

The CHRISTIAN GUARDIAN

VOL. XCV.

TORONTO, APRIL 16, 1924

No. 16

Life and Immortality to Light

THE message of the Easter time is ever a message of joy and victory. If we miss that note of triumph we have missed its great central thought and theme. It reminds us of the wonderful truth that life is the great thing in God's universe, and that death and all that death stands for exist only to be overcome and destroyed. It reminds us that immortality is not something to be granted unto us at some far distant date, but rather a present, personal experience, something that is within us to-day, a well of water springing up into all fullness of life. And how much we miss out of life and how poor and unsatisfying we make it if we shut out of it what ought to be its great central fact and experience! If, in the midst of this life which is mortal, with all the evidence of its mortality so closely pressing us, we could get that vivid sense and experience of the life that is life indeed, how rich and full and satisfying it would make everything! We ought really to be, each and all of us, children of the resurrection, already living and enjoying that risen and eternal life that makes fear and sin and death itself altogether as if they were not. What a vivid reality and worth-while-ness it would give to every day and every day's experiences and how it would fill our hearts with joy and song! If we knew "the power of His resurrection" would we not know everything that makes for happiness and strength and victory!

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Mostly About Ourselves

ON PAGE 22 of this issue will be found the official statement in regard to the Church Union issue handed out by the three leaders of the negotiating Churches. It is a plain and straightforward presentation as every one must agree. An editorial also appears in this issue on the same general question. It is not official in any sense, of course, and perhaps there may be some readers of the paper who may be inclined to think that it is a little stronger than it ought to be, but then, we just had to let the editor have his way. Apparently, he feels very strongly on the matter, and perhaps the time has come for saying some plain things.

One thing is certain, the Methodists up to date haven't said very much on this matter that would embarrass any one, even though some of them have felt very strongly about it. That some of them now feel very keenly the turn the matter is taking is very evident.

In the early days of the history of THE CHRISTIAN GUARDIAN its editors were busy fighting a very similar issue to that one which the action of the Private Bills Committee of the Ontario Legislature has raised. Possibly, the present-day editor is busy whetting-up his sword, though we hope that the matter may be straightened out in such a way as to do away with the necessity of his using it.

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As well as Sensible, Helpful Reading for the Laymen, is Included in the Volumes Listed below from Eminent Pens—Appealing Material for the Children's Story Sermon

FORTY-TWO Brief Talks on Daily Duty and Religion" is the succinct sub-title of the volume titled below. The "talks" come under such headings as "Sons of Martha and the Sons of Man," "God's Long Way Round," "Blessed Are the Keen," "Betting Your Life," "God's Orchestra," "The Deadly Sin of Self-Satisfaction." It will be seen that they are modern in outlook as well as practical in thought. The book will be stimulating to the ordinary reader and will furnish excellent homiletical material for the preacher.

THE STUFF OF LIFE
By Archibald Alexander. 255 pages, cloth. . . . \$1.50

DR. ALEXANDER'S other book, titled immediately below, continues to be in strong demand in Great Britain and all over America, having run into ten editions. It, too, includes forty helpful chapters under such suggestive heads as "On Winding Up the Clock," "The Duty of Praising People," "Worry," "The Day's Work," "Contagious Blessings," etc. If one wants some solid, sensible reading along fairly modern themes this will furnish it immediately.

THE GLORY OF THE GREY
By Archibald Alexander. 245 pages, cloth. . . . \$1.50

THERE is probably no more popular preacher among Southern Methodists than the author of the volume named below, who is minister of Mount Vernon Place M.E. Church, Washington, D.C. Hundreds of people are turned away from each service and for more than two years an over-flow service has been held regularly. The book is made up of sermons on the great men and women of the Bible and carries a distinctive new flavour which again will be helpful to the serious reader or to the minister for homiletical purposes.

SERMONS ON BIBLE CHARACTERS
By Clovis G. Chappell. 194 pages, cloth. . . . \$1.50

THE DEMAND for the first book, published a little time ago, was so strong that the publisher believed a second one of a similar type would be welcomed. Thus the volume mentioned below covering such titles as "A Full Man—Stephen," "Perpetual

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THE GREAT REFUSAL
By Newell Dwight Hillis. 211 pages, cloth. . . . \$1.50

THE BOY and girl section of the morning congregation is coming to be given deep consideration. The author of the book titled below has been singularly successful in talking to the children of his own congregation and the little volume includes some fifty-two of the story sermons on such subjects as "The Fiercest Thing in the Bible," "A Dog Which Ate the Bible," "Tire Trouble," "The He-Said Girl." The story-sermons run from a page and a half to two and a half pages each.

FIFTY-TWO TALKS TO BOYS AND GIRLS
By Howard J. Chidley. 126 pages, cloth. . . . \$1.25

NOTHING like using tested material particularly on the junior congregation. Every one of the story-addresses in the volume below have been tried out on the author's own congregation in the First Congregational Church at Winchester, Mass., and have stood the test. They cover such subjects as "The Twilight Express," "Street Car Churches," "Pinch Hitters," "Mr. Facing-Both-Ways." Similar to the book above in every way except that the material is entirely new.

STORY-SERMONS FOR CHILDREN
By Howard J. Chidley. 164 pages, cloth. . . . \$1.25

THE METHODIST BOOK AND PUBLISHING HOUSE

WESLEY BUILDINGS
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THE CHRISTIAN GUARDIAN

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W. McMULLEN, B.A., Assistant Editor

SAMUEL W. FALLIS, D.D., Book Steward, Publisher
A. C. STEPHENSON, Advertising Manager

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THE WORLD OUTLOOK

A Coal Policy

THE DISCUSSION on the coal question in the Parliament at Ottawa gave room for some adroit political manoeuvring which caused considerable amusement in the House, and which resulted in the passage of a resolution calling upon the Government to formulate a policy which would ensure to Canada a British and Canadian coal supply. The vote, however, was a catch vote and no one seems to imagine that the Government will take the matter very seriously. But as concerns anthracite, at least, it ought to be taken seriously. As to the advisability of placing a duty upon anthracite high enough to enable Alberta to compete with the United States in the matter there may be grave question, but so far as Ontario is concerned the situation is too serious to be regarded lightly. We have been warned officially that the supply of United States anthracite is limited, and the probability is that in the near future we shall have to do without our present supply from that source, and the sooner we face the situation boldly the better it will be for us. Alberta has plenty of coal of fine quality, and if it can be laid down in Ontario at a reasonable price it would supplant the United States anthracite. Wheat can be brought from Calgary to the head of the Lakes for \$5 a ton, and it seems reasonable to the ordinary man to conclude that coal might be carried at the same rate. If this is impossible, which we cannot credit, there seems nothing left but to utilize coke, and this should be done systematically and as speedily as possible. One thing which would assist materially in this matter would be to set such a price on coke as would make it cheaper than anthracite; so long as it is quoted at nearly the same price as anthracite it can hardly hope to supplant it. It is time, however, that this matter was dealt with from the business point of view; and if Ottawa will not handle it, then Toronto had better do so.

Mr. Daugherty Resigns

EX-PRESIDENT HARDING'S old Cabinet has had a strenuous time and it has not come off scatheless. Mr. Derby is gone; Mr. Fall is gone; and now Mr. Daugherty has gone, and that by request of President Coolidge. The recent investigations have but dragged into the light what seems to have been widely known amongst the inner political circles. In Mr. Daugherty's case there seems to be nothing openly illegal, save perhaps that he, the Attorney-General of the United States, kept a private store of liquor in his apartments. And while all the muck-raking has failed, to unearth much that could be referred to the courts, yet the net result has been a nation-wide impression that private individuals have been using their positions and knowledge derived from their intimate relations with the Government to increase their own fortunes and to help their friends. One explanation offered is that the late President Harding liked to have about him men who were remarkable for their social qualities, and if they were "good fellows" he trusted them altogether beyond their trustworthiness. Most of the men around whom suspicion chiefly centres in the Senate investigation were genuine "good fellows" in this sense, but evidently there was nothing of the Puritan conscience about them. What effect the investigation will have upon the presidential election is not clear. At first it looked as though it would ruin President Coolidge's chance of reelection, but the fact that the oil inquiry involved Democrats as well as Republicans changed the situation somewhat. At present indications seem

to point to a return of President Coolidge, but a good deal depends upon the developments of the next few weeks.

The New French Cabinet

PREMIER POINCARÉ is not sitting firmly in his seat of office. He resigned because he had apparently lost the sympathy of the Chamber of Deputies; he took up the premiership again because he was urged to do so; and his new Cabinet is drawn in part from the ranks of his opponents in the Chamber. In his declaration of policy he has reaffirmed his old plans, and evidently he hopes to carry them into effect. He insists upon the balancing of all budgets, and reaffirms his determination to keep French soldiers in the Ruhr until Germany has paid her debts, but he declares vehemently that "victorious France has never since the treaty of peace was signed, obeyed selfish inspirations. She has never had the ridiculous imperialistic ambition which is attributed to her." He hopes also that by balancing the budget the franc will be stabilized. During his speech there were not a few interruptions and some laughter, and it seems clear that the Chamber of Deputies is not enthusiastically behind its Premier. Whether this will mean a short tenure of office or not will depend a good deal upon what happens in Germany and the international field. But it is certain that Britain looks with a good deal of suspicion upon the French occupation of the Ruhr.

Wants Disarmament Conference

THE House of Representatives at Washington a few days ago passed a Naval Appropriation Bill for \$272,000,000, and one great battleship alone is costing \$27,000,000. When the House was considering the bill an amendment was moved requesting President Coolidge to initiate a movement for the summoning of another international conference to consider further limitation of competitive naval armament; and after brief discussion the amendment passed without opposition. It is becoming increasingly clear that the tendency to-day is back to the old pre-war rivalry in warlike preparation, and only vigorous action on the part of the great nations can prevent the most costly and most foolish warlike expenditures. The plea, of course, is that it is necessary to be prepared, and all the preparations are supposed to be defensive, but it is very evident that it is all pushing the nations inevitably towards another war. During the discussion in the House reference was made to Britain's abandonment of the great Singapore project, as plainly indicating her desire for peace, and it was claimed that Japan also was of the same mind. If the United States, Britain, and Japan are prepared to lead the nations in a new great peace move it is certain that Europe will follow, though it may be with reluctant feet.

Mussolini Wins

THE ITALIAN elections have been held and the result is a most decisive win for Premier Mussolini. The voting was remarkable in that sixty-two per cent. of the possible vote was polled, and only two men were killed at the polls. The Fascisti, we understand, presided at the polls and there was no terrorism by their opponents. As the Fascisti had twenty-five per cent. of the total vote they secured 356 seats out of a total of 535, so that Mussolini's majority is perfectly safe. Of course, it would not have made much difference if the Fascisti had not polled the vote they did as Mussolini is in the sad-

dle and intends to stay there. There can be no question that his autocratic rule has been the means of securing Italy a stable government which at this time seems to be one of its greatest needs, and it seems clear that Mussolini's autocracy is a good deal safer for Italy than the political chaos which seemed the only alternative; and while we cannot but regret that Italy for the time seems to have departed from democratic government, she will no doubt return to it when the political situation becomes less confused and less chaotic.

The Publishing Interests

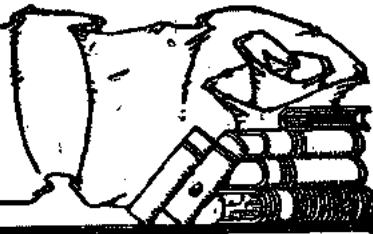
THE CENTRAL Section of the Book and Publishing Committee of the Methodist Church held its annual meeting last week. The occasion was an interesting one and the review of the work of the year showed, at least, some encouraging features. It had been decided to fix the close of the financial year of the institution with the end of February instead of the end of March, so that the reports presented were for only eleven months instead of for the full year. The total turn-over for this period was considerably less than for the previous year, as were also the net profits, but in both cases the showing was thought to be very good in view of general business conditions. The sum of \$10,000 was voted from the profits to the Superannuation Fund. The circulation of periodicals showed a healthy increase over last year, though there was a small decrease in CHRISTIAN GUARDIAN circulation. The Committee expressed its determination that this should be much more than overtaken during the coming year. It was decided that occasionally as required, additional pages should be added to the GUARDIAN. An interesting feature of the meeting was a banquet given by the Welfare Society of the House to the members of the Book Committee and the various staffs in the building. This was a very pleasant event, the programme given being of a very high order. Mr. Elmer Davies, Rev. Joseph Coulter and Rev. J. E. Lane spoke briefly in behalf of the Committee. Very favorable comment was passed upon the fine list of new Canadian books published during the year.

Chicago's Lawless Breweries

WHY IS it that breweries and saloons seem to feel that they are superior to the law? That this is the case in the United States and Canada seems only too well established. Just now the city of Chicago is witnessing a bitter struggle between outlaw breweries and United States officers, and so far the fight is going against the breweries. After it had been clearly proved that the breweries were breaking the law the United States court issued injunctions against them and now no less than sixteen are padlocked, while in two cases the machinery has been destroyed by order of the court. In one case 150,000 gallons of beer were confiscated and destroyed. The breweries, under hot fire, have been fighting back, and they have tried to put Brice Armstrong, the prohibition agent, out of the way. They found they could not bribe him and so they put a bomb under his house. Fortunately Armstrong and his family escaped, but the incident helps to reveal more clearly the desperate character of the men who are now defying the law. We have wondered if the padlock would not be a good thing for Canadian breweries who undertake to defy the law. A fine too often acts simply as a license, but a padlock hits at the very secret spring of the lawlessness.



