day for his charge in Toronto, amid the best wishes and prayers

of those with whom he lived as a boy—and later, served as minister, in the days now gone.

Bay of Quinte Annual Conference Meeting

The thirty-ninth session of the Bay Conference has come and gone, but its "memory liveth ever" in the mind of some. The Ontario Ladies' College, the home of the Conference, was as hospitable as ever. Without, the physical atmosphere was ideal, but within, it was charged and supercharged with electrical elements difficult to estimate, but still more difficult to direct. Day and night were both alike; from five a.m., when Bro. Latimer sounded the alarm, until the following four a.m., when the last "Reform Society" dismissed, wisdom and statesmanship were unconfined.

The Conference opened with Rev. Wesley Elliott in the chair. In his pastoral address, President Elliott emphasized that in the midst of a wave of destructive elements, one great force remained unchanged whereby society may be saved—"God."

Rev. George R. Clare, Little Britain, was elected president on first ballot, Rev. R. A. Whattam standing second, Rev. A. H. Foster was elected secretary and Rev. W. S. P. Boyce, B.A., B.D., assistant.

President Clare, who has spent his whole ministry in this Conference, is known and loved by all and his appointment is the reward of service. Mr. Clare proved an excellent presiding officer and succeeded in making many of us who wanted to speak "only twice" sit down laughing with our wisdom unexpressed.

The spirit of the Conference was eminently critical. "The Handwriting on the Wall" being interpreted, signified very clearly:

(a) A conviction that progress requires change.

(b) That notice was being served on Wesley Building that Bureaucracies (the source of all revolutions) must be eliminated from Methodism and democratic methods prevail.

(c) That wisdom is not confined to any group.

(d) That economy means common-sense, not curtailment.

The debates, on the floor of Conference were of a high order. It is true some debaters were rash, some radical, but what was even worse some were "young"—i.e. under forty years of age, but "in a multitude of councillors—"

There was a feeling that the criticism of the departments was aimed at their destruction—such is wrong; the explanation lies in the story of the father who whipped his boy "because he loved him." The Conference is heart and soul behind the departments and recognizes very clearly the service rendered by many of the staff.

In the address of Dr. C. T. Scott at the morning session "the Methodist Church," he pointed out, "has been commissioned by God to awaken a sense of sin in the individual and the nation, and its task is yet unfinished." We feel if Conference programmes provided more constructive and inspirational elements such as Dr. Scott's work, rather than so many complimentary touches, the memory of the session would be more stimulating.

The report of the Ecumenical Conference was given by Rev. H. B. Kenny, who brought to us a call for evangelism as the hope of the world.

The Theological Union on Saturday night was a centre of interest.

Rev. C. C. Washington, B.A., gave the essay on "The Modern Churchmen and the Creeds." Mr. Washington did not give his personal opinions, but in a masterly manner he showed how thoroughly he had interpreted the position of his authors. The debate that ensued revealed the theme to be vital in the thinking of all preachers, however they might differ in conclusions.

Rev. R. T. Richards, B.A., retired, and W. P. Woodger, B.A., was elected president of the Union for next year.

At the reception service on Friday night, Dr. Brown and Rev. J. S. L. Wilson supported the motion for reception of H. C. Woolfrain, M.A., B.D.; D. M. Stinson, B.A.; Roy McDonald; F. G. Lane; H. B. Herrington. The ordination service was held on Sunday morning, with Rev. S. W. Fallis, D.D., as preacher. In the Conference Church on Sunday evening Rev. W. H. Barracough, B.A., had charge of the service. Rev. J. J. Mellor spoke to the Sabbath school.

Ministers who died during the year, Dr. J. J. Hare; E. E. Howard; A. H. Reynar, D.D.; Gilbert Horton.

Several ministers who have spent fifty years in the work addressed the Conference: Dr. Shorey, Dr. Baker, Rev. Francis Johnson, E. S. Howard, Simon Cruikshanks.

General Conference officers present were: Dr. S. W. Fallis, Dr. C. E. Manning, Rev. S. W. Dean, John Coburn, Archer Wallace, Manson Doyle.

Chancellor Bowles presented the work of Victoria College and Prof. W. C. Graham, of Wesleyan College. Dr. Baker, of Albert College.

General Conference Delegation:

Ministers: Rev. G. R. Clare, Wesley Elliott, S. C. Moore, B.A., B.D., W. G. Clarke, A. M. Irwin, F. E. Mallott, F. H. Howard, C. W. Barrett, E. B. Cooke, J. U. Robins, W. S. P. Boyce, L. S. Wight, H. B. Kenny, R. A. Whattam, William Higgs. Alternates: J. S. I. Wilson, W. P. Rogers, Dr. Baker, Jas. Batstone.

Lay members: Messrs. M. C. Bogart, Geo. Gibbard, F. E. O. Flynn, H. K. Denyes, R. W. Ireland, W. H. Hopper, F. F. Harrison, Jas. A. Holgate, M. A. James, Jas. Stonehouse, R. H. Shipman, J. M. Greene, A. Winter, W. S. Gordon, F. W. Sutcliffe, R. Robertson. Alternates: H. W. Ackerman, Dr. J. E. Middleton, Mr. O. W. Alger, F. W. Galbraith.

Reports of Committees.

Social Service and Evangelism.

1. (a) Commendation of Attorney-General Raney on policy of Law Enforcement.

(b) Warning to people against the campaign of slander to discredit O.T.A.

2. We deplore, the immoral tendencies caused by:

(a) Laxity of parental discipline, "sex movie" and modern dance.

3. We recommend

(a) Sex education in Sabbath school by the minister.

(b) Local Board of Censors in a community to create public opinion for or against certain films.

(c) Housing (by the State) of feeble-minded.

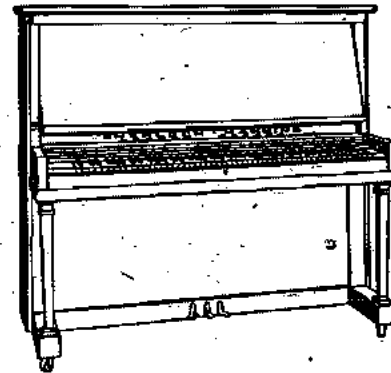
(d) Circuit spiritual conferences for evangelism.

Missionary.

(a) The objective to be \$100,000, in Bay Conference, an increase of sixteen per cent.

(b) October 8th, as Inaugural Day for missionary anniversary.

(Continued on page 21)



A Piano True to Tone

Where children are—the home, the Sunday-school, or the day school—the piano must be true to tone. The child mind in the developing stage, if it is to grasp true music value, must hear music without one false note.