EDITORIAL



Church Union in Ontario

WHEN after some twenty years of negotiation, the Congregational, Presbyterian, and Methodist Churches in Canada decided to unite, they assumed that it was nobody's business but their own, and that if they properly safeguarded the interests of the minority the legislatures would without any hesitation give their sanction to this great forward movement in the religious world. It was with great astonishment, therefore, that we heard that the Private Bills Committee of the Ontario Legislature had positively refused to pass the bill to validate the union so far as Church property in the province was concerned. We knew that the small Presbyterian minority had been lobbying most persistently to this end, but we did not for a moment dream that a committee of the Ontario legislature would make the mistake of thinking that this minority, rather than the Presbyteries and the General Assembly, represented the Presbyterian Church, and we do not think that they did, and the reason for the rejection of the Union bill must be sought elsewhere.

It is well-known that a number of ambitious Anglicans are bitterly opposed to the union of the three Churches on denominational grounds, but no one dreamed that any legislator would ever stand up in our legislative assembly and declare that "We Anglicans," would refuse to allow the Union bill to become law. We are very reluctant to think that religious differences would be allowed to interfere in such a case, but when we are told that fifteen out of seventeen Anglicans voted against the Union bill it is hard to resist the conclusion that our Anglicans friends, for some reason or other, are not anxious to see Church Union an accomplished fact.

We regret exceedingly to see this introduction of the religious element into politics. The Premier, the Hon. Mr. Ferguson, and the Attorney-General, the Hon. Mr. Nickle, are both, we understand, Anglicans, and it seems to us the height of political unwisdom to thrust this matter of Church Union into politics. But if it must be so, and if our Anglican friends persist in their opposition to the declared will of three uniting Churches, there is nothing for it but a political struggle. From that struggle we need scarcely say the Methodist Church will not shrink, and the struggle promises to be quite as lively as in the days of the Family Compact and the Clergy Reserves; and we have no shadow of doubt what the verdict of the Ontario electors will be.

Another fact also emerged in the struggle in the legislature. It was very significant that every well-known defender of the liquor traffic, so far as we know, stood opposed to Church Union. Possibly not all its opponents were wets, but we do not think there were many dries amongst them. The Liberty Leaguers and the Moderationists are all, so far as we know, opposed to Church Union, their belief in liberty embraces booze but not religion. Candidly, we did not expect that our friends the "antis" would line up against Church Union; we did not expect their support, but at least we thought they would know too much to meddle with a purely religious question.

The Attorney-General, the Hon. Mr. Nickle, in announcing the withdrawal of the bill expressed the following hope, "that of those representing the discordant groups in the Presbyterian Church—and at the moment I do not touch on the problem of the Methodist or Congregational Churches, because, with general unanimity, they have expressed a desire to enter the Union—may I say that, had the discordant groups in the Presbyterian Church only seen fit to get together and consider this amended bill, was there not a possibility, if the spirit of conciliation had been in the air, if there had been a desire to get together, that through this amended bill a *via media* might have been found and that would bring religious peace, spirituality, and that would have at least brought some way toward the observation of the eleven commandment?"

It seems rather difficult to discuss this pious hope dispassionately. In it Mr. Nickle, an Anglican, un-

dertakes to suggest that if the Presbyterian Union leaders had only been kind enough to ignore the action of the General Assembly and do exactly what a clamant minority had all along insisted upon, the bill, as amended, might have gone through, and Union as a consequence would have received its death-blow. Thank you, Mr. Nickle, no doubt you meant well; no doubt, though an Anglican, you were really anxious to see Union an accomplished fact, but unfortunately, your conception of Union appears to be the conception of the anti-Unionists, who are out to kill Union. This may be a pure coincidence, but it is worth pondering; and we imagine that the Presbyterian General Assembly will not feel like taking orders in this matter from any outside source. We appreciate Mr. Nickle's zeal for Union, but we cannot forget that fifteen out of seventeen Anglicans were opposed to it, and at present there is a prospect of one of the liveliest religious controversies being thrown into the political arena, and fought to a finish at the next election. The Unionists are not seeking this, but if it is forced upon them they will certainly not decline it.

Women Want Law-Enforcement

ONE OF the encouraging signs of the times upon this continent is the way the women voters are getting back of law-enforcement. In the United States we have ten national groups of women becoming affiliated with the Woman's National Committee for Law Enforcement, and this amalgamation represents, we are told, some 10,000,000 women voters. A conference was held in Washington on April 10th and 11th, and the dominating note was that, while the political parties could elect the President, the senators, and the mayors they wished, the women were prepared to insist that so long as the prohibitory law stands upon the statute books of the nation, so long these men must be dry, and these 10,000,000 voters would see to it that they were.

One of the significant things about this new mobilization of women voters is the fact that the larger proportion of them have never been inside a Woman's Christian Temperance Union, and have not been known as temperance workers. Of course, all the well-known temperance workers are interested, but there are many others whose names have not been familiar in temperance circles.

In this new organization of forces we find Mrs. Calvin Coolidge, Mrs. Warren G. Harding, Mrs. W. H. Taft, Mrs. Herbert Hoover, Mrs. C. C. Catt, Mrs. Kathleen Norris, and a host of other women whose names are indeed well-known to the public, but who have not hitherto been ranked as temperance reformers. And in reality they are not now espousing the cause of temperance, but simply that of law-enforcement. They have awakened to the fact that the campaign of the liquor interests is directed squarely against the law of the land, and it has meant and must mean, wherever it is carried on with success, the nullification of law, the corruption of officials, the debauching of all who lend themselves to it, and the lessening of respect for all law. As the campaign proceeds on land or sea, in populous city or remote mountain region, its effect is seen to be "evil, only evil, and that continually," and so this body of 10,000,000 women voters comes into the open and flings down its challenge to the liquor forces.

Will it mean anything? The wets would be only too glad to believe that it would not. But those who know the organizations which are represented, and who know just how mighty a thing public sentiment is, are expecting not a little from the new movement. The liquor men thought they could afford to sneer at the W.C.T.U. because they were comparatively few in numbers, yet even those few in time carried terror into the ranks of King Alcohol; and when to these we have added a great host of women who have finally and decisively swung over to the side of the dry forces, we confidently anticipate that the wet politicians will feel cold chills coursing up and down their spinal vertebrae. They had great hopes of nominating a wet

presidential candidate and a number of wet senators and mayors, but with the Anti-Saloon League to publish the wet or dry record of these men, and with a woman's committee to pronounce upon the candidates it will be a very difficult matter to elect any man who is known to be wet.

So much for the United States, but what about the women voters of Canada? Why should not our Canadian women also come out just as clearly and just as boldly for the enforcement of the law?

The Faith of the Church

NOT A few of our people are disturbed and even greatly perplexed over the changing theologies of the day, and they ask themselves whether, after the critics have done their work, there is anything of Christianity left which is really worth saving. And sometimes we find the earnest Christian, who is unfamiliar with critical problems, declaring plainly that if a man does not believe this and that articles of his faith, he has no right to call himself a Christian. A good deal of this unrest may be unavoidable, but some of it is owing to the undue emphasis which some of us are inclined to lay upon the things we do not believe. It seems very unfortunate at times that we are inclined to spend twice as much time upon our disbeliefs as upon our beliefs. This is scarcely fair either to ourselves or to those who hear us.

Probably upon this continent we have had more accusations of heresy, and greater conflict over religious vagaries, during the past ten years than during the previous half-century, yet a good deal of it, we think, has been neither helpful nor wise. We were struck the other day with rather a refreshing, positive note in the Christian experience of one man and we thought it would appeal to most of our readers. He said, "Personally, I have no patience with an emasculated Christianity that denudes the Gospel of its superhuman elements, its redeeming power, and its eternal hopes. I believe in the personal God revealed in Christ, in His omnipresent activity and endless resources to achieve His purposes for us and all men; I believe in Christ, His deity, His sacrificial Saviourhood, His resurrected and triumphant life, His rightful Lordship, and the indispensableness of His message to mankind. In the indwelling Spirit I believe, the forgiveness of sins, the redeemed and victorious life, the triumph of Scriptures, and the objective of my ministry is to lead men to the Scriptures as the standard and form of religious experience—the progressive self-revelation of God in the history of a unique people, culminating in Christ."

This testimony is all the more remarkable as coming from one who has been sometimes represented as the chief of the heretics, the Rev. Harry E. Fosdick; and we think that if some other so-called heretics were to be examined their testimony would be as clear and unequivocal as that of Dr. Fosdick. There is no doubt a change of emphasis, a restatement of old truths, a different setting of old facts, and the abandonment of certain crude and impossible conceptions of God; but we are coming to emphasize as never before the fact that God is love, that Christ is the supreme revelation of that love, and that the redemption that comes through Christ Jesus means the triumph of love, not only in the life of the individual, but in the life of the race. We preach a "full salvation," not less than our fathers preached, but greater in that it is made to apply to every sphere of life and every activity of man.

What we don't believe can never save men; what we do believe is intended to be "the power of God unto salvation." To us it seems impossible for human tongues ever to tell just how sweet, how strong, how full this salvation is, and we wonder if sometimes we do not belittle it in our preaching and writing. One of the most striking condemnations of a minister we ever heard came from the lips of one of his church officials when he told us that often he would leave the church feeling more discouraged than when he entered. We wonder how many sermons of this type are preached!

What Are the Issues in the Church Union Bill?

By Edward Trelawney



CHURCH UNION has been decided upon by the Churches concerned. Why then is there any more trouble? The bill which the Churches have asked Parliament to enact does not create the United Church. The bill specifically declares that the United Church is not the creation of the state, but is formed "by the free and independent action of the said Churches, through their governing bodies, and in accordance with their respective constitutions." Further, to make clear for ever the spiritual independency of the Church, it is said that this act is not imposed by the state upon the Churches, but is passed at the request of the Churches to make necessary provisions respecting property. The bill yet further declares once for all the "independent and exclusive right and power" of the United Church to make and change laws governing its worship, doctrine and government, and also to enter into such further unions as may be desirable later on.

This declaration raises questions of fundamental importance. Is the state sovereign, sole and supreme in Canada? Does the legislature of the state exercise sovereign powers over all persons, groups and activities in Canada? Is the political state as represented in the legislature the one only, and all comprehending group in the Canadian nation, a group to which all other groups, social, religious, industrial, and intellectual, are subject? The bill makes clear once and for all that such a sovereignty will not exist in Canadian future if the bill is enacted. One asks whether such sovereignty exists even now?

We are all familiar with the idea that the political state is over all and has jurisdiction over all. Is this a threadbare fiction or is it a living reality? Before answering the question it is well to see how the question arises as something more than an academic issue.

SEVERAL legislatures enacted the Union bill without trouble. In Ontario, however, the opposition to the bill found a leader in Col. J. A. Currie, who has long ago assumed a place of leadership among those who wish to overthrow all prohibition. He is ably seconded by Mr. J. A. McCausland, a man of very similar type and spirit. These gentlemen have as their supporters practically the entire Anglican membership of the Private Bills committee. They would shut off all possibility of a later union with the Anglican Church which is made possible under the bill. They have also support from some honest folk who feel pity for the position of the dissentient Presbyterians who refuse to stay with their Church in its reiterated policy, and who refuse to go out of the Church, but who insist that they are the Church, and that others are seceders. The pitiable condition of these solitary lost souls "going out into the wilderness" has stirred some of the committee to ally themselves with the aforesaid wets in passing a significant resolution. Ere the bill had been read or studied or considered, even in a single clause by a vote of thirty-six to twenty-six the law clerk was instructed to draft and lay before the committee new clauses which shall provide: (1) For the continuation of the three existing Churches as separate entities; (2) for the organization of an additional new Church called the United Church; and (3) for the independent action by every congregation in each Church deciding whether that congregation will go out of its Church into this new state-made organization. The law clerk has not, at the time of writing, prepared such clauses, nor has the enlistment of many other counsel enabled him to make any progress towards that end. And even if he does make any progress the amendments cannot be accepted by the committee without violation of the most established principles of parliamentary procedure. For the so-called new clauses do not in any way come within the scope or purpose of the bill. Nor does it at present appear how the committee will find it possible under the procedure of the Private Bills committee to substitute a new bill for the one which has been advertised and of which due notice has been given. The present attitude of the committee, if persisted in, will inevitably lead to the rejection of

the present bill at least for this session. But will this attitude be sustained when the implications are recognized?

The action of the committee definitely sets aside the constitution both of the Presbyterian and the Methodist Churches and insists on those bodies adopting a congregational polity. Each congregation is to be created a sovereign, separate body in no way under the control of the Church as a whole. Let this matter be clearly faced. It is one thing for the Church to say that for its own guidance it will consult the rank and file of the membership. It is another thing for the state to order this. Such a process has no place in the constitution of either Church. Both bodies are governed by what we may call parliamentary systems. Each Church has graded councils local, provincial, and nation-wide. Each of these councils is so organized as to secure deliberative action and to lead to considered judgment. Every viewpoint will be represented and every aspect of the cases presented will be examined. The outcome of such council is a spiritual fact—a discovery of the mind which preponderates after such brotherly counsel and conference. There is nothing spiritual in just asking a lot of people, without earnest and painstaking conference, to express their preference. Such a method has no educational value and little educational effect. Deliberative councils have ever been the ruling power in the Christian Church. Yet now, the overwhelming voice of the deliberative councils of the Church is to be ignored and every congregation is to be called on to register the preferences of the rank and file of its members. It is quite clear that a very large percentage of such members would vote absolutely without understanding of the question presented and under the control of some passion, some prejudice, or even some antipathy.