The Sherlock-Manning Piano, [because it is built true to tone, and remains true to tone, even in spite of most rigorous usage, is the right piano for the home or school-room.

Hundreds of Sunday-schools throughout Canada have selected the Sherlock-Manning Piano. It is known far and wide as "Canada's Biggest Piano Value."

Write for Catalogue

SHERLOCK-MANNING
20th Century Piano
The Piano worthy of your home
Address Sales-Manager

SHERLOCK-MANNING PIANO CO.

London

Canada

N.B.—WE ALSO MAKE CHURCH ORGANS

VICKERMAN'S

COCK OF THE NORTH

**BLUE
SERGE**



**Wear and Color
Guaranteed**

94 B. VICKERMAN & SONS, LTD. 94

Nisbet & Auld Ltd. - Toronto, Ont.

Learn Music at Home— New Way Makes It Easy



Either Playing or
Singing—Every Step
Made Simple as A B
C by Print-and-Pic-
ture Lessons That
You Can't Go Wrong
On.

Entire Cost Averages
a Few Cents a Lesson.

How often have you wished that you knew how to play the violin or piano—or whatever your favorite instrument may be—or that you could take part in singing?

How many an evening's pleasure has been utterly spoiled and ruined by the admission "I can't sing," or "No, I am sorry, but I can't play."

At all social gatherings, someone is soon or later sure to suggest music. When the others gather around for the fun, the one who can take no part feels hopelessly out of it—a wall flower—a mere listener and looker-on!

Or those long and lonesome evenings at home when minutes seem like hours—how quickly the time would pass if you could spend it at the piano or organ—or in making a violin "talk," or in enjoying some other instrument.

And now—at last—this pleasure and satisfaction that you have so often wished for can easily be added to your daily life.

No need to join a class or pin yourself down to certain hours for lessons or practice. No need to pay a dollar or more per lesson to a private teacher. Neither the question of time nor expense is any longer a bar—every one of the obstacles that have been hindering your enjoyment to mere listening have now been removed.

You don't need to know the first thing about music to begin—don't need to know one note from another. Our method takes out all the hard part—overcomes all the difficulties—makes your progress easy, rapid and sure.

Whether for an advanced pupil or a beginner.

Our method is a revolutionary improvement over the old methods used by private teachers. The lessons we send you explain every point and show you every step in simple Print-and-Picture form that you can't go wrong on—every step is made as clear as A B C.

Our method is as thorough as it is easy. We teach you the only right way—teach you to play or sing by note. No "trick" music, no "numbers," no makeshifts of any kind.

We call our method "new"—simply because it is so radically different from the old and hard-to-understand ways of teaching music. But our method is thoroughly time tried and proven. Over 300,000 successful pupils—in all parts of the world, and including all ages from boys and girls of 10 to 12 to men and women of 60—are the proof. Largely through the recommendations of satisfied pupils. We have built up the largest school of music in the world.

Just now we are making a special summer offer that cuts the cost per lesson in two—send your name now, before this special offer is withdrawn. Instruments supplied when needed, cash or credit. Please write name and address plainly.

For Beginners or
Advanced Pupils
Piano
Organ
Viola
Trumpet
Clarinet
Flute
Saxophone
Cello
Double Bass
Voice and Speech Culture
Automatic Finger Control

U.S. School of Music, 200 Broadway Bldg., New York City
Please send your free book, "Music Lessons in your Own Home," and particulars of your Special Summer Offer.

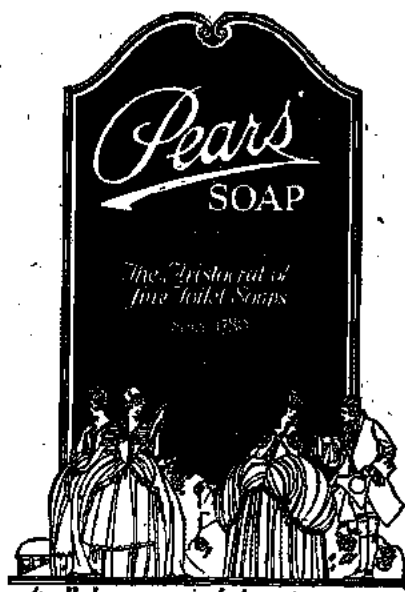
I am interested in the following course:

Name of Instrument or Course

Name _____ Please Write Plainly

Address _____

City _____ Prov. _____



At all druggists and department stores

SHOE COMFORT

Let your next pair of shoes be a DR. A. REED CUSHION SOLE. They make walking easy. H. & C. BLACHFORD, LTD., 286 Yonge St.

Victor Stereopticons Midsummer Specials

For Churches and Schools

Victor Model 2 I. Best 400 Watt Monoplane Lamp and standard lenses; in metal carrying case; with your choice of any 12 plain hymn slides from stock. \$50.00

New Model. Best 600 Watt Monoplane Lamp and standard lenses; in metal carrying case; with your choice of any 12 plain hymn slides from stock. \$60.00

N.B. These extra special offers are for JULY and AUGUST ONLY, and will positively be cancelled with September.

The Methodist Book and Publishing House
ART PHOTOGRAPHY DEPARTMENT
Corner Queen and John Streets
TORONTO, ONT

CLIFTON SPRINGS SANITARIUM TRAINING SCHOOL FOR NURSES

27th year CLIFTON SPRINGS, N. Y.

Offers a three years' course of General Hospital Training with affiliation with the New York Nursery and Child's Hospital, New York City, for Pediatrics and Obstetrics. The course includes besides general Medical and Surgical training, hydrotherapy, electrotherapy, massage, occupational therapy, laboratory technique, special dietetic instruction in the modern study and treatment of nutritional disorders, and doctor's office work.

Next class admitted September 1st.

The School Prospectus will be mailed on application addressed to the Superintendent.



CONDUCTED BY LORNE A. PIERCE, LITERARY CRITIC AND ADVISER

Tradition and Progress

"In divinity and love.
What's best worth saying can't be said."
—*Cowenry Patmore.*

CANADIAN life and letters have gained immeasurably by the acquisition of Rev. Richard Roberts, D.D., recently appointed minister to the congregation of the American Presbyterian Church, Montreal. He is a fearless and original thinker, already known and highly respected on both sides of the Atlantic. His bold championship of truth, his clear, cutting statements of fact, and his merciless pursuit of ideas to their ultimate conclusion make him a welcome force in the Canadian pulpit. It has been the glory of the pulpit that it dared to thunder its anathemas against vice, and there are conspicuous instances where it defied the tyranny of kings and popes, and the more cruel and heartless antagonism of political reactionaries and theological spies. This purple brand of bravery is not a mere memory, and we welcome Richard Roberts into a country where there are still to be found many Loyalists of the higher order.

Dr. Roberts has signalled his arrival by several new volumes and new editions. In the first place there is not a lover of literature but will revel in his "Jesus of the Poets and Prophets." How many of the great masters of pulpit eloquence and power have received stimulation from the springs of the masters of literature:—Kelman, Dawson, Hillis, Hutton, Davies and many more! Then again there is not a lover of the sweet, unadorned story of the Master, but will value "The Untried Door." We have had Jesus presented in so many varying styles, and served up with so many strange theological garnishes, that the Man Himself has sometimes disappeared. Dr. Roberts has tried to do what Hutton has recently done as well, namely, reveal the mind and purpose of Jesus shorn of all the impedimenta of doctrine and presupposition, and speaking out boldly in the face of immediate needs. Christianity has not failed, men have said with monotonous regularity, because it has never been tried. What then is the untried door? What is the only approach to the problems that confront us? What is the spirit in which they must be grappled with? Along what avenue does the quest of discovery take us and where does it lead?

Another interesting little book from the same author is entitled, "What's Best Worth Saying." The sub-title gives us a more intimate idea of what he attempts—"A Present Day Discussion of Christian Faith and Practice." The first paper is on creeds. He contends that the thing which ought to be said never can be said, and never will be uttered in one perfect syllable or note. The great passions of life always "break through language and escape." But in spite of this man will ever pursue his pilgrimage of quest, and there will be as many answers as there are individuals and temperaments and trainings. One returns and holds the

magic word "King of Kings," another "Shepherd," and others "Rock of Ages," "Jesus, Lover of my soul," "Image of the Invisible God," and "consubstantial with the Father according to His Godhead, and consubstantial with us according to His manhood," etc. A fish suggests to one a holiday by some mountain trout stream, to others a delicious entrée, but to the early Christians it suggested "Jesus Christ, Son of God, Saviour." We must ever remember, so long as the mind of man reaches out, that language changes with the years, that new thoughts are inevitable, new experiences necessary and new words and creeds desirable. Therefore welcome every change in the creed that makes for clarity and conciseness, and above all for a more inevitable expression of that inward conviction, grace or experience which men call religion. Creeds should change yearly and should mark the "stages in development of the Christian experience."

In several successive chapters we are introduced to the problems of faith, of evil, the Cross, Jesus Christ, etc. Is there a God of love above, upon whom life may build in confidence? Is there an intelligent outcome to the daily strivings of men; and what is the meaning of it all? Does the fact of the Cross help us any? After we have cleared away the theological rubbish, and quieted the persistence of those who bandy about the words "vicarious," "atonement," "miraculous," etc., what light does that act of supreme devotion and love mean in terms which men can understand? Certainly God had in mind no theological puzzle. If it meant anything it meant something that an ordinary man could grasp, and even the theories about it have baffled and confused and annihilated the ineffable doctors, and the seraphic doctors and the irrefragable doctors, until we are sick and want to get back where we can think of the act in the light of common sense. Strange that men had to wait so long before this ever occurred to them! But that is the way with professional theologians and priests—the obvious must be wrong. And why is Jesus Christ Lord? Not for one moment as the theologians would have us believe. Tennyson was nearer right when he referred to Him as "Immortal Love." Francis Thompson sees in Him the ever-present Lord of all things, "walking on the waters, not of Gennesaret, but Thames." Mazzini believed Him the Representative Man of the World, and Savonarola crowned Him King of Florence, while Ruskin knew Him to be that Living Master Who sets all hands and hearts to work, and Who sustains us while we are at it. Just what we are trying so feebly to say, namely, that if He means anything, He means a way of living. We are not sure that Jesus ever thought of Himself as Messiah, and of His inerrant infallibility there are doubts, but when He said that He came that men might have more abundant living, He struck for ever His true mission. This is the Logos, the liv-

ing Word we seek and find, and all the creeds and dogmas and sermons and books written since, are but an elaboration and a justification in myriad ways of this. Seek Him in mystery and all will be mystery and wonder; search for Him in life and through experience and all will become plain.

The remaining chapters are practical applications of hypotheses just established. For example, what of man's quest for God? Some thought they found Him without, and other within, and some found their King a mere child:—

"Thou canst a little baby thing
That made a woman cry."

After all we rarely find what we seek, but something other and better perhaps. But the best of all is that we dare to seek. It was in the jargon of the day that a few simple folk told of their search, and their discovery of a new way, a new truth, and a new life. It will be to our imperishable glory if we keep that record in the jargon of the common man. Truth and love cling to simplicity, then let us speak their language!

Our Ferns and How to Know Them

(Continued from page 10)

because the spores on the backs of fertile fronds resemble tiny half-open snuffboxes.

The New York fern, so-called because found very plentifully near New York City, is also very plentiful in Canada. It is very thin and delicate, loves the shade of maple, beech, oak, or birch, and dies if this shade is removed. It may be distinguished from other ferns by the shape of its fronds and by its fragrance, which is stronger than that of other ferns. Some compare it to lemon and others to vanilla. The frond is broadest in the middle and tapers both ways, the lower leaflets being very short and far apart.

In walking through the woods we sometimes find fern fronds very similar to those of the house-fern, known as the Boston Sword fern, except that they are shorter and blunter, but with the same dark green, glossy, leathery leaves. These may be found fresh and green under the snow, throughout the winter and are known as the Christmas ferns. In shady spots the fronds are sometimes found three feet long. This fern may be identified by the little ear on the upper side of each leaflet near the midrib. A similar small ear may be noticed on the Boston Sword Fern. Related to the Christmas fern is the holly fern of the woods. It also, as its name implies, is evergreen and the leaflets are set with bristle-tipped teeth. There are many varieties of it. Whether the house-fern we know as the Holly fern (which by the way will endure more neglect than any other fern I know) is a relative I cannot say.

The common Polypody, which likes to grow on flat rocks, may easily be confused with the Christmas fern, as it, too, has thick, shiny evergreen leaves, but the fronds are much shorter and are without the ear of the Christmas fern. The stalk is short and slender, and the pinnules blunt at the point, but quite broad where they join the midrib. In June, the fruit-dots appear, and are so large as to look like tiny brown buttons, while the fruit-dots on most ferns are no larger than a grain of pepper.



The Silvery Spleenwort is a fern that loves dense shade. I came upon it but once, some twenty years ago, and had almost to batter down a brush-pile to get it. As I look upon the mounted specimen, I recall the thrill of pleasure I felt when I found it. The blade tapers slightly both ways, from the middle and the upper surface of the frond is covered with hair-like down that gives the frond a greyish, velvety effect, and it retains this silvery color all season. This Spleenwort is said to love the company of Jack-in-the-pulpits, trilliums and Solomon's seal, but I have never yet found it growing among these.