To allow the state through the legislature to determine for the Church how its mind shall be dis-

tions related to this. Two great issues arose about the same time and were fought out during a dozen years. One was in Scotland, the other in England. The former issued in the Disruption of the Church of Scotland, and the latter tore from the Church of England some of her noblest sons. The underlying issue in both cases was the same. It concerned the claim of the civil power to determine action within the realm of the spiritual concerns of the Church. In Scotland it arose over the decision of a civil court that a man deemed by the Church authorities to be unfit should be installed as pastor of a church. For the time being the state won, but the principle for which they fought was lost. The great disruption of '43 ensued and now the parent Church of Scotland has asked and is obtaining an enabling law, authorizing them to undo the great schism so created. In England the issue was more complex. It presented itself in a number of local cases. In the outstanding example a clergyman was "presented" by the Lord Chancellor to a "living" or parish. The bishop decided that the clergyman was not a Christian within the sense of the Anglican standards, and he refused to institute him. The courts overruled the bishop and forced the clergyman on the parish. The bishop, thereupon, refused to acknowledge any further fellowship, even with the Archbishop of Canterbury, who was a party to the decision of the civil courts. Again the state won for the moment, but the fight did not end until within the last few years legislative power and control over spiritual concerns was handed over by the Enabling Act to the councils of the Church. The question whether a certain policy is or is not in keeping with the historic genius of the Church can be determined only by that Church which has maintained a continuous fellowship. Its standards are created by the Church and the Church alone can interpret them.

Let it be clearly borne in mind that in each case the spiritual decision had a civil aspect. Most such decisions do. If we expel a minister for heresy, which is quite conceivable,—or for self-seeking and untruthful language in defending the faith, which is inconceivable,—the spiritual action has very real effects within the sphere of persons and property. The man's livelihood is destroyed. But time after time efforts have been made to induce civil courts to determine the case. Our Canadian courts have insisted that the person concerned has by contract, the rights set forth in the constitution of the Church. These rights do not include trial by an infallible court of trial. But they do include trial by a court constituted in a certain manner, acting according to certain rules, and subject to revision on appeal by certain other Church authorities. The civil court even in the matter of reputation and livelihood insists that it cannot assume responsibility for declaring or enforcing the laws of the Church. We find that an entirely different conception of sovereignty guides our civil courts from that which inspired the great resistance of the thirties and forties of the last century in Britain.

Now if the legislature is to be allowed the right to go behind the duly attested and certified action of the Church courts, and to say that the Church did not speak in those voices, what kind of a state will we be under? It is most ironically significant that such an extension of state action should be insisted on by the apostles of the "wets" who are supposed to be fighting for personal liberty against the aggression of the state in enacting prohibition.

There can be no dispute over the authority of the political state to take steps to ensure that associations within its jurisdiction are not contrary to public policy and that they hold property only on such conditions as are just in regard to the members and in harmony with the public good. No one will resent the utmost vigilance of legislative committees to assure that no arbitrary or needless hardship is inflicted on any one. Previous Church Unions in Canada made no provision in the enabling legislation for the dissentient minorities. The Church had asked for leave to carry its property with it into the new and wider fellowship. There was not then or now, in reality, a transfer

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Wonder

By CHARLOTTE BECKER

There's a voice wild and sweet
In the warm April rain,
But it sighs and is still
When one listens again.

There's a mystery, shut
In the heart of the rose,
But it fades, and is gone
When the petals unclose.

There's a dream, lying deep
In a child's wistful tears,
But it flutters away
On the wings of the years.

covered and how that mind shall be formulated is to impose on the Church a state-made constitution and in this case is to create a state establishment of congregational independency. It is worth a fight for a generation to resist and defeat such a scheme. For, with the success of that scheme the spiritual independence of the Church is gone. The work of a century is undone.

WHAT has been accomplished in this field during the last century? One need not remind living Canadians of the effective struggle of Egeron Ryerson against the effort to establish Episcopal church polity in Ontario. We may, however, recall still more important cases. The British Parliament and courts have had to face several vital ques-

The Ever-Recurrent "If"

The Danger of the Spell of Half Truths

By Ida Milliken



AS I LOOK out from my window this morning I see the earth, dull and grey and lifeless, but the birds are singing, the sun is shining, and there is a tang in the air that tells me wonderful processes are taking place in Mother Nature—processes that will bring to us a rejuvenation in all that my eye now rests upon. Life will be everywhere. The grass will be green, the trees and the vines will be covered with leaves and our gardens will be filled with life-giving fruit and vegetables of every description. If—and in that little word "if" is written all sorts of alternatives—alternatives that will make or mar the life-giving power that Nature puts into our hands at this growing time of the year.

If the seed that was sown in the fall germinates properly, if the soil was so prepared to give the proper nourishment, if the frost does not kill the tender roots, if the weeds do not grow so fast as to choke these roots and if the moisture is sufficient, the grey earth that I now see will be covered with green grass and our lawns will be a never-failing cause of joy and pleasure the livelong summer, if they are kept properly trimmed.

The same with our trees—if they, too, have not been killed by the winter's frost, and have sufficient strength to send their sap up from their roots to rejuvenate their branches, our trees will be covered with buds. If no insect destroys these buds they will burst into leaves or flowers and these flowers will give place to the fruit if no insect or drought come to destroy their growth.

The same, too, with our gardens: unsightly and useless would they be, filled with weeds of all descriptions if no plough turned up the soil, if no careful working of that same soil took place, if there were no wise selecting and sowing of the seed desired. Then, later, as the seedlets begin to germinate, if there is no skilful hand to remove the weeds and guide the growth of these tender plants the work of our gardens will still be wasted, and instead of being a bountiful source of supply for our tables, the growth there will be fit only for the ash heap.

Thus we see that, when I say that our grass will be green, or that our gardens will be filled with fruit and vegetables of every description, I am only stating part of the truth, and that part is that in the natural orderly development of Nature these things will take place even as they have taken place spring after spring, but the other half of that truth is that even though the time of growth is upon us there is the possibility of not reaping the benefit if we do not understand the laws and the dangers that surround that growth.

AS WE look out to-day over the nations of the world, we cannot but see that the time of growth is upon them: that some "urge" has been ploughing and planting seeds—seeds of many varieties, even as we sow them in our gardens. Some of these seeds have already fructified and are growing and making themselves felt; others are just beginning to show themselves by the breaking of the earth, and doubtless there are others lying dormant in the soil.

Along with the growth of these plants has come the weeds, strong and hardy, with power to destroy the whole garden if some husbandman with knowledge, skill and patience does not arrest their growth.

One of the most subtle of these dangers in our world to-day is the danger of the half-truth; subtle because it resembles the truth so much that to the

careless or thoughtless it passes as truth. Its power is enormous to cause misunderstandings, to destroy harmony, to arouse animosity between man and man, between class and class and between nation and nation.

Actions are so bound up with conditions that judgment is hard to give unless those conditions are understood. A man is judged mean and stingy

did not dare to shirk, and yet it was a burden at that time that was taxing them to their utmost.

Perhaps in no field is this illustrated more clearly than in that of industry, where the introduction of machinery seems to have brought about so many blessings and so many curses. In this readjustment period of work and play, money and time, we have two distinct groups: the men and the masters. I do not think that it is an exaggeration to say that if each side would be willing to see the whole truth, friendliness would take the place of animosity, patience that of impatience, generosity that of greed; and only by the cultivation of these virtues can the development or growth go forward that will produce the greatest good to the greatest number.

Many are the signs that we are emerging from, shall I say, this adolescent stage of the world's growth. The enmity that has so largely characterized these two groups is giving way in many places to a sincere desire to know the other half of the question, and where this is carried out peace and harmony exist to the advantage of all. But there are still many soap box orators and would-be leaders who think the only way to gain the desired end is by declaring and emphasizing the half truth in such a manner that the chasm between these groups will be increased instead of narrowed. The object of such a course is hard to fathom unless, in the bloody mix-up that is sure to follow, their dream is possibly to come out on top regardless of how many innocent people are crushed to the dust.

THERE is an article lying before me now, well written and convincing, if you allow your own thinking to remain dormant. It is called "Daring Youth Ready to Take Up Challenge." What challenge? The challenge to those who have been in control and have made a mess of civilization. What is this mess? Imperfections everywhere—in politics, in religion, in education, in industry—all imperfect. Youth, clammering for perfection "now," willing to take control. Youth, with its high ideals and vaulting ambitions sees that perfection within easy reach. Some cataclysm, some wiping out of present conditions, a head here and a head there, and lo! the perfection is attained. That is their vision. That is their half truth. But they forget or do not know, that in the new world that they have created and over which they have control, the same basic laws over which they have no control, will begin again to assert themselves, calling forth the same passions of good and evil even as they are in the world to-day: passions that are good when understood and are under control, but evil when they run riot with our natures. Thus the perfection that youth demands and for which they are ready to sacrifice everything is obtained if, if, if—countless ifs, all dependent upon the spirit that actuates mankind and the basic underlying laws of nature, working in and through each other in such a manner that they cannot be separated. Free will and iron-cast laws learning to live together. If the frost does not kill, if the insect or the drought does not destroy, if the judgment and skill of the husbandmen are sufficient to keep our gardens pruned and weeded, if the impatience of youth does not demand the fruit before the flowers are well spent, if, if, if—countless ifs—each one a possible blessing in disguise, for without a struggle our muscles would grow weak, our tempers flabby and our whole being fit only for the ash-heap.

Possibly the nearest approach to world harmony that has yet come to us was expressed in that idealism that we call the League of Nations. Hope burned very bright when the world first received that vision, but when the end was not reached in a single bound that hope began to dim and in many instances were extinguished altogether. All sorts of half truths took possession of the minds of men.

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Young Souls that Pass in Spring

By LILIAN LEVERIDGE

Where the slender willows lean by the silver stream,
Where amid the meadow grass dandelions gleam,
Where the rosy maple boughs blush, by new life kissed,
Glimpse ye not a drift of wings in the morning mist?

Whiter than the cherry blooms, softer than the haze
Folding all the far-off hills through the mellow days,
Evanescent as the dew pearly in lily-bell—
Whence arisen, whither bound, who may ever tell?

Hush! They are the pure young souls, passing in the spring,
Half reluctant, from the vales where the bluebirds sing;
Lingering upon the hills, waiting in the wood,
Culling keepsake memories of unforgotten good.

Faint, elusive fragrances on the hill-winds drift,
From the spirit flowers distilled, youth's last loving gift—
Rose of Sharon, asphodel, and mystic myrtle bloom—
Balm for all the mourning souls grieving in the gloom.

Hark! the melody that wakes. Is it wind or bird?
Nay! So pure, so sweet a note mortal never heard.
Oh be very, very still! Listen, listen long—
So perchance your heart may hear the young souls' passing song:

Singing where the birches shine above the foaming flood,
Where the lupines write in blue the poems of the wood;
Singing where the roses blush, where the violets hide,
Where the starry laurels bloom upon the mountain-side:

"Where we go the flowers of spring never fade and fall;
Yet, perchance, we shall return when the bluebirds call.
You may hear us if you list, singing in the wood
Where we plant the immortelles of unforgotten good."

Trilliums on their faces white reflect the rose-light fair,
Drifted from the radiant wings dissolving on the air.
Sorrow hears a hermit thrush fluting clear and high;
Faith, the passing souls who sing, "Love can never die!"

and selfish. Why? Because he refuses to be a hail-fellow-well-met in the community, joining in all the public festivities and contributing his quota to the public benefactions. Yet the whole of that truth might be that every dollar that he can spare is going to support a mother or an invalid sister or a crippled child, and his silence and aloofness are the result of his sensitiveness in regard to the part that he must take in the community, for he naturally would so like to be free and generous and sociable with his fellow men.

ONCE sat in a congregation and heard a stranger in the pulpit lash those people in the pews to a fury because of the smallness of their missionary contributions. He proved his words by statistics, piling up fact after fact until there seemed no loophole of escape. Instead of his words bearing the fruit that was desired, they aroused in those people a feeling of animosity so bitter that Time itself will have hard work to obliterate. Why? Because he was dealing with a half truth and those people were conscious of the fact and also believed that the speaker was likewise. The whole truth was, that that church, even though their missionary givings were small, was carrying a burden in connection with their work that they

News from the Soul's Home

A Springtime Message for Easter Day

By C. A. C.

"God does not send strange flowers every year;
When the spring winds blow o'er the pleasant
places,
The same dear things lift up the same fair faces,—
The violet is here."

THE SAME soft airs and sunny skies that lure the birds back to their chosen nesting haunts early in the season also lure the first wee, fragile flowers from out their winter retreat of withered leaves and sheltering sod. Standing above them in their pure simplicity one feels in the very presence of the Creator of all glad and beautiful things, the Master of life and love, who, from seeming death and darkness, touches them again to color, form and fragrance.

And, after the long winter's dearth of bud and leaf and blossom, what joy in finding "the same dear things" lifting up "the same fair faces" that have endeared them to us through the years! Fond as we are of change and much of it as our natures demand; there are many things of which we never tire, and any effort to substitute them in our affections is rejected as sacrilege and imposition. Old flowers, old friends, old spiritual kinships, become so woven in the very fabric of our being as to form an inseparable and enduring part of us, and when long parted from them something essential to our mental and physical welfare flickers and wanes within us. David Livingstone—separated from his kind in the heart of Africa, sick in body and desolate in spirit—was cheered and revived by the timely arrival of Stanley with letters and news of the land and people he loved next to the God he had sacrificed both to serve. "You have brought me life," he declared to Stanley—life, which with even his sense of duty done at so great a cost could not further nourish his worn-out body nor sustain his hungering spirit.