Another fern that is not glossy or leathery, but soft in texture, and greyish because covered with tiny hairs, is the Long Beech fern, which is really not a long fern, but is so in comparison with its sister, the Broad Beech fern, which is often broader than long. These two are often found growing in company, and were called Beech ferns because they were supposed to grow in the shade of beeches, but they are found elsewhere quite as often. In the Long Beech fern the two lower leaflets bend forward and point downward to the ground, and are also shorter than the next pair above, while in the Broad Beech the lower pair are much longer and larger in every way than any of the others. The fronds are also thinner and have fewer hairs.

A very tiny fern, with a delicate yellow-green stem and a blade "like three fronds in one," more delicate looking even than the Maiden-hair and often mistaken for it, though much smaller is the Oak-fern. The Maiden-hair is a much larger fern, and may always be known by its dark brown, shiny stem, whose similarity to hair gave it its name. Also, it is not three-parted, like the Oak fern. The Oak fern is second in beauty only to the Maiden-hair, whose stalk is much longer than that of the Oak, with the frond nearly circular and dished in the centre.

This fern is native to America, and was first sent to the Old World by botanical explorers. It is hard to believe that the delicate Maiden-hair belongs to the same family as the coarse brake, but such is the case. The edges of the leaflets of both are recurved to shelter the fruit-dots. A plant often mistaken for it is the early meadow-rue, whose flowers are insignificant, but much-cut leaves very delicate and beautiful.

The Bulblet Bladder fern is one of the very commonest ferns, though few have looked on the under side of the frond for the bulblets. It is never far from water, its drooping fronds (which droop more than any other variety of fern) dipping right into the water. It is sometimes called the brittle fern, because the straggly red stalks are so easily broken. It is the earliest of all the ferns to put forth its fronds in spring.

The Grape ferns, which get their name from the fact that the spore-cases are clustered on little branches as grapes are, are quite different in appearance to other ferns. Most people look upon them as wild flowers, but the botanists place them with the ferns. There are several varieties, but two only are known to me, the common Grape fern, and the Rattlesnake fern. They are somewhat similar, each possessing but a single leaf and a single flower-stalk. In the common Grape fern the fruiting spike springs from the root, and in the Rattlesnake variety from the blade. The blade of the Grape fern is triangular, so much divided as to appear

lace-like, and spreads in horizontal fashion. It is about six inches high and rather fleshy. When cold weather comes, the leaf turns a rich bronze color, and remains through fall, winter and spring until the new leaf begins to appear. There is little danger of confusing the two if we remember that the Rattlesnake variety is the earliest to come and has completely gone again before the Grape fern has even thought of coming up, as this variety does not begin to appear until late in July, and the spike-spores are never ripe until September or October. Also, in the Rattlesnake variety the spore-spike is much taller than the leaf and very straight.

The Conferences

(Continued from page 19.)

Sustentation.

Where deficiencies exist, that grants be withheld until the field has made every effort.

Adjustment of boundaries of circuits to secure the minimum salary.

Statistical.

Membership, 42,340; increase, 386. Missionary, \$86,955; decrease, \$1,185. Education, \$5,754; decrease, \$452. Evangelism, \$4,723; decrease, \$1,192. W.M.S., \$43,674; increase, \$702. Sabbath school, \$52,273; decrease, \$2,911. Salaries, \$199,117; deficiencies, \$10,583.

Memorial to General Conference.

1. That the Budget System be adopted for the Church.
2. That no chairman of two years in office shall be eligible for re-election for two years following.
3. For rotation system in election of delegates to General Conference.
4. Re appointment of department secretaries and teachers in colleges that:
 - (a) vacancies be advertised;
 - (b) District Meeting and Conference to submit nominations;
 - (c) appointments to be by general board and not by executors.
 This resolution was approved only in principle.
5. That missionary funds be not assessed for Connexional purposes.
6. That the Departments of Missions and Social Service be not merged, but be rearranged in staffs, for economy and to prevent overlapping.
7. Departments of education and religious education be consolidated.
8. Department of finance be centralized with Department of Superannuation.

Laymen's Association.

Speakers: M. C. Bogart, Napanee, "Trip to Holy Land, and Battlefields of France," Clayton Burr, Bloomfield, "Unity and Effort in Christian Life," Rev. W. Harold Young, B.A., B.D., spoke on the opportunity of laymen in Church enterprises.

The Association recommended, (a) that chairmen be elected by their own districts; (b) that salary be \$1,650 (no allowance for horse keep); (c) that General Conference seek, by legislation, to combat the use of tobacco, especially cigarettes.

Officers elected for ensuing year: R. M. Ireland, Wellington, president; J. M. Greene, Peterborough, vice-president; M. C. Bogart, Napanee, secretary; W. S. Gordon, Tweed, treasurer. Executive: W. H. Hopper, C. W. Burr, F. W. Sutcliffe.

Continued on page 24

A REAL SURPRISE in BIBLE STUDY

NEW AND ENTIRELY DIFFERENT

No more wasting of time and energy with concordances and other books. All the helps necessary for practical Bible study in one convenient volume. Self-explanatory. Contains a unique, easy reference system. No figures in text. Has a wonderful Text Cyclopaedia containing many new and striking helpful features not to be found in any other book. Best Bible students agree that this is the very Bible that has been needed for years because it is so practical. Saves time and labor.

NO SEARCHING FOR REFERENCES AND HELPS

Rapidly taking the place of all other Bibles. Used and praised by such men as Dr. Chas. E. Jefferson, Dr. F. Parker Colburn, Dr. W. B. Smith, and a host of others. Let us prove our claims by those who use this Bible. Send for descriptive booklet and guarantee offer.

B. B. KIRKBRIDE BIBLE CO., Dept. 2N Indianapolis, Indiana



NEW EDITION
Thompson's
CHAIN
REFERENCE BIBLE

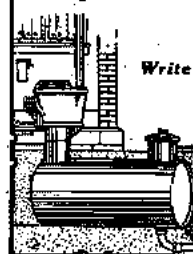
REPRESENTATIVES WANTED

For Those Who Care

There is no sanitary or bath convenience too good for your home—and you can avoid the worst conditions—if you care. Kaustine Waterless Toilets—inexpensive—effective—solve your problem at low cost—both installation and upkeep.

The Kaustine Waterless Toilet is approved by sanitary engineers everywhere. May be installed anywhere.

Write us for further information. Insist on its use in your local school.



KAUSTINE COMPANY, Limited

Head Office and Factory

DUNDAS, ONTARIO

Representatives at MONTREAL - HALIFAX WINNIPEG CALGARY

Kaustine WATERLESS TOILET

LUX dissolves instantly in hot water into a wonderful suds that makes your dainty things as fresh and lovely as when you first saw and admired them.



Sold only in sealed packages—dust-proof!

It Measures Up in Tea Quality

100% of its Selling Cost

"SALADA"

TEA

"STANDARD" THE WORLD OVER

H271

Entertainers, Elocutionists, Concert Artists

Should use the columns of THE CHRISTIAN GUARDIAN during the summer months. Almost every Methodist Church will provide some form of entertainment for their community this summer.

Write for rates and particulars.

THE CHRISTIAN GUARDIAN

299 Queen St., West,

Toronto, Canada.

Cleanliness and . . . !

supply here
whatever comes naturally to mind—Godliness, Health,
Satisfaction—they can all be applied in good measure to

IDEAL BREAD

For Toronto people it is IDEAL. It's made in the most modern, and scientific bakeries, where cleanliness is paramount. IDEAL BREAD is not touched by hands

A PHONE CALL WILL BRING A DRIVER WITH
A SAMPLE LOAF ANYWHERE IN TORONTO

Parkdale 4874

With a Scarcity of Coal in View--

Wouldn't it be good policy to throw out the old furnace or boiler NOW and arrange for more efficient heating of your church next winter?

We'll be glad to get prices and particulars on any type of heating plant you may have in mind and in many cases can save you money on the purchase.

PURCHASING SERVICE

THE
CHRISTIAN GUARDIAN

Wesley Buildings - TORONTO



Mr. Black's Bible-Class

A Queen Saves Her People

THE book of Esther, like the book of Daniel, was designed to encourage the Jewish people to be true to their religion and to appeal to their pride of race. It is cast in story form, and recounts the patriotism of a Jewess, who used the opportunities of a high position at the Persian court to defend her countrymen and slay their enemies. The book was written in the times succeeding the return from exile, but the exact date cannot be determined. Its primary purpose was to explain the origin of a certain feast, held among the Jewish people—that of "Purim," called "the day of Mordecai," in 2 Macc. 15: 36. Because the book was late in origin, and, particularly, because it contained no mention of the name of God, Jewish scholars long hesitated whether or not to include it in the list of Jewish sacred writings. In the Greek translation of the book, that difficulty was got over by the free introduction of God's name in the narrative.

Candor compels us to say that the spirit of the book of Esther cannot appeal to us as Christians. The whole interest of the story centres around how the Jews out-maneuvred their enemies among the Persians, escaped massacre themselves, and with the willing consent of the king, hung Haman with his ten sons and destroyed eight hundred men in Shushan, and 75,000 men in the provinces, then held "a day of feasting and gladness." The criticism of a recent writer on the book is a just one, that "no other Scriptural writing is so secular in tone, or so vindictive in spirit, and action, as the Book of Esther." It is this kind of spirit we are trying to get away from to-day. We are seeing that narrow nationalism must give place among the nations to brotherhood, if ever the problems of the world are to be solved. Enlightened Jews of the present time themselves realize how incongruous the book is to-day, and adopt, usually, an apologetic tone in regard to it. We to whom the Master has spoken His message of love cannot but feel that we have travelled a long, long way beyond this book.

The moral instructiveness of the book centres in the character of Esther. She appears in the story as beautiful and virtuous, dutiful to her foster-father, faithful to the king, pious in the exercise of her religion,

and willing to face death to save her countrymen. It is in this last aspect that the story of Esther appeals to us to-day. The truest patriotism is not expressed by the brass band and the scarlet and gold uniform. Essentially, it is sacrificial in character. It does not ask, as one speaker put it, "How can I do my country?" but, "What can I do for my country?" The spirit of Esther was shared by thousands of our brave lads who now lie in graves, beyond the sea. They knew that their going might mean death, but they faced the dangers gladly and bravely for their country. The same spirit of patriotism is surely needed in these more humdrum days of reconstruction.

Interesting Lecture Bureau

The Canadian National Parks Branch, Department of the Interior, Ottawa, has established a lecture bureau to make known the attractions and advantages of our national parks. By means of motion pictures interspersed with views and brief comment, our National Park areas, the most wonderful in the world, are brought home to our own people, many of whom have but a faint conception of these priceless possessions. It is the aim of the Department to arrange for a display of these pictures before any society or club where sufficient local interest exists to secure a reasonably-sized audience. The Parks Branch supplies cinematograph, films, all necessary equipment and lecturer free, on condition that the society or club furnish the building and ordinary electric current and undertake the local advertising.

The films are among the finest ever taken of the wonders of our National Parks; they represent the most sublime scenery of the Canadian Rockies, the adventures of the Alpine climber, the romantic story of the preservation of the last of the bison, as well as the humane efforts being made for the protection of native birds and other forms of wild life. Every effort will be made to meet all requests as itinerary will permit. The Department is averse to the principle of fixed terms of admission, but there is no objection to a voluntary collection for local purposes.

Requests should be sent to Mr. J. B. Harkin, Commissioner, Canadian National Parks Branch, Department of the Interior, Ottawa.

We recommend this lecture to our Young People's Societies, wherever it can be secured.

Presented with Purse

Mr. George McMullen, B.A., B.D., (of Hope Methodist Church), on the eve of his departure for the North, where he will preach for the next year, was last evening presented with a purse of money by the young people of the church. The presentation took place on the grounds of the parsonage, and was made by one of the teachers of the Sunday school, where, until lately, Mr. McMullen has been on the staff. Although Hope Church will greatly

International Sunday School Lesson for August 13—"Esther Saves Her People," Esther 4: 10-17; 5: 1-3. Golden Text—"The righteous cry and the Lord heareth, and delivereth them out of all their troubles." Psalm 34: 17. Home Readings—Aug. 7, M., Esther 1: 1-8, The Feast of Ahasuerus. Aug. 8, T., Esther 1: 9-12, Vashi the Queen. Aug. 9, W., Esther 2: 15-20, Esther Chosen Queen. Aug. 10, T., Esther 3: 8-15, Haman's Plot. Aug. 11, F., Esther 4: 10; 5: 3, Esther's Courage. Aug. 12, S., Esther 8: 3-8, Esther's Triumph. Aug. 13, S., Psalm 34: 1-8, Guardian Angels.

miss the services of this brilliant young son, yet she glories in the fact that he has taken as his life work the highest calling obtainable in this life, that of preaching the everlasting Gospel. The presentation bespeaks the very high esteem in which "George" is held by one, and all at the church, and the congregation, as a whole, wish him Godspeed in his work.