EASTER, more than all other seasons, with its reawakenings, its quickenings and revivals, brings the soul news from home—life-giving news "from God who is our home," and "that imperial palace whence we came." Always the human heart with its "immortal cravings" is secretly listening and waiting for divine news from Home—some spiritual knowledge that is still remembered, that its errands are forgiven and forgotten, that a welcome awaits its return, with an assurance that the sight of old, familiar faces, "lost awhile," will atone for all the loneliness, the sorrows, the difficulties and disappointments of the years. Like Mary, we stand blinded with grief, and a sense of utter human helplessness before the door of the sepulchre. "Who shall roll us away the stone?" And behold! already an open door, an empty tomb, an angel with a deathless message of cheer and comfort for every sorrowing soul: "Why seek ye the living among the dead? He is not here, but is risen."

Here is indeed glad news from Home to solace our stricken spirits and to illumine all the pathway between us and those who but for triumphant Love we must have sought sorrowing as verily "among the dead." "In Christ shall all be made alive." To find our loved ones again after the winter of loss and pain and sorrow in everlasting joy and perfection of all those qualities that knit us indissolubly to them is now evermore our confidence, even as after the earthly winter of dearth and silence "the same dear things" unflinchingly raise "the same fair faces" to greet us and their God.

"After the death winter it must be
God will not put new signs in heavenly places,
The old love will look out from the old faces—
Veilchen, I shall have thee."

EASTER, in the world of nature and in the heart of man proclaims anew to us year after year, the quenchless gospel of the imperishable, the immutable truth of a risen, living Lord and a rapturous awakening for all who in this hope have fallen asleep in Christ. "Why do you cry?" asked Stanley of African fame, seeing his wife weeping at his bedside before the end, and receiving no answer added: "Do you fear that we are parting?" Then after another pause, "We shall be together again."

"He rose!
And with Him Hope arose, and Love and Light;
Men said, 'twas Death, not Christ, died yesternight,
And Truth and Trust, and all things virtuous,
Rose when He rose."

Suburbs of Christianity. By Ralph W. Sockman, Pastor of Madison Avenue Methodist Episcopal Church, New York. With a Foreword by Judge Henry Wade Rogers. (New York: The Abingdon Press.) \$1.50.

A volume of sermons of an earnest and helpful kind. They deal with themes closely related to life and show the broad spirit and true insight of the real preacher.

Why God Used D. L. Moody. By R. A. Torrey, D.D. (New York: Fleming H. Revell Company.) Paper, 35 cents.

Interesting stories about Mr. Moody and his methods of winning men. His simplicity, earnestness and persistence are specially dwelt upon.

Orthodox Christianity versus Modernism. By William Jennings Bryan. (New York: The Abingdon Press.) Paper, 35 cents.

Some of Mr. Bryan's addresses against Modernism, evolution, etc.

Japan Inspires Hope

She Has Been Playing the Game Honorably

By Daniël Norman, B.A., D.D.

SOME men and some nations at certain times do not inspire hope and confidence, but rather the opposite. Japan is blessed in that she has for a long continuous period inspired confidence among foreign friends and critics as they have watched her course. A brief backward look will enable us to get a better perspective.

Ten years ago there appeared a cheap, reliable book entitled "The Evolution of New Japan," by J. H. Longford, formerly British consul in Nagasaki, published by The Cambridge University Press. In this book the following description of Japan of feudal times is given. "The characteristics of the Japanese were such that there is scarcely a word which Buckle wrote in the second chapter of his "History of Civilization" on the physical and moral conditions of ancient India, Egypt, Mexico or Peru which might not have applied to the people of Japan." Then follows a summary of most distressing conditions, ending with the words "the history of the world affords no more striking instance of an abjectly spiritless race than that of the Japanese lower classes of sixty years ago," (pp. 11, 12). Sir Rutherford Alcock, the first British minister to Japan, a keen observer and careful student, is quoted as saying of the samurai, "swashbucklers, swaggering, blustering bullies; many cowardly enough to strike an enemy in the back, or cut down an unarmed, inoffensive man, but ready to fling away their lives in revenge or carrying out the behests of their chief." Even Japanese writers of that time described them as ignorant, cruel, dissolute, and idle. A later British minister, Sir Harry Parks, once said when asked what he thought the future of Japan would be, "That of the South American republics, I fear."

Into such conditions came the Western nations beguiling or cajoling Japan into treaties of trade

and commerce that were very unfair and unjust to her; into this Japan came also the missionary at a time when Christianity was outlawed, because it had been monstrously misrepresented and the Japanese were prejudiced against it in consequence.

MANY there were from the wise West who predicted disaster, revolution and chaos for Japan when the reaction would come. Three-score and more years have passed, but the evil days have not come. Japan has made steady progress—not becoming Westernized, but adopting and adapting the discoveries and improvements of Western civilization, mastering and making her own these material things. The revolution has not come, but instead there has been consistent evolution until the attitude of Japan to-day has radically changed toward Christianity and the messengers of the Cross.

Some of the evidences of this changed attitude might be enumerated as follows: Gifts by the present emperor and his father, the late emperor, and grants by the government toward various forms of Christian work, the latest of these to be reported was a grant of \$17,500 in cash and the use of buildings to enable Rev. P. G. Price to establish his work in East Toyko destroyed by the calamity of September 1st; remarkable utterances by leading Japanese statesmen during the past ten years showing a spirit of friendship toward Christian work and teaching; and on various occasions the recognition and decoration of eminent Christian workers, by the present emperor, the latest of these being the honor conferred on Miss Caroline Macdonald. Mr. Price and Miss Macdonald are both from Toronto and are engaged in Christian social service work of a very high order, the latter in work among the criminal class.

In other things also Japan inspires confidence

and hope in regard to the future of Christian work there. The Methodist Episcopal Church in the United States is out on a campaign for \$1,600,000 for its work in Japan. Their mission suffered heavily—churches, schools, colleges, mission houses in Tokyo and other cities having been destroyed. The campaign began in December last and is well under way. The National Council of the American Episcopal Church in the United States has decided to raise a large sum by special campaign to restore the damaged churches and schools of its mission work in Japan and also to greatly increase its plant there. The amount aimed at is considerably over \$2,000,000. A new Methodist Church has recently been dedicated in Kobe which cost over \$100,000, half of which was contributed by the members in Japan and the other half by the Board of Missions of the Methodist Church South. Rev. Dr. Uzaki, General Superintendent of the Japan Methodist Church, in his dedicatory sermon drew attention to the fact that this church, now being dedicated, is to be kept open at all times, seven days of the week, for various kinds of community service and activity. The original Kobe Methodist Church was organized in 1886 with eight members who were of three nationalities. The present church has a resident membership of 508 and a monthly budget of \$400.

NOT ONLY in missionary affairs does Japan inspire hope and confidence. Look at her foreign loan after the catastrophe of last September! It was soon largely over-subscribed in New York and London and was selling at a premium. This loan, approaching one billion dollars, was so promptly taken up that Hon. Mr. Shoda, Finance Minister of Japan says that the bankers of London and New York have earned the greatest gratitude of his country. The writer quoted at the

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Jottings from the Land of Uncle Sam

Stirring Debate on No More War

By Rev. C. A. Whitemarsh



SINCE my last communication the sessions of the Annual Conference with which I am connected have been held, and once again the bishop has delivered his ultimatum, and the members of the Conference are settled in their respective charges. This year we had a very busy session, preparing for General Conference, and the number of memorials was legion. Many of them were relegated to the waste basket, but the number sent, if duplicated by other Conferences, will keep the Memorials Committee busy until the great Assembly meets in Springfield in May.

The Conference is composed of more than three hundred members, and its decisions are respected throughout this region because of the size and representative character of the gathering. Two items only, however, are of sufficiently general interest to have a place in this letter, and I will refer to them but briefly. The first was the debate that followed the introduction of a resolution outlawing war, and calling upon the Conference to say that never more would it lend its sanction or its organized institutions to any sort of war propaganda. The only debate that I can remember that has ever approached this war debate, both in its intensity, and in the diverse character of the men who took part, was one which took place four years ago on the question of admitting laymen into membership in the Annual Conference. The resolution secured the vote of the Conference, but, strange to say, those who held out the most doggedly not to commit the Conference were the older men, while the younger pleaded for a complete cleansing of our personal and national life from what was frequently called a moral monstrosity. The old war god must have trembled while he listened to that fiery debate.

The other discussion that drew fire was the presentation of the report on the state of the work. The report was so colored by the apparent pessimism of the brother who was responsible for its writing that the deeps were stirred and a torrent of eloquence almost overwhelmed the Conference. It was refreshing to discover that by a considerable majority, the Conference was determined to go on record as being entirely undiscouraged in spite of apparent setbacks, and the report was sent back for modification until it conformed to an apostolic optimism that had its feet on solid ground, and its heart confiding steadily in a God whose purposes were ripening fast, unfolding every hour.

BISHOP FISHER, of India, stirred and uplifted the Conference by his presentation of conditions in India, and his portrayal of the personality of Mahatma Gandhi and one or two other great, present-day Indian leaders frequently drew salves of applause. The good bishop assures us that Jesus Christ is slowly but surely winning His divine way in India, and that men of the type of Gandhi are reading and studying in ever increasing numbers, and practising as well, the precepts of Jesus of Nazareth as embodied in the New Testament. His word-picture of Gandhi, drawn after many personal interviews, interviews which have resulted in a close and intimate personal friendship, opened the eyes of many, and presented a character fine, sincere, and winsome, in spite of certain Hindoo and local excrescences that time may modify or mellow. Fisher says that to know Gandhi is to love him, and that a few more men of his type will mean such an uplift to India as we Westerners have never even thought or dreamed.

The judge, to whom was carried the appeal in the case of W. H. Anderson, once Superintendent of the Anti-Saloon League, has decided adversely, and Mr. Anderson is now in Sing Sing prison. A technical error in judgment has resulted in temporarily silencing the man who, more than any other man in New York State, perhaps in the country, kept the liquor forces on the run, and with a moral courage and a fighting quality that words can never describe, carried the war into the enemy's country, and helped materially

in making Prohibition the law of the land. His pastor, speaking on Sunday last from his pulpit in Yonkers, denounced the imprisonment as an outrage, while the "Amens" of the audience punctuated his remarks. One of the great dailies of New York, often said to be wet in its sympathies, declares the whole proceeding illegal and outrageous, and magazines and editors everywhere are of the opinion that great good will ultimately come out of this apparent evil. When one of the leaders of the League in New Jersey addressed the Newark Conference a day or two ago and condemned the sentence as a bit of the inspired malice of the wet organization of the city of New York, the Conference rose to its feet in a body and cheered the imprisoned leader. It appears not unlikely that this man's enemies have overreached themselves, and that the reaction of the case will do the Prohibition cause more real good than Mr. Anderson could have accomplished if this year he had been free.

THE INVESTIGATION into the Teapot Dome scandal drags on its weary, disgusting way, and at last, Harry M. Daugherty, Attorney-General, has been compelled, at the request of the President, to hand in his resignation. That men in high office should have been on such terms of intimacy with some of the witnesses so far examined seems to reveal a moral slump unspeakably revolting and unspeakably pathetic. It is a very sordid business indeed, and the only good that can come of it is in the possibility that it may arouse public opinion to such a pitch as will make it necessary to heed the country's call for men of much higher moral calibre—a consummation devoutly to be wished.

can republics, has now made the statement that this appointment was a serious blunder on the part of the authorities in Washington. His finding is that the sending of this naval mission has encouraged Brazil in an ambitious military programme entirely out of harmony with the Washington Conference on the Limitation of Armaments. It is certain that the recent Pan-American conference did not achieve its goal in securing any armament limitation in South America, and the refusal of Brazil even to consider the matter has aroused distrust through all the Latin States. Brazil has even gone so far as to give place to a greatly-enlarged military budget, and that in spite of the fact that she is practically insolvent, while a British committee has just been appointed to urge upon her the immediate necessity of drastic retrenchment of public expenditures, and the quick checking of her currency inflation. Bishop Thirkield points out that it would have been much more desirable when this mission was requested, for the United States to have said, "What you need is not more ships, nor a stronger military establishment, but more schools to cut down your perilous ninety per cent. of illiteracy—not millions in armament, but millions in railways to develop your resources, and stabilize your country." Instead of a statement of that kind, however, this country has lent itself to a big military budget on the part of impoverished Brazil, and in effect, has neutralized all the efforts of the Washington Disarmament Conference, to produce a feeling of confidence and trust among the nations of the earth. It is not that way that the outlawing of war will ever come to the crushed and broken peoples of the world.

ICOPY from the press the following news item: "The departure of Dr. John Kelman from New York to begin his new pastorate at St. Andrew's Presbyterian Church, in Hampstead, England, was marked by several demonstrations of the warm place the Scotch preacher has made for himself while pastor of the Fifth Avenue Presbyterian Church. Many organizations outside his own parish and communion held functions in his honor, and Mrs. Kelman bears back to the old country a portable radio set as a parting gift from the women of the New York church.

The third debate in the Fundamentalist controversy between Drs. Straton and Potter was held the other day in New York City, the topic being, "The Virgin Birth." Dr. Straton, who was victor in the last debate, lost this third discussion in the series, and many folks are wondering what is to be gained by continuing further these fruitless discussions and debates. Dr. Guthrie, Episcopal rector of the East side, has added to his sensational fame by flouting the authority of his bishop and carrying on dances forbidden by his superior; but the interest is passing, and the approach of the Easter season reveals a determination on the part of the Churches to re-emphasize the great spiritual values, and the people are responding in a very satisfactory way. The clamor raised by recent theological free lances is subsiding. The heart of the people is still sound. The voice of our best preachers, teachers, and religious leaders still strikes the note of the passion of the Cross of Jesus. And above the tumult of earth's discordant appeals to passion, to prejudice and to doubt comes borne upon the inner ear the music of the Master of the ages, saying, "Peace I leave with you: my peace I give unto you. Not as the world giveth, give I unto you. Let not your heart be troubled: neither let it be afraid."