Three Generations of Methodist Members

The Rev. W. H. Harvey, of Waterloo, sends us the following—We unite with him and thousands of other friends in congratulating and wishing well to the three generations of Hilliards:—

"The quarterly board of the Waterloo Methodist Church has, at least, one unique feature. Among its members are a father, his son, and his grandson—three generations. The father is a well-known figure in Canadian Methodism—Mr. Thomas Hilliard, President of the Dominion Life Insurance Co.; his son is Dr. W. L. Hilliard, and his grandson is Mr. Wilfred Hilliard, B.A. We all agree that it seems fitting that this veteran statesman of Methodism, and quite the father of Methodism in Waterloo, should have associated with him his son and his grandson in carrying on the work of the Church so dear to his heart. We congratulate him, and ask you, Mr. Editor, if you can find a parallel to this unique feature."

Thomas Wooldridge

Thomas Wooldridge was born in England in the year 1841, and passed to his reward in Windsor on April 17th, 1922. He spent the major part of his life on a farm west of Dutton, Ontario, where he took a prominent part in the educational and religious life of the community. It was largely due to his influence and labors that the first church was built in the village of Dutton. He was fond of music and for many years acted as choir leader. His home was always open to Methodist ministers, many of whom have enjoyed its genial hospitality. Mr. Wooldridge spent the latter years of his life in Windsor, where he was buried and where his family still reside. His devoted wife and five daughters who survive will be able to cherish the memory of one who was always kindly, sincere and affectionate.

H. W. C.

Personals

The appointment of the Rev. John Lewis, of the Saskatchewan Conference, was changed after the final draft, from Lang to the United Church, at Colgate, Saskatchewan. His brethren will please note the change.

Rev. Mr. Gilbert is supplying for Dr. W. L. Armstrong, at Centennial Church, Toronto, during July and August, after which, he will spend the most of Conference year in evangelistic work in Ontario.

In connection with the article regarding the passing of Elm Street Church in our issue of July 19th, Rev. David Wren wishes to state that he was indebted to the Rev. George M. Brown for the historical references and many of the incidents contained therein.

The Rev. H. W. McTavish, of the London Conference, has moved to Toronto and his address will be 14 Halton Street. He will be open for supply work during the coming months.

Ministers' Addresses

Rev. H. W. McTavish, 14 Halton Street, Toronto.

Rev. A. E. Parson, 2201 E. 34th St., Minneapolis, Minn.

Rev. John Lewis, Colgate, Sask.

A Slight Correction

To the Editor Christian Guardian: Dear Brother,—In your report of the British Columbia Conference in issue of July 5th, there is a slight mistake in connection with the ministerial delegation to the General Conference. The reserve delegates should read as follows: Reserve—Rev. J. H. White, D.D., additional reserves: Rev. W. J. Sipprell, D.D., Rev. E. Thomas, Rev. J. W. Millar, B.A.

Will you kindly make the above correction, in order to avoid any possible confusion.

Sincerely yours,
R. M. THOMPSON,
Secretary of Conference.

District Meeting

The Portage-la-Prairie Financial District meeting will be held in Portage-la-Prairie, August 3rd, at 10.30 a.m. The Rev. B. W. Allison, President of Conference, and Rev. J. A. Doyle, Superintendent of missions, will be present. Each minister is requested to have a lay representative with him as important matters affecting every circuit will be discussed and action taken.—R. A. Scarlett, Chairman; R. G. Martin, Fin. Sec.

Births, Marriages, Deaths

Notices under these headings will be charged for at fifty cents per word. Minimum charge of two cents per insertion.

HENRY—On July 18th, to Mr. and Mrs. F. H. Henry, Belleville, Ont., a daughter, (Evelyn Jean.)

CROSS—At the Parsonage, Balcarres, on Friday, July 7th, 1922, the Rev. C. H. Cross, B.A., B.D., aged 64, Intervent at Carroll, Manitoba.

LEGRAND—On July 6th, 1922, at his late residence, 7 Langemark Ave., Toronto. Winter John LeGrand, beloved husband of Charlotte Sharpe, in his 69th year. Interment Mount Pleasant Cemetery.

In Memoriam

NEWMAN—In loving memory of John P. Newman, Warton, who died July 17th, 1918. Also his wife Sophia Chapman, who died July 27th, 1919.

There is a link death cannot sever:
Love and remembrance last forever.
The Family.

ARCHIBALD—Robert O. Archibald of King Township, County of York, passed away at his home on Friday, July 7, 1922, in the 75th year of his age. He was born on the farm where he lived his life, and was married in 1878 to Miss Martha Readman. He was converted to God under the ministry of Rev. Walter Read, 45 years ago, and from that onward he has been a consistent and faithful Christian. For years he was a member of the Quarterly Official Board of the Nobleton Methodist Church, and was to the last deeply interested in the spiritual prosperity of the church. He leaves behind him the fragrance of a kindly, patient and gently spirit, whose memory blesses those who knew him. He is survived by his wife and seven sons, William, David, George, Rounding, Ralph, Ambrose and Andrew; also by two brothers, Charles and King, and Morrison in Alberta, and by three sisters, Mrs. Ireland of Bolton, Mrs. Cameron of Alliston, and Mrs. Lines of Nobleton. The interment took place at King Cemetery.

KIDD—A large circle of friends were shocked to learn of the sudden death on Friday, June 16th, of one universally loved and esteemed in the person of Margaret Jane

Lowe, beloved wife of Mr. John Kidd, Locksley. The deceased, who was in her seventy-first year, was the youngest daughter of the late John and Mrs. Lowe, Locksley. She was born in 1852. In 1884 she was married to Mr. John Kidd and settled on a farm in Wilberforce, removing to Locksley the same year, where she lived till the time of her death. Mrs. Kidd, early in life, gave her heart to Christ and became a faithful and devoted member of the Methodist Church. Her evenness of temper and her kindness made her a favorite with all who knew her. Her thought for others was operative. Her home, however, was her special sphere of service as a faithful wife, a devoted mother and a true, kind friend and neighbor. The funeral service in the home was very largely attended and was conducted by Rev. W. G. A. Wilson of Westmeath, a former pastor of the deceased, assisted by Rev. T. A. Tucker of Eganville, after which interment took place in Locksley Cemetery. Beautiful floral tributes showed the love and esteem in which she was held. The pall-bearers were six nephews of the deceased: John Sparling, Thos. Sparling, Henry Walford, Robert Lowe, William Lowe and Thos. Lowe. Her husband, two daughters and two sons mourn her loss and treasure her memory. "None knew her but to love her."

What About the Methodists

To the Editor Christian Guardian:

Dear Sir,—Your interesting editorial, "Painted Windows," calls for a comment, at least in one phrase—"It is significant, perhaps, that there is not a single Methodist leader among those dealt with."—Why?

Now turning to Toronto—the home of Methodism's highest seat of learning, and where Methodism flourishes—but not too well, according to denominational statistics of recent date—what is to be found? It will be conceded *The Globe* is a worthy journal, and *The Mail and Empire* is none the less so; however, an Anglican in *Lectius* has given us our weekly religious editorial, besides "The Outlook of the Church" for some time, and such contributions have been most instructive and inspiring. Proceeding, the Sunday-school lesson is taken up weekly by Rev. Dr. Pidgeon, and these have been found most helpful and, mark you, *The Globe* has a daily circulation of over 100,000.

Turning to *The Mail and Empire* and the "Quiet Hour" until recently has been contributed by a Baptist, and the eulogies brought forth at his decease must be well known to you. Now observe—*The Mail and Empire* has no less than 103,000 daily circulation—do these things matter in any country, whether in Canada or in England? Assuredly they do.

Where is Methodism in thought-producing and thought-moulding of the nation, and in the countries at large? Who writes the books, etc., that mould the theological and philosophical thought of our theologians, professors, students, etc., etc.? Does Methodism? From another angle or viewpoint, let *The British Weekly* be taken as the great Free Church Journal of Britain and possibly of America. How often do we find Methodist theologians contributing the leading articles found in that journal from time to time? Is it not a rare occasion? Is it at all ordinary? As for *The Expositor*, your brief, monthly synopsis of articles and authors, tell all too well, there are few, if any, Methodist scholars of rank, that find place in that ably-conducted magazine. It is to be hoped you may be able to throw considerable light on the significant absence of Methodist scholarship, along lines indicated.

Is Methodism too much on parade, and too little taken up within the thought-producing and thought-moulding sphere?

Yours truly,
THOMAS WICKETT.

Personal Service Department

Rates: Four cents a word.

Miscellaneous

BILLY DAVIDGE, 14 years old, left Toronto Technical School, June 5th, at noon and has not been home since; he had been talking of going on a farm. Wore dark brown suit, khaki shirt, dark grey peak cap, black boots and stockings; wore Scholes arches. Tall and stout, has blue eyes and dark brown hair. Should this meet the eye of any person who can give information, please communicate with his grandmother, Mrs. W. J. Davidge, Weston, Ont.

SUPPLY, returning to his homeland, desires appointment. Address "Preacher", R.D. No. 2, Marcellus, N.Y., U.S.A.

NURSES EARN \$15 to \$30 weekly. Learn without leaving home. Booklet sent free. Royal College of Science, Dept. 44, Toronto.

JAMES WEEKS—Welsh Miner. Evangelist, assisted by Mrs. Weeks, is now making engagements for fall and winter. Bright, cheerful musical services. Thank-offering basis, 434 Erie St. E., Windsor, Ontario.

WANTED Organist and Choir leader for Devine St. Methodist Church, duties commencing Sept. 1st. Apply to John Ferguson, 276 Vidal St., Sarnia, Ont.

Summer Cottage for Rent

Lake Huron near Kincardine, from Aug. 17th until 31st, or Sept. 9th, if desired. \$6.00 per week, or \$15.00 for three weeks.

Apply
Rev. H. B. Paraby
Bruce Beach, Kincardine, Ont.

PROFESSIONAL CARDS

Legal

BIRCH, FROST, DILLON & BIRKS, Barristers, etc., 88 Richmond St. W., Toronto. Alfred W. Briggs, K.C., Harold R. Frost, E. Macaulay Dillon, Ray T. Birks.

Architect

BURKE, HORWOOD & WHITE, (now Horwood & White), architects, 220 Yonge St., Toronto. Adelaide 2776.



Wash With Cuticura Soap and Have a Clear Skin

Bathe with the Soap and hot water on rising and retiring, using plenty of Soap. If any signs of pimples, redness or roughness are present smear with the Ointment and let it remain five minutes before bathing. Always include the Cuticura Talcum in your toilet preparations.

Soap 25c. Ointment 25c and 50c. Talcum 25c. Sold throughout the Dominion. Canadian Depot: Lysman, Limited, 344 St. Paul St., W., Montreal. Cuticura Soap shaves without mug.

Security Review Profitable

This is one of the times of the year when holders of securities have occasion to clip coupons, receive dividends and handle many of their investments.

A careful review of all the investments at present, therefore, is more than usually opportune. Such a review almost invariably results in discovering some profitable exchange, sale, adjustment or new investment.

Adjustments and exchanges may be made, at present, to excellent advantage.

Suggestions on Request.

A. E. AMES & CO.

Investment Securities
Union Bank Bldg., Toronto
24 Broadway, New York
Harris Trust Bldg., Chicago
Belmont House, Victoria, B.C.
Established 1889

ASSETS OVER \$95,000,000

Eagle Star and British Dominions Insurance Co., Limited
Of London, England
Head Office for Canada: TORONTO

J. A. RIDDELL, Manager
E. C. G. JOHNSON, Asst. Manager

Classes of Insurance Written: Fire Marine, Automobile and Hail.

AGENTS WANTED

THE METHODIST CHURCH INSURANCE COMMISSION

is authorized by General Conference and Government License to insure all Church properties.

Prompt attention—well written policies—best companies.

Write, or better, wire

REV. S. W. DEAN, Secretary
409 Wesley Buildings, Toronto.

THE EMPLOYERS'

Liability Assurance Corporation, Limited
OF LONDON, ENGLAND

ISSUES Personal Accident, Sickness, Employers' Liability, Workmen's Compensation, Automobile, Fidelity Guarantee and Fire Insurance Policies.
C. W. I. Woodland, General Manager
for Canada
TEMPLE BUILDING, TORONTO
LEWIS BUILDING, MONTREAL
Pais Bldg., Winnipeg, Man. Canadian Life Bldg., Calgary, Alta.
Pacific Building, Vancouver, B.C.
Agents Wanted

BRITISH AMERICA ASSURANCE COMPANY

Fire, Marine, Hail and Automobile Insurance
Incorporated 1833
HEAD OFFICE: TORONTO
Assets over \$4,400,000.00
Losses paid since organization of Company, over \$50,000,000.00
W. B. MEIKLE, President and General Manager

Allowing Sunday Sports in London

THE London County Council has voted in favor of permitting games to be held in the public parks on Sundays. The matter was brought before the Council on the recommendation of the Parks Committee. It has been decided that the parks shall open for games at two o'clock in the summer and one o'clock in the winter afternoons and remain open until the customary weekday closing hour. It was stipulated that the convenience of the general public should not be prejudiced in any manner, and that a report was to be submitted on those open places where Sunday sports shall be permitted. The proposal was passed by a vote of seventy-four to forty-seven. The games to be sanctioned will include Badminton, bowls, cricket, croquet, football, golf, hockey, lawn tennis, netball and quoits. Boating will also be permitted.