Bible Stories Retold for the Young. By Alexander R. Gordon, D.D., D.Litt, Professor of Hebrew, McGill University, and of Old Testament Literature and Exegesis, Presbyterian College, Montreal. (New York: George H. Doran Company.) \$1.25.

This is Volume IV, in Dr. Gordon's very interesting and valuable series, and it covers the kings and prophets of the Old Testament. The work in the series throughout is excellently well done, and the books are in every way to be commended for reading to young people and for use in the Sunday school, etc.

Spring

By MARY CAROLYN DAVIES

Spring, Spring, Spring!
And all the world and I
Taking hands to sing!
The old, calm sky
Heady with clouds, the lake
Suddenly swift, awake!
Winged insects whirring;
New born plants stirring—
Spring!

Spring, Spring, Spring!
And cares we'd grown to know,
That used to tear and sting,
Melted like snow!
Like winter's ice and sleet
That vanish while the sweet
Flowers, with clean faces,
Now take their places!
Spring!

Spring, Spring, Spring!
New hopes and hearts as high
As the great glistening
White clouds that fly
Across the rain-washed blue.
New thoughts and yearnings new!
For this new goal,
A new, brave soul!
Spring!

Very little attention has been given in the public press to the movements of a naval mission appointed by this country to the Republic of Brazil. The appointment was made more than a year ago, and Bishop Thirkield, an authority on our political relations to the Latin people of the South Ameri-

At the Federal Capital

A National Policy on Coal



IT IS a pleasant relief to hear of a "national policy" which has no tariff duties attached to it. The old "N.P." of 1878 has got so into our blood that it is difficult for us to entertain a thought of a national policy without at once having brought before our imagination a high tariff wall surrounding the country. However, thanks to a singular conjunction of the party planets that whirl in our Parliamentary universe, the House of Commons has committed itself and the Government to the principle of working out for the fuel problem a national policy, which has had all reference to tariffs excised from it. The point to be particularly observed is that the absence of reference to tariff is not an accident at all. As the resolution came first before the House there was a reference to the tariff weapon in it, and that reference was removed from it by an express act of the House—and that unanimously.

The circumstances leading up to this unusual result were peculiar, and at times amusing. They may even have been prophetic of new methods of transacting business in Parliament. The story begins with a motion by "Tommy" Church, of Toronto, calling upon the Government to adopt a national policy on fuel, which included not only tariff, but special regulation of freight rates. Garland, of Bow River, an open-hearted, free-talking Irish radical from the West, wanted something more definite and moved an amendment to direct the Government to conduct an independent inquiry into the cost of carrying coal with a view to reducing freight rates on this necessity of life to the lowest point. In the Government ranks there seems to have been a fear that one or the other of these proposals would capture the House, so Carroll, of Cape Breton, a representative of the eastern coal fields of the Dominion, moved a sub-amendment to delay action by referring the whole question back to a standing committee of the House.

At this stage enter Arthur Meighen. The Conservative surprisingly declined to commit himself to the idea of a higher tariff on coal. At present, you see, there is no duty on anthracite; but there is a low duty on bituminous coal. The duty on all soft coal, except slack or fine soft coal, is fifty-three cents a ton; the duty on slack coal is fourteen cents a ton. Mr. Church's resolution implied that these rates of duty would be raised; but his leader was not ready to bind himself down to such a line of action. He was not sure, he said, whether the duty on coal could be raised substantially without increasing productive costs in the central provinces so much as to make it impossible for industries in that part of the country to hold their own. So Mr. Meighen said that he would like to see Mr. Church's motion adopted without any reference to either increased duties or lower freight rates on coal.

AND NOW the voting began. The Carroll sub-amendment was looked on as a motion designed to put off action, and did not meet the approval of either Conservatives or Progressives. It was supported, however, by all the Ministers present and by all the Liberals except Hance Logan, who has quite a bit of the "free lance" about him. In the end it was defeated by the narrow margin of eighty-two to eighty-one, amid scenes in which Robert Forke voted on the side other than he intended and the votes of two other members were challenged. The majority was composed of Conservatives and Progressives, so far a highly unusual combination in the House. Of course, the defeat of this motion settled nothing. The next step was to vote down the Garland amendment for an inquiry into freight rates—this was done by 112 to 52—and then the original Church resolution was before the House. At this juncture, however, Cahill, of Pontiac, had a bright idea. He quickly snatched Mr. Meighen's suggestion right out from under his eyes, and moved to strike from "Tommy" Church's resolution the very paragraphs which had been condemned by the Conservative leader. The suggestion hit the members, "all of a heap." No one knew whether to oppose it or not. It went through without a sign of opposition, and the Gov-

By Candidus

ernment was committed to a national policy on coal without tariff increases—and indeed, without any definite instructions of any kind. Really all that the successful resolution amounted to was a serving of notice on the Government that the

have carried. With three parties that easy way out of taking a decision was not open to the Government. The usual view is that the existence of a third party has lessened the responsibility of a Government. In this particular case it seems to have worked out to prevent a Government from running away from its responsibility.

April

By MAY HOWE DAKIN

April trips our way again,
Vivid, young and slender;
Whistled bird-notes, silver-sweet,
Curve her red lips tender.

Rippling laughter, bursts of song
Brim with merry madness;
Then swift floods of shining tears
From heart o'erfull of gladness.

Nipping us in frosty moods,
Then so warm and sparkling;
Gracious, intimate and calm,
Oft when day is darkling.

Breathless, hustling us about
In a pet of pouting,
With her temper and her tears—
All our comfort routing.

After playing wildest pranks
She can be most charming,
With her gay and witching smiles
All our wrath disarming.

April, you are sweet sixteen!
Often we deplore you;
Yet we welcome you with joy,
And we all adore you!

people of Canada want something done to solve our fuel problem, which seems to be growing yearly more acute.

ONE OR two bits of information of some hope came out in the course of the debate leading up to the divisions. The Minister of Mines, Hon. Charles Stewart, stated that it had been found practicable to turn out coke at Hamilton at approximately ten dollars a ton. This can be produced from either United States or Canadian coal; but the Canadian coal can reach Hamilton only by the all-water route, if it is to compete with its American rival. Of course, something would have to be added to the ten dollars for transportation costs, if the coke was to be marketed at a distance from the Ambitious City. But again the remedy for this situation is to put up coking plants in all places large enough to make use of the by-products, which are highly profitable where they are readily saleable. Another development mentioned by Mr. Stewart was that the process of briquetting lignite in Saskatchewan had proven commercially possible, within limits. The difficulty, he said, was that it cost eleven dollars a ton to produce the fuel; and, therefore, it could compete with Alberta coal only in the immediate vicinity of the lignite mines.

Perhaps the greatest significance of all in this debate on the fuel problem lies in the fact that the result was secured by a union between the Progressives and the Conservatives, while the Liberals, including the Cabinet, were in the minority. There was nothing about it in the nature of what is usually known as a defeat of the Government. The motion was made by a private member and each member of the House, ministers and all, was free to follow his own fancy in casting his vote. But the point is that the vote showed that the Government had lost control of the House. With only two parties the Carroll motion for delay would

ONE OF the storm centres, in the battle over the Canadian National Branch lines which is now going on in Parliament, is the letter written by Sir Henry Thornton, to back up the programme set before the House by the Government. The letter was written after the resolutions had come up for discussion and after Mr. Meighen had expressly asked that Sir Henry should give the Commons the benefit of his opinion on the proposals. So many interpretations are being published of the letter, that it will be well to set down briefly just what the president of the Government railway system did really say.

"While it is true," he said, in one paragraph, "that all of these lines may not be justified from the present railway economic standpoint, particularly if viewed from their first few years' operations, broader grounds must be considered when preparing a system of feeders for a railway of the magnitude of that which has been entrusted to the present administration of the National Railways." A good deal has been made of this as evidence that Sir Henry does not regard all the lines as good rail-roading. So it might well be taken, if it stood alone. But it has to be borne in mind that he said further on that he endorsed the programme submitted to the House "as representing, after full consideration of all facts and factors, that minimum which is essential to the needs of the communities served by the Canadian National Railways, and the system itself."

"I particularly desire to make clear," he again stated, "that the recommendations herein contained are based, not only on present-day conditions, but also have regard for the probable volume of traffic which would result from the settlement of the country in years to come." Moreover, he said, "it is not very likely that the Canadian National Railways will suffer materially from a financial view, for three or four, or perhaps five years, if the branch line programme herein contemplated is abandoned, but it is inevitable that, should such a thing come about, at the expiration of a period of years the system will find itself robbed of all further opportunity for reasonable development. Strategic territories will be seized by other transportation interests, and the railway will dry up at its roots." This last quotation touches a vital phase of the subject. In plain English it means that the Canadian National cannot allow the C.P.R. to grab up all the profitable territory. Now there are some people who appear to think it a sin that the Government lines should try to take business away from the C.P.R. It is true that it would not be wise public policy for the Government road to enter into cut-throat competition with the big private corporation. But, on the other hand, to say that the Canadian National must not go out after business now held by the Canadian Pacific would be to condemn the Government system to failure in advance.

A PROPOSAL for Senate reform has been made in the Senate itself. The author is J. G. Turriff, of Saskatchewan, who forms the Progressive party in the Upper Chamber. It is not a very far-reaching proposal; it does not affect the principles upon which the Senate is built. It is almost entirely a proposal for economy. It is that the membership of the Senate should be reduced from ninety-six to sixty-four members and that, in the case of new appointees, the term of office should cease when the Senator has reached seventy-five years of age. The suggestion does not look very dangerous; but it did not get any support in the Red Chamber and it got very little attention. Two other Senators spoke; both opposed it; and then the debate was adjourned at the suggestion of the Government leader, Mr. Dandurand. Apparently the Senators are not very anxious for reform. In fact, earlier in the session they debated with some zest an informal suggestion for the reform of the House of Commons.

Atlantic Seaboard Bulletin

Various Matters of Much Interest.



OUR correspondent writes from one of the historic points in the Province of Nova Scotia. He looks out from his window upon old Fort Peziquid, where the blockhouse still stands that witnessed the gathering of the Acadians of this section previous to their expulsion in 1755. One hundred miles further west is the site of the first European settlement in 1604. The old military road that connected Halifax with these two places is almost obliterated, but traces of it are still discernible. We were interested a little while ago to see that some one in Ontario was trying to have Longfellow's "Evangeline" expurgated from the school books of that province. Nova Scotians laughed at the we may have for the poem itself as literature, suggestion for, apart from any appreciation we know that that bit of verse by the New England poet has been the means of turning thousands of tourists toward "the Land of Evangeline." That means that thousands of dollars annually are earned by the Dominion Atlantic Railway, which has erected a statue of Evangeline at Grand Pré, and also means thousands of dollars in the pockets of the people who minister to the tourist's needs or profit by his credulity.

Canadians of the upper provinces do not realize how much more history we have behind us down here than they have; especially in Ontario and the West. The Methodist Church this year is celebrating its missionary centenary; but Methodist missions began in Nova Scotia forty years before the Missionary Society was formed. On June 5th, 1782, William Black preached the first Methodist sermon at Windsor. The first newspaper published in British North America was the *Halifax Gazette*, founded March 23rd, 1752. Perhaps that is enough ancient history for this time.

THE CHURCH Union Bill has been introduced into the Legislature. The anti-unionists have already presented petitions with about three thousand names asking disallowance. A persistent propaganda has been carried on in the hope of defeating the measure. The correspondents of the *Halifax Morning Chronicle* have been notably anti-unionist. To-day that paper carries an article which states that there is growing opposition to the bill in the Ontario House, that some Conservative members are canvassing to defeat the Bill, and that Church of England representatives in the House resent the activity of the Methodist Church in Provincial politics, and intimate that on that account they will not support the Bill. The article also states that the unionists are carrying on their lobbying to such an extent that the members are becoming disgusted, wearied and more inclined to oppose the measure. Perhaps much of this is true; but it serves as propaganda at this particular moment. There promises to be an interesting time in the Nova Scotia Legislature when the Bill is before that body, for it is in Nova Scotia that the anti-unionists have been most successful in stirring up opposition to the movement. Nevertheless, we hope to report in our next bulletin that the Bill has become law.

The legislature will also have before it this week the amendments to the Temperance Act. There have been delegations before the Government asking for more stringent legislation, and others asking amendment to permit the sale of beer. The latter suggestion will find very little support in the House. There is not any likelihood of any weakening of the Act; but whether the House will go as far as the Social Service Council desires in strengthening the Act is somewhat doubtful. The Government still believes in laying the responsibility for enforcement upon the community, but the proposed appointment of a sort of provincial police force under the control of the Attorney-General, which may be sent into communities where local officials are not efficient, gives some promise of better results in the future. The Government, in support of their attitude, point to the results of the recent elections in Sydney, where the newly-elected mayor has started to clean up that city and began by dismissing the vendor the day

GUARDIAN STAFF CORRESPONDENCE

after the elections. The Temperance people are demanding that the Government place more stringent restrictions on the Vendors' Commission so that the liquors sold by that Commission shall not be available for beverage purposes, as very much of it is at present.

A bill is before the House to legalize the eight-hour day in the coal mines of Nova Scotia. The operators are opposing the bill, only as regards the clause which makes the eight hours include the

duction is no cheaper than in other provinces. Therefore we are not asking for undue consideration when we insist that the Confederation pact be strictly adhered to, and that the National Railway keep its freight rates at such a figure as to make possible our entry into the Canadian markets on an equal footing with the rest of the provinces.

Methodist News Items

INVITATIONS to remain for a fourth year have been extended to Rev. John Hockin, of Middleton, Rev. T. Hodgson, of Canning, Rev. W. H. Watts, of Digby.

Rev. A. B. Higgins has been on a holiday visiting his daughter in Bermuda. Rev. Dr. B. C. Borden has also been on a trip to these sunny isles. Rev. E. W. Forbes, of Liverpool, is going to attend the World's Sunday School Convention in Glasgow, and will be away three months. During that time his pulpit will be supplied by Rev. L. Daniel. Rev. W. H. Outerbridge, of Japan, a member of this Conference, is on his way home on furlough.

Rev. E. E. Graham, Chairman of the Guysboro District, has been in the hospital, suffering from appendicitis. At last reports he was making good recovery.

Rev. J. B. Heal, who had seen many years of active service in both this and the Newfoundland Conference, died recently at his home in Liverpool, N.S., after a long illness. Mr. Heal never spared himself in his circuit work and was a most conscientious preacher and pastor. For some years he was chairman of the Guysboro District.

Rev. G. W. Whitman, who is retiring from the active work at the next Conference, has bought a property in Windsor, where he will reside in future.

Things are reported to be very busy around old Brunswick Street Church, Halifax. What else would be expected with Rev. C. E. Crowell in charge. The constituency served by this church has changed almost entirely in the last twenty years, and this once foremost church of Nova Scotia Methodism has to keep busy to meet the new situation.

The United Church at Berwick is installing a pipe organ. Rev. A. R. Reynolds, the pastor, is remaining for a fourth year. A Boy's Conference held at this place a week or two ago was a great success. There was a fine class of boys and a fine spirit. The Boy's Conference is a great institution.

The churches of Windsor have organized what they call an Inter-church Community Club to arrange for all kinds of community effort for the welfare of the youth of the town and to supervise the sports of the boys and girls, such as basketball, hockey, baseball, etc., debates and entertainments. Rev. F. E. Barrett has been elected the first president.

Mount Allison Ladies' College is appealing for funds to install a radio broadcasting plant. The cost is estimated at \$1,000 and their modest request is for \$1 each from a thousand friends of the Institution.

The Historical Society of the New Brunswick and Prince Edward Island Conference are asking the circuits of Maritime Methodism to contribute the sum of \$3 each for the purpose of erecting a suitable monument to commemorate the building of the first Methodist Church in the Dominion of Canada. The monument to be erected on the spot where this church stood at Point de Bute, near the boundary line between Nova Scotia and New Brunswick. The church was built in 1788.

One Hundred Choice Sermons for Children. Compiled and Edited by G. B. F. Hallock, D.D., Editor of *The Expositor*. (New York: George H. Doran Company.) \$3.00.

All sorts of sermons on all sorts of themes by a great many preachers. Though intended for children, there is a wide variety in them both as to subject and treatment. Dr. Hallock, the editor, has the largest number of sermons in the volume to his credit.

A Tryst

By ALIX THORN

I met with Spring to-day, the winsome lass:
And all of mystic green her shimm'ring gown,
Her laughing eyes the hue of brooklets brown;
I stayed her feet amid the tender grass.

Behind her wak'ning woods and fields astir,
The truant winds swept sweet from pastures far,
And hillsides steep where sturdy balsams are,
And all the day seemed filled with joy of her.

I met with Spring, 'twas in a budding lane:
Yet what the weary world could see, I know,
Just Phyllis with her shining hair aflow,
A bit of youth, of gladness and of play.

time it takes for a miner to get from the mouth of the pit to his place in the mine and vice versa, which may easily cut off a half hour or more from the miner's actual working hours.

In spite of expectations the miners of the province by a large majority voted against the Montreal agreement. This seems to have been more a protest against their leaders than against the agreement itself, as the mines are being operated under that agreement. But things seem to be all at sixes and sevens among the miners, and the continuance of the United Mine Workers Organization in this section appears to be seriously threatened. The release of that stormy petrel, J. B. McLachlan, from the penitentiary has not helped to smooth matters; and in all the Cape Breton mining sections he has been hailed as a hero. Just now the Nova Scotia miners are feeling about as kindly toward John L. Lewis and the United Mine Workers Executive as they do toward the Steel and Coal Company.

HALIFAX CITY is seeking some amendments to the city's charter. An investigation of the city's finances revealed a scandalous condition of affairs, and some of its civic officials are serving sentences in prison as a result of the investigation. Thousands of dollars have been misappropriated and the finances of the city are in bad shape. It has been proposed to increase the revenue by taxing all property in the city that has heretofore been exempt. This was to include all church and charitable property. So much opposition developed, however, to this suggestion that these items will still go untaxed. The city is planning, however, to save money by cutting down the salaries of all persons employed by the city, including the teachers in its public schools. What Halifax ought to have is an up-to-date city manager.

What is expected to be a considerable boon to Nova Scotia and the Maritimes generally is a reduction in the freight rates between these provinces and Quebec and Ontario. The rate is to be practically that which prevailed in pre-war days. This concession is presumably a result of the vigorous protests of Maritime representatives in Parliament and the election of opponents of the Government in Halifax and Kent. It is impossible to hide the fact that the Maritime Provinces are seriously handicapped by the high freight rates to the upper provinces on the one hand, and by the high protective duties of the United States on the other hand. Our own markets are very limited. Pro-

Of Interest to Women

Who Shall Roll Us Away the Stone?



LITTLE MISS SMILIE'S face grew more and more troubled. The few people who met her vaguely wondered what was the matter. But except to her tried friend, Hetty Barber, who lived in the cottage on the next lot, she kept her own counsel, but every day her little, elderly face became more and more drawn, her eyes more anxious and wistful and though she held her head up and tried to look untroubled, her brave heart sometimes failed her when alone with Miss Barber.

"No! No! Hetty, I can't let you give me money; you have little enough yourself," she hated charity when she was well; and now that she is not herself I couldn't." Miss Smilie choked, and Mrs. Barber went to the window and busied herself with her plants, till her little friend recovered her composure.

"And to think how hard she worked all those years, and how she did without every comfort, so we should not want in our old age; but it was so little she earned; \$5 per month was big wages in those days. Oh, if it only lasts as long as she does?"

"How is she to-day?" Mrs. Barber's tone was kindly and soothing; so often she had heard the story, and so often she had listened, as if for the first time.

"Oh, she seems fine in herself, but her mind is all gone; she is just like a little child; and depends on me for everything. I wouldn't be away now, only I saw her asleep in her bed first—poor thing!"

"Well, remember dear, on Sunday night—Easter Sunday, you know, I shall be in to stay with her as usual. You mustn't miss the service, even if you are troubled. The Lord will send some one to roll away the stone for you. You remember how the women who loved Him, came to the grave, expecting to find the big stone; and it wasn't there at all, for the dear Lord had risen, and they had all their fears for nothing."

"Oh, that seems so long ago and my trouble is here now. Yes, her money is nearly gone, and she may need it for years yet—poor dear, I couldn't let her go to the poorhouse with her independent spirit, and how she used to work and do her best. She could not be separated from me now."

"There, there, don't take on so! Leave it to God, promise me, before you go!"

"If only I could go out to work; but I can't leave her! I'll try to do as you say; what would I do without you, my kind, true friend?"

EASTER came early that year, and it was still cold. On the Saturday as Mrs. Barber went to town to do her shopping, the bitter winter wind frolicked pitifully, as if loath to give place to the kindly spring breezes.

Hattie looked wistfully at the windows full of beautiful Easter lillies, as she thought of her troubled little neighbor.

"I'll buy her one, anyway, and take it in in the morning. It does seem a foolish thing to do, and they needing so many necessaries, but it'll perhaps cheer her up a bit."

Easter Sunday morning dawned still and beautiful. The cold wind was gone, the sun was strong, and a soft breeze from the south was fast melting what remained of the winter's snow.

Hetty was astir early. "I'll just run in next door, and see how they are; I'll take the lily and the little chicken for an Easter treat; poor things, it's little enough they have now! My, what a beautiful morning! and how peaceful everything seems."

She knocked gently at her friend's door and at once it was opened. Miss Smilie met her friend and took her hand and led her quietly into the little room. Her eyes were streaming with tears but her face wore a smile beautiful to see.

"Come," she said, "and see her! You were right, the stone has been rolled away. He has taken her! She has passed in her sleep, and 'gone home' as she used to call it, and now she'll never know how near she was to the poorhouse that she hated so—poor thing, poor thing! I'll miss her sore, but I wouldn't for the world have her back to suffer again."

By HESSIE COOKE

Weekly Garden Calendar

By DOROTHEA D. DUNLEA

April 16—A thorough weeding of the new lawn is to be recommended, tedious as it may be. The second crop of weeds can usually be destroyed by mowing the lawn when it is a couple of inches tall, and this will help the lawn to thicken.

TOGETHER they entered the darkened chamber. The little, old woman, who had become again as a little child, was lying apparently peacefully sleeping, but so still, and so quiet. "She looked so natural, I shouldn't have known; only she didn't move, when I brought in her breakfast just before you came. She couldn't have suffered much, could she?"

"Why, dear, He took her away in her sleep, and she didn't even know she was going. 'He giveth His beloved sleep.'"

Thoughtless neighbors said, "How could Miss Smilie care so little about her sister's death. She seemed to settle down so easily with her friend next door, going here and there, getting such work as she was able to do. How little did they know how nearly her kind, proud spirit had missed what to her would have been so dire a calamity. So little are the sorrows of the poor understood."

But she knew nothing of their criticism and cared less. Her faith was fixed. She would never know fear again, for her loved one was safe and at rest.

Yes, I Still Go To Church

By A Young Man

IHAD not seen Dick Carroll for five years. He and I had played many sets of tennis together on the courts back of our church, but when he moved to another part of the city I lost track of him.

"Still going to church?" he asked me. It was his first question.

"Yes, I still go to church," I replied.

Afterward I felt glad that I was able to answer

Spring

By MARY CAROLYN DAVIES

The world's waking up once more
From its long winter's sleeping;
It yawns, "Oh, waking's such a bore!"
Then it comes leaping
Out of its coverlet of snow!
It starts to sing
In just its loudest voice; and, oh,
It's Spring!

his question in the affirmative. I hope that day will never come when I will be ashamed to say that I go to church. I hope that I will never grow too old to go to church.

I go to church because I know that I am not as good a chap as I might be. The church strengthens me.

I go to church because therein I find an outlet for a desire in me to be of some service to my fellows.

I go to church because I believe that the church

has a mighty big job to do in the world, and I want a share in it.

I go to church because my presence might reinforce the strong men in it; it may help the weak men in it who need encouragement.

I go to church because I like to sing, pray and study. I like a good story. I like good solos, duets, quartettes and anthems.

I go to church because I like to meet my chums. There is Harry in the pew ahead, "Duke" just behind me and Larry over to the right. I like to be where they are.

I go to church because I want to be a part in all that the church stands for.

I go to church because the church is not only a place; it is a great and powerful influence for good in my life.

Maker of Silver Linings

By Julia W. Wolfe

JAMIE had been all day long on the Island of Discontent. He set sail early in the morning on what proved to be a troublous sea, and met disaster near the coast of Getting Dressed.

At breakfast sailing was difficult, and when the rest of Lessons came in sight, his little boat proved unseaworthy, and, meeting the great battleship Arithmetic, which bore down upon him quite mercilessly, he was completely wrecked.

As his fragile boat Good Temper floated off in bits, he struggled to the only scrap of land he saw, and there he stayed all day. 'Twas a dreary place, as much older people know. Mother sent him no help, being busy with the mending of clothes. Baby Rose, when regarded from a distance, was not very interesting, and made foolish remarks which no one could understand. As for those tin soldiers, they stood staring about them without the least intelligence in their faces. He wondered why he had ever had anything to do with them.

Rover, the pug dog, was perfectly ridiculous; he was so happy, and capered all over the house, jumping up again and again on Jamie, who promptly poked him down and told him to run away. Having sent away his only intruding friend that he might have the Island all to himself, he seemed no better pleased than before. For though he could have everything his own way, it was not a pleasant way. The weather was not pleasant there either, for clouds hung low and showers were coming.

Now, as twilight came, the fire in the living-room looked cheery, and Jamie thought of a return home. But, being wrecked, what could he do? Let no one think it is an easy trip from the Island of Discontent back to the quiet harbor of Happiness. And so, how much longer Jamie would have stayed there, no one knows, but Big Sister Anne came, bringing a piece of Sunshine. Straight to Jamie went she, and, picking him off the Island, carried him and set him down in the rosy glow of the cheerful fire.

"Jamie, dear," she said, "I know exactly where you have been to-day. I've been there myself sometimes, Jamie; but I'll tell you a nicer place to go—to hunt for the Maker of Silver Linings." Jamie stared. "What does he look like?" he begged.

"Sometimes," answered Anne, "he is little like you, and sometimes big like me."

The Jamie laughed. He listened while she told him that the Maker of Silver Linings had to keep a good deal of sunshine on hand because there were always black clouds to be lined, and somebody must be ready to do it. When children are playing together, the Maker of Silver Linings must be there to keep them happy and contented, and when grown-up people are tired, very little makers could help them most.

Jamie smiled and the Island of Discontent disappeared. Just how glad he was to see it disappear no one knows better than Jamie.

A Fair Field—But No Favor

Woman's Place in the World of Affairs

By Ann Winter Evans

IN THESE days when so much is written and said of woman's place, it is rather interesting to discover an essay of Thomas Huxley's, written in 1865, in which he expresses saner views on the subject than many of our

so-called "modern" writers. After discussing the two extreme views, first, that woman is a higher type of humanity; second, that woman is in every respect inferior to man, he expresses his belief that "the female type is neither better nor worse than the male, only weaker; that women are neither meant to be men's guides nor their playthings, but their comrades, their fellows and their equals, as far as nature puts no bar to that quality. . . ."