This decision on the part of the London County Council has terminated a long and contentious discussion among the residents of the metropolis. Churches in particular have been keenly interested.

The chairman of the Parks Committee, (Brig. Gen. R. J. Cooper), said that one hundred and nineteen organizations had declared themselves against the recommendation and twenty-seven in favor of it. There had been nine hundred and thirty-three persons in favor of it, opposed to one hundred against it. Twenty-two petitions against and four in favor of it had been presented. The games would necessitate the employment of seventy-six men in the summer time and nineteen in the winter.

The rejection of the proposal was moved by Mrs. Hudson Lyall. This was seconded by the Earl of Haddo. Mrs. Lyall claimed that there was no adequate demand for public games, and that once the dam of Sunday observance was broken it could never be repaired.

There have been a number of points brought forward in favor of Sunday games. It was felt that as "Satan finds mischief still . . ." it would be more advantageous for "idle hands" to be employed in sport than in loafing. There was a certain amount of injustice in the fact that the rich man could play golf on Sunday whilst the poor man was not allowed recreation. One argument was that the average working man had no time during the week for sport. The Council are to ensure spaces in the parks for the use of those who are not interested in games.

Whilst these who have opposed the introduction of the Sunday games see that some of these statements are not unreasonable, their sympathies are overruled by the dread of the English Sabbath, which is restful and a restraining influence on the nation's life, being changed into a "Continental" Sunday. This recommendation of the Parks Committee, they feel, will be but the thin end of the wedge, and that before long, the sacredness of the "day of rest" will be profaned by a myriad hair-brained pleasure-seekers, who, heedless of Divine injunctions, and caring nothing for the freedom of worship which men of bygone day died to procure, will rapidly turn the whole country into a Vanity Fair.

Perhaps it will only be when it is

too late that the full significance of the beauty and sanctity of an English Sunday will become fully apparent.

The craze for pleasure, regardless of the moral cost it involves, appears to be getting too prevalent in England. It has been pointed out that "Holiday" and "Holy-Day" are synonymous, or were, in the days of "Merrie England," but if the Church of to-day has not advanced in its ethical conception of its duties since the days of the Dark Ages, with their resulting indolence and ignorance, it would seem that the outlook for the future of England is black indeed.

It is said that the games are not to be permitted until the afternoon, so that they will not interfere with morning worship: a suggestion which would indicate a conscience easily satisfied. Surely this savors of religion as a formality and not the conception of a soul desirous of complying with Divine laws.

The experiment, however, will be interesting to observe, as the future alone can determine whether restricted and organized Sunday sports will in reality benefit the race, or whether moral deterioration will result.

It is noticeable that East Ham Council, on the same night as that on which the London County Council adopted the suggestion of Sunday games, refused to permit football in the recreation grounds on Sunday and also turned down the offer of local cinema proprietors to guarantee four hundred pounds for the London Hospitals' Appeal, if they were allowed to give shows on four Sundays.

London, Saturday, July 15th.

The Conferences

(Continued from page 21.)

Sparks from the Conference Anvil.

"The Protestant child averages twenty-seven hours a year in religious training; Jewish children, two hundred and forty-six hours, and Roman Catholics, three hundred and thirty hours, in the same period."
—Manson, Doyle.

"We were capable of tremendous sacrifices for this war; let us release those forces for peace."
—Mrs. Casley (W.M.S.).

"Many appointments are not made on democratic principles. Have all judgment and clarity of vision been invested in a few men?"
—R. T. Richards.

"Innumerable appointments have been made in the past ten years by one man. When something is brought in 'cut and dried' by a clique, I believe in a change."
—F. E. Mallott.

"The Church must go forward, taking on new forms for changing circumstances."
—Dr. Brown.

"Do not fear intellectual culture: It is not high thinking which destroys orthodoxy—but the lack of it."
—J. S. I. Wilson.

"To those who know life, the only real values are spiritual values."
—Dr. Scott.

"Only by the appeal to individuals can society be saved."
—Dr. Scott.

R. G. CARRUTHERS,

Conference Reporter.

A Message from

Lloyd George

"Risk is inseparable from civilized life, but though we cannot avoid risk, we can by a suitable organization of society place nearly the whole burden of risk on the shoulder of those who are able to bear it. Willingness to take risks is in the wage earner or salary earner a weakness, or in great excess, a vice. The contrary of the vice of gambling is the virtue of thrift, and the system of Life Insurance has given the thrifty man an opportunity of practising his virtue, compared to which the stocking, the small mortgage, and the savings bank are but clumsy and ineffective devices.

The Great-West Life issues Policies of Insurance at favorable rates, possessing exceptional investment advantages. Particulars will be sent to you upon request.

The Great-West Life Assurance Company

DEPT. "B"

Head Office - Winnipeg

BERKINSHAW & COLLIER

Tailors Established 1885

Suitings, Overcoatings, Trouserings at Reasonable Prices

316 YONGE STREET - TORONTO

Goddard's Plate Powder
For polishing Silver



Sold in boxes—25 cents.
Sample on receipt of 5 cents in stamps
From F. L. BENEDICT & CO.
45 St. Alexander Street, Montreal

MEMORIAL WINDOWS

ROBERT McCausland, Limited

141-143 Spadina Avenue, Toronto

A. W. MILES

Funeral Director

396 COLLEGE ST. TORONTO PHONE COLLEGE 1752 and 2757

Bates & Dodds

Established 1864

Directors of Funeral Service

Albert E. Maynes	Andrew Bates
President	Vice-President
Wm. J. Stewart, J.P.	John Dodds
Managing Director	Estate
Sec.-Treas.	

No Branch Offices Anywhere in Toronto

We invite public inspection of our thoroughly modern and sanitary establishment.

Our staff are especially qualified to give scientific, professional, dependable service.

We further invite inspection of our system and policy.

Service, guaranteed values, one price basis.

We display a most complete and choice selection of materials, ranging from a "Community Service Casket" to a "State de Luxe Bronze," every casket having one price plainly displayed, quoting the price for a funeral complete with unsurpassable equipment and professional service.

We operate upon a "Costing System" and by this our prices are found to be reasonable, consistent and justifiable.

931 Queen St. West, Toronto