In speaking of woman's rights and how she should be educated, he insists that "every facility should be thrown in their way" in the acquirement of knowledge, and "if obvious practical difficulties can be overcome, let those women who feel inclined to do so, descend into the gladiatorial arena of life. . . . Let them, if they so please, become merchants, barristers, politicians. Let them have a fair field, but let them understand, as the necessary correlative, that they are to have no favor. Let nature alone sit high above the lists, rain influence and judge the prize."

THE RESULT, he believes, will be that "women will find their place and it will be neither that in which they have been held nor that to which

some of them aspire. The big chests, the massive brains, the vigorous muscles and stout frames of the best men will carry the day, whenever it is

it is to the savage." and that as society advances motherhood may occupy less time in a woman's life, but as long as they are mothers of the human race, potential if not actual, they will be handicapped in the contest with men. In conclusion he says, "the duty of man is to see that not a grain is piled upon that load beyond what nature imposes; that injustice is not added to inequality."

Time

By A. L. READ

We count time by our heart-beats—the rapid pulse of Joy
Records in fleeting moments delight without alloy;
But ere we grasp the sweetness and claim it for our own,
We hear the far-off echo of pleasure that has flown.

We count time by our heart-throbs—the pendulum of Pain
Moves slowly, slowly over—and travels back again,
But in that long, long second, so greatly overdrawn
The sorrow of a lifetime between the beat has gone.

We measure time by action—the deeds we do to-day
Affect to-morrow's progress and make or mar the way;
And God, the great Time-keeper, will finally make plain
Why life is this strange blending—heart-beats of Joy and Pain.

worth their while to contest the prizes of life with the best women."

He expresses the possibility that the bearing of children will in time become "as free from danger and long disability to the civilized women as

climax to the story. The story turns on Ann's peculiarly romantic and unpractical nature, which occasionally tries the patience of the reader in the earlier part of the book, but quite wins him before it closes.

Ann's An Idiot. A Novel. By Pamela Wynne. (Toronto: The Ryerson Press.) \$2.00.

If we were asked for an honest opinion we would say that Ann's mother came just a little bit nearer being an idiot, in spots, than the young lady herself did—and then she was old enough to know better. However, neither one of them is so persistently and unpardonably foolish as to spoil the story utterly. Ann, a very unsophisticated and impressionable young lady, and her more worldly-wise but not quite so likeable cousin, leave their grandmother's home in England, which has been their home, too, for several years, and take boat for India, where their more immediate relatives live. On board ship they both become engaged, Ann's wooing showing some decidedly unusual features. What happens when they reach India forms the

Our Irish Letter

Intensive Campaign in the City of Belfast

By Randall C. Phillips

BY THE emigration of the Rev. W. Jasper Robinson, B.A., to your side of the sea it becomes my privilege to renew Canadian friendships and acquaintances made years ago, and I heartily greet old friends ministerial and lay whom I met from Montreal to Victoria after the Ecumenical Council of 1911.

We are in the midst of the largest enterprise Irish Methodism has undertaken in the interests of the Kingdom of God. The amazing growth of the city of Belfast has imposed on our Church the duty of taking its full share in the evangelizing of the northern Athens. For twenty years we have not added a new church, though our city has increased its boundaries and added many thousands to its population. In rising districts we have small and insufficient buildings crowded out, and most of our city churches have not a sitting to let. New suburbs are springing up, linking rural parts to the city, and we are far in arrears in doing all we should for our own people and the "strangers within our gates." A great demonstration was held in Grosvenor Hall to further the colossal task, when stimulating speeches by leaders of our Church were delivered. An intensive campaign is being inaugurated in the city, and we are starting to build two new churches at once and to enlarge a mission hall in East Belfast. Other big schemes involve the rebuilding of Grosvenor Hall, now an out-of-date structure, Donegall Square, the Mother Church of the city, and further plans are quickly maturing. We bespeak for three of our brethren, Revs. R. Byers, A. McIlwrath, and W. N. Northridge, Ph.D., a hearty and sympathetic reception from our kinsmen in Canada. We glory in the noble contribution of godly ministers and members we steadily send to your hospitable shores; and are sure Canada will desire to have a worthy share in our greatest effort of the century.

THE BOUNDARY trouble has again loomed up by the action of the new Labor Government in calling representatives from Ulster and the Free State into Conference. The Northern attitude is clear and consistent. By the Treaty of 1922, the new territory was defined, the six-county boundary delimited, and the Northern Legislature called into existence. The Free State insists that by some verbal promise Mr. Lloyd George made them believe the boundary line would be revised and large areas transferred to the Free State. The Roman Catholics in the North who are without official spokesmen have remained ominously silent all through the debate, but it is not likely they will renounce the practical advantages of cheaper taxes, and postage, and consent to permanent exclusion from the public affairs of Ulster by being reduced to an impotent minority, for the sake of shouldering the burdens of those whose destructive campaign they heartily detested. Our Canadian citizens know how they would feel if a similar attempt, was made to slice off areas of Ontario and force them into Quebec.

The spiritual movement in process for the last while in the North has shown no sign of recession. During the past winter lay evangelists of our Church have been busy in rural places and small towns and many successful missions with large numbers of converts have resulted. In several of our city churches missions have taken place with gratifying results, and at our ordinary services Sunday and week nights conversions constantly take place. During the coming summer tent missions and open-air crusades are now being arranged for; and everywhere the fields seem ripe unto harvest, and the task of shepherding and overseeing these new converts imposes a heavy burden on our overworked staff.

THE GRACIOUS effects of our recent Temperance legislation are now beginning to be seen in Ulster. Our Sabbaths are free from scenes of drunkenness and dissipation, the homes of our people are being safeguarded from the subtle temptations of that worst evil, the spirit-grocery, and the first step has been taken towards complete local veto.

We are following with great and sympathetic interest your splendid venture of Church Union in Canada. Here we are so closely identified and associated with our Presbyterian brethren that the thought of a closer union over sea will tend to unite us all closer essentially, if not corporately. 90 Osborne Park, Belfast.

Training for Leadership and Teaching. By Wade Crawford Barclay. (New York: The Methodist Book Concern.) 80 cents.

Competent leadership and teaching is the great need in our Sunday schools and in all work for young people. The equipping for such leadership and skill in teaching is one of the great demands, and a demand not at all easy to meet. This book will help very much. It is approved by the Committee on Curriculum of the Board of Sunday Schools of the Methodist Episcopal Church.

That God's House May Be Filled. A Book of Modern Church Methods and Workable Plans, by Rev. William L. Stidger, D.D. (New York: George H. Doran Company.) \$1.50.

A companion volume to Dr. Stidger's exceptionally popular book, "Standing Room Only." Dr. Stidger, pastor of St. Mark's Church, Detroit, has his own original and striking way of preaching, his sermons and doing his work as pastor and religious leader, and he enters into the detail of method and manner in this stimulating volume. It cannot help but stir and stimulate every minister and church worker who will read it.

Northern Alberta Notes

GUARDIAN STAFF CORRESPONDENCE

Bon Accord

REV. R. CLEGG came to Bon Accord from Carmangay last summer. He is enjoying his work in Northern Alberta very much and is meeting with an encouraging response from his people. Mr. Clegg is known throughout the Conference for his musical talent, his voice being frequently heard at Conference gatherings much to the pleasure and inspiration of all. Since coming to Bon Accord he has organized a choir with Mr. Earle Chubb as leader and Mrs. Corbett as organist. They are co-operating splendidly with the pastor in providing select music for the Sunday services and for many special occasions. A Ladies' Aid Society has been organized and has undertaken the payment of the parsonage debt, along with the care of the parsonage. They are working enthusiastically and have already made a substantial payment on the principal besides keeping up the interest. Weekly prayer-meetings are being held at two of the four appointments on the field, at Bon Accord on Tuesday evening, and at Excelsior on Thursday. Sunday-school work is being steadily maintained. The Sturgeon Sunday School Association held its convention at Bon Accord recently. Rev. Dr. McCartney Wilson and Prof. Olyo Jackson gave constructive leadership and the convention was of great educational value. The field was favored with a visit on Rally Day from Prof. S. R. Laycock. The work among the boys and girls is being pushed forward by means of C.S.E.T. and C.G.I.T. programmes.

In a note from the pastor we were pleased to read the following graceful tribute to his predecessor: "A word of appreciation is due Bro. Stainton who was the first resident ordained minister here. Having had experience on former fields along that line I can appreciate fully the efforts of a brother minister." This, of course, refers to Rev. T. J. Stainton, M.A., who is now doing valiant service at Waterhole in the Peace River District.

Missionary Campaign in Edmonton

THE METHODIST churches in Edmonton have been conducting a vigorous missionary campaign. Just what the financial results will be, with the prevailing money stringency, we cannot tell as yet. At least the men have presented the great missionary cause with faithfulness and enthusiasm. Special mention should be made of the leadership of Rev. A. C. Farrell in this connection. Mr. Farrell is the Conference Representative on the Board of Missions and is Missionary Secretary of the West Edmonton District. He has made a thorough study of the whole missionary problem and at considerable pains has prepared a set of charts which sets forth the whole subject in a comprehensive way. Several of the churches have availed themselves of Mr. Farrell's services. The correspondent can speak with first-hand knowledge of the supper missionary meeting held in McDougall Church which was addressed by Mr. Farrell. It was a wonderfully inspiring meeting. In a remarkable way Mr. Farrell succeeded in presenting facts and figures, while at the same time leading his hearers into the presence of the Master himself, and impressing all with the high importance and urgency of our missionary work. We wish that every Methodist in Alberta could hear his message.

Visit of the General Superintendent

ED MONTON was included in the itinerary of our General Superintendent, Dr. Chown. His friends here were glad to see that he was looking much better than on his previous visit. Dr. Chown preached on Church Union before a large congregation in McDougall Church and to a large and widely-scattered invisible audience over the radio. His able and timely message was much appreciated by those who heard it.

While in the city the General Superintendent was the guest of honor at a luncheon held in the Hudsonia and attended by the Methodist ministers and many representative laymen of the city. It was a very pleasant function and Dr. Chown gave an intimate talk on the Church Union situation. While here Dr. Chown interviewed the Premier and Attorney-General on behalf of the Church Union Executive.

Vermilion District

THE CORRESPONDENT regrets the mix-up in the initials of our good friend, Rev. Chas. Bishop, Chairman of the Vermilion District which occurred in the last GUARDIAN letter. His alibi is that the mistake is not his, but the GUARDIAN'S. The paragraph referring to Rev. E. S. Bishop's invitation to Regina was placed over the note about the Vermilion anniversary and the statement thus made to appear incomplete. The correspondent's copy was correct.

With this weighty matter settled we are pleased to report a successful joint meeting of the Vermilion Methodist District and the Presbytery of Vermilion on March 5th and 6th. On Wednesday evening, March 5th, the induction of Rev. M. S. Kerr, B.D., the new minister of the Presbyterian Church, Vermilion, took place. Revs. Schragg, Union Church, McPherson and Leitch, Presbyterian, and W. A. Lewis, Methodist, took part in this solemn service. The sessions of the joint meetings were full of interest. Rev. Jos. Kirk, of Dewberry, gave a scholarly paper on "Modern Religious Thought." Rev. David Young a paper on "The Quest for God," which proved to be such a spiritual uplift to the members that at their urgent request he repeated it at the public meeting in the evening. An excellent address on "The Fact of Christ" was also given at this meeting by the Rev. Mr. Schragg.

Opportunity was afforded the Methodist brethren to meet separately for the session of the district, at which encouraging reports were presented from Rev. Sidney Clark for the Mannville Mission and Rev. Ernest Davidge for Minburn. Rev. Chas. Bishop ably presided over the joint sessions which were thoroughly enjoyed by Methodists and Presbyterians alike. This little foretaste of organic union made those who participated in it look forward hopefully to the time when the United Church will have become a reality throughout Canada.

Death of Howard Miller

THE MANY friends of Prof. A. D. and Mrs. Miller sincerely sympathize with them in the death of their little son, Howard, on Feb. 24th. Howard was a bright, happy, ten-year old boy and twin brother of Harold. The funeral service held on Feb. 26th was largely attended. The pastor, Rev. Wm. Hollingsworth, conducted the impressive service, assisted by Revs. Prof. Jackson, Robt. Pearson,

R. L. McTavish and W. A. Smith. There were many beautiful floral tributes. Howard's room-mates from the Queen Alexandra Public School, headed by their teacher, paid their tribute of affection by attending the funeral service in a body.

Hardisty

HARDISTY with its three country appointments, Naughtondale, Rosyth and Beehive, is flourishing under the progressive leadership of Rev. Hubert Bosomworth. The circuit now boasts an up-to-date church paper, *Church Chimes*, of which the pastor is editor. Glancing through the columns of the March number one is inclined to think there are four Beehives instead of one within the confines of this wide-awake field. On the first page there is a breezy letter of hearty commendation from Rev. W. A. Lewis, Mr. Bosomworth's predecessor. We note that the pastor is making extensive use of lantern slides to interest his people. Among the programmes referred to are the following: "From the Manger to the Cross," "Life and Customs of Japan," "The Mill on the Floss," "Silas Marner" and "Cinderella." The Extension Department of the Provincial University is rendering an important service to the people of Alberta in making these sets of slides available to preachers and teachers.

On Feb. 3rd a special musical service was held in Hardisty. The music by the choir and male quartette was of a high order and the Hardisty Orchestra rendered several fine selections. The pastor's sermon on "A Bruised Reed" was much appreciated.

On Friday, the 22nd, the Ladies' Aid staged a "Mock Trial." Mr. A. W. Dickson appeared on the serious charge of kidnapping the two children of A. H. Webb. Mr. A. J. McArthur acted as Prosecutor, while Major Shortreed defended the accused. Mrs. Robins was Clerk of the Court and Mrs. Perkins the Police Officer. After carefully weighing all the evidence the Jury brought in a verdict of "Not Guilty." "Judge" Perkins would not, however, be influenced by such a trifling circumstance as an acquittal by a Jury and at once handed out a very severe sentence. The evening's programme was very greatly enjoyed. "Father and Son" week was a great success. It included a very fine banquet, and a crowded Father and Son service on Sunday evening. At this service Benham's Band gave special music and several of the boys assisted the pastor.

At the rural appointments Young People's and Sunday-school work are receiving special attention.

We congratulate the pastor-editor and his people on their enterprise.

British Columbia Conference

A REPORT from *The Western Methodist Recorder* tells us that Centennial Church, Victoria, B.C., has a broadcasting radio service of its own, the only one in any church in Canada. The cost of running this church radio is about \$2,000 a year and this with two radio operators giving their services free. The radio has a range of about 2,000 miles, but it is proposed to instal a bigger and better set. When the set was first installed there was a good deal of trouble with it, but the pastor, Rev. Dr. C. Davies, says that during the past four months it has been giving excellent service.

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The Sunset Province

GUARDIAN STAFF CORRESPONDENCE

HERE seems to be an air of newness about this Western land and yet age creeps on, and that fact is forced to the attention by three anniversaries held recently. In December the sixty-fourth anniversary of Wallace Street Church, Nanaimo, was celebrated; in February the sixty-fifth anniversary of Metropolitan Church, Victoria; and early this month the fifty-first anniversary of Maple Ridge Church.

The Methodist Church has a fine record in British Columbia and these celebrations reminded the public of a history of service that dates back to the earliest pioneer days. At Wallace Street Church, Rev. W. P. Ewing is closing three years' successful work, and it is rumored that he has accepted an invitation that will take him out of the Province. In the "mother" church, Metropolitan, Rev. Dr. Sipprell is carrying on a vigorous work that attracts large congregations, and at Maple Ridge Rev. C. D. Clarke is the pastor.

This winter many connexional officials have paid visits to the coast and each has left an impress on the life and work of the church. Rev. Hugh Dobson, of the Evangelism and Social Service Department, paid a somewhat hurried visit when it was found that Dr. Moore could not come to the coast. Though hurried, Mr. Dobson's visit was packed full of meetings and conferences, and he managed to instil some of his own enthusiasm and directness into the audiences he met.

The visit of the General Superintendent was only a brief one, but he made a deep impression on the large, congregations at the anniversary services in Canadian Memorial Church, and also upon the gathering of ministers and laymen when he was tendered a complimentary luncheon. His statements on the Church Union situation cleared the air somewhat as regards the Methodist attitude in the matter, and, while the actual union is delayed, many new local unions are being formed. The people generally seem to want a united Church no matter what some of the leaders think.

Another visitor from the East was Rev. S. W. Dean, of the Finance Department, and while not brought so publicly before Methodist audiences his quiet visit will have its effect upon churches in financial difficulties and upon the Methodist public generally.

Dr. Lorne A. Pierce brought his keen mind to bear on some of the problems facing British Columbia writers, and also found time to speak to several congregations, the Ministerial Association of Vancouver, and also the Authors' Association. His address on "The Spiritual Contribution of Canadian Literature," to the Vancouver ministers was greatly enjoyed by the large number present. There were ministers from New Westminster also on hand to hear the address.

Wesley Church, Vancouver, has a fine new gymnasium, built upon lots near the church, where the young people have found splendid opportunity to develop their physical side. The church also appointed Jack Staten, well known in Vancouver as a Christian athlete, to the leadership of the Young People's work. The C.S.E.T. plan for boys and the C.G.I.T. plan for girls has enthusiastic workers in Wesley. Two members of the Tuxis group were members of the First Older Boys' Parliament in British Columbia.

MANY invitations have been given and accepted in the past few weeks. In and around Vancouver there seems to be a general tendency to make no change and so ministers have been invited for third, fourth or fifth years. Some changes noted are, Rev. J. J. Nixon, of Richmond, invited to Jubilee; Rev. J. Wesley Miller, of Revelstoke, invited to Richmond; Rev. E. A. Chester, of Tolmie Street, Vancouver, invited to Queen's Avenue, New Westminster, and Rev. J. C. Switzer, of New Westminster, invited to Tolmie Street.

Grandview Church, Vancouver, installed a fine pipe organ this winter, and at the anniversary services held this month the sum of \$2,000 was asked to complete all payments and help the church to finish the year without a deficit. The last mortgage was discharged last year. The anniversary results were exceedingly liberal and the aim of the board will be reached. Rev. R. R. Morrison is the pastor.

The four Protestant Churches of Cranbrook, Anglican, Baptist, Methodist and Presbyterian, have had a united prayer service for the past six months and find the plan working well. The local newspaper devotes three or four columns each week to news of the churches, with excerpts from the sermons preached by the pastors.

This winter has been one of considerable activity at the church in Penticton. In spite of adverse business conditions the congregations have kept up well and the work of the various departments has gone along steadily. The Tuxis Square, under Frank Rees' leadership, has increased so that he has to have an assistant or two to help him look after the boys. The square is proud of the fact that it won the coveted honor of sending a representative to the Boys' Parliament in Victoria. The "member," C. Morrison Fish, acquitted himself very creditably, and brought new enthusiasm to the work among teen age boys. On his return a Father and Son banquet was given, where, under the chairmanship of H. H. Boyle, a thoroughly enjoyable evening was spent and an excellent account of the doings of Parliament was given by the representative.

The ladies of the church led by Mrs. J. R. Standen, two years ago assumed the obligation of handling the parsonage mortgage of \$1,100, upon which nothing had been paid for twelve years except interest, which has finally equalled the original sum. On January 30th the mortgage was burnt as a result of the faithful labors of the women's association during two of the hardest years in the history of the valley. The sum of over \$1,300 was raised for principal and interest, and now the fine church property is entirely free of debt. Addresses were given by three of the original signers of the mortgage who have resided in Penticton since the beginning of things in the southern Okanagan. The success of the financial operations of the church has heartened the workers for a forward move in all lines and the future holds promise of better things for this energetic church. Rev. D. M. Perley is the pastor.

The first Methodist church building in Vancouver, erected in 1886, will shortly be removed to make way for an up-to-date warehouse for a firm of merchants. The building is situated at 115 Water Street, and was built

during the pastorate of the late Rev. Jos. Hall. The church was only used for a couple of years and then the congregation removed to a tabernacle on a more convenient site until the Homer Street Church was erected. Twenty-two years ago Wesley Church took the place of the Homer Street Church and has continued the good work begun in the early days.

Four Methodist churches in Vancouver had memorial services for ex-President Woodrow Wilson. Wesley, where Rev. C. A. Williams gave a notable address in which he emphasized international friendship; Canadian Memorial, under the leadership of Rev. G. O. Fallis; Mount Pleasant, with addresses given by Rev. O. M. Sanford and Hon. H. H. Stevens, M.P.; and in Kerrisdale where Dean Coleman, of the University of British Columbia, was the speaker. Col. Fallis exhibited an autographed photo of Mr. Wilson which he had only received a few days before the service. This will be hung in the gallery of world leaders in the church.

A. E. R.

The Ever-Recurrent "If"

(Continued from page 6)

Reproof and calumny were heaped upon those who participated in the making of that League. Discouragement and pessimism became rampant everywhere.

ONE OF our most thoughtful writers, who recognizes that civilization is a growth even as our gardens, has written thus about this attitude in regard to the League of Nations: "When disappointment was expressed because an effective League of Nations could not be brought into existence in the course of a few months, it was forgotten that we are dealing with the whole of the last stage of social evolution—a tremendous affair which, even with the increased rate of development, we may fairly expect cannot possibly be consummated in a few months or a few years. Evolution to a higher unit of organization must necessarily be slow. Side by side with the integrating factors that are always trying to build up higher entities from lower ones, the more complex from the complex, we have the disintegrating factors, in herd organization, as in the mind of the individual, which results in segregation, in the formation of partial herds, which have their own separate interests and which acquire class consciousness and engage in class warfare. It is only when segregation is carried to a pitch at which the parts become at enmity with one another, when they are given over to competition instead of co-operation, that the whole life of the organism is endangered."

Soap-box orators, writers or leaders, from whatever station, who deal in half truths, who refuse to read the signs of the times, who refuse to see how slowly but surely co-operation is taking the place of competition in the industrial world and the national world, still wave the flag and shout the cry of "down with the present civilization, tramp it, under foot for by so doing you will gain perfection now." Gardeners, impatient of the many "ifs" lying all around their pathway, are ready to trample my garden under foot because the flowers have not blossomed, the fruit is not ripe and the vegetables are not mature "now."

Southern Alberta News

GUARDIAN STAFF CORRESPONDENCE

Calgary's Fortieth Anniversary

CENTRAL METHODIST CHURCH, Calgary, the mother Church of Methodism in Calgary, celebrated the fortieth anniversary of the inauguration of Methodism in Calgary, on Sunday, March 2nd. From the small beginnings of 1884 to the splendid position in which not only Central Church is situated, with its manifold activities in the heart of this growing western city, but also the eleven other Methodist churches located in different parts of the city, each of which is making worthy contribution to the religious life of the city and the development of the Kingdom of God, seems marvellous growth for such a short period of time. As yet there are few churches in the province of Alberta that can look back over a period of forty years, hence such anniversaries stand out amongst us as real landmarks of progress and development. The Rev. Dr. L. F. Dimmitt, pastor of Broadway Methodist Church, Winnipeg, was the special anniversary preacher, and large congregations listened morning and evening to inspiring sermons at these services. In the morning Dr. Dimmitt preached on "The Price of Victory," taking his text from the words, "and he went halt on his thigh," and pointing out the price Jacob paid for his victory over himself. Upon this, and other vivid illustrations, the preacher based his call to the Church of to-day to be prepared for the self-sacrifice necessary to achieve ultimate victory in the world. At the evening service Rev. Dr. Dimmitt preached on "The Companionship of Jesus," during which he took opportunity to point out the fallacies of the materialistic, pre-millennial conceptions of the second coming of Christ. In the thought of the preacher Christ is here now, and His spiritual, abiding presence in the hearts of believers and in His church is the source of inspiration and power for the individual Christian. The living Christ, present in gracious reality and in spiritual power, was the great faith of the Church, and the realization of His Kingdom, the great task of the Church. Special music was rendered at both services by the choir, and the special contributions of the anniversary services wiped off the organ debt of \$1,600.

An Alberta Pioneer Layman

ALBERTA Methodism lost one of its pioneer laymen when Wm. M. Craig, late of Olds, passed within the veil at Vancouver, B.C., on Monday, February 25th. The late W. M. Craig came from Compton, Quebec, to the West in the nineties, settling then in Manitoba, and in 1900 to Olds, where he commenced business. From his first arrival in Olds to the time of his loss of health in the spring of 1921, W. M. Craig gave unsparingly of his time, talents, and money for the building up of the cause of Methodism in that town, and every worthy moral movement found in him a hearty supporter. Each of the ministers who served the town of Olds and district, from the first ordained minister to be stationed there, in the person of Rev. Thos. Powell, at present, Superintendent of Missions in Alberta, to the present correspondent, who was pastor at the time of the breakdown in health, found in "W.M." a true friend, a cordial supporter, and an enthusiastic worker. The newcomers in the district found in "W.M." a good friend, and he was no more enthusiastic in

looking after his business interests than in enquiring about their church and religious interests. In that respect the pastor found in him a true helper in locating the newer residents of the districts, and interesting them in the church. For twenty-one years he occupied the position of Sunday-school superintendent, and gave of his best energies to that work. In all his relationships in the community his life was a glowing testimony to the reality of the power of the Gospel of Jesus Christ. During the past two years or more he had been unable to take an active part in his business, and had resided at Vancouver in the hope that the change of climate would restore health and vigor. But his work on earth was done, and on Monday, February 25th, he passed into the unseen, leaving behind clear testimony to the faith which sustained in the days of suffering and weakness. His memory is cherished by ministers and people who were privileged to be associated with him. The sympathy of many is being extended to his widow and family, and to his brothers, Messrs. S. J., and C. G. Craig, also honored and useful officials of the Olds Methodist Church.

G. G. W.

Real Home Mission Work

TWO WEEKS ago I felt constrained to hunt up the most neglected spot in our district, and to go out and give them some services. I know of nothing north of here in the shape of church service well, to the North Pole—so I picked out a place called Elgin, a school district twenty-two miles north. I opened up on Monday and had nearly everybody in the district there; about twenty. I stayed until Friday, and came home, went back on Monday and held services every night until Thursday. The attendance was from twenty to twenty-five every night and there were some definite results. I closed on Thursday night by administering the sacrament. I don't know of a Methodist in the crowd; two Anglican families, two Old Country Presbyterians, one Greek Orthodox from Albania and others; I don't know what they were. One Catholic attended nearly every night, but fourteen took the sacrament and it was a most impressive service. Then I left them.

The Greek Orthodox woman was the school teacher. She said, "Mr. Lewis, if you had brought a million dollars to this community and scattered it among the people you would not have done us as great a favor." Another said: "You will never know the change you have made in our family." That Greek girl has prayer every morning on opening school and reads a Bible story.

When the service was over some of them came to me and said, "Now when will we have a preacher?" That question is the cause of this letter.

I hated to leave these people without a missionary. They will start a Sunday school on April 1st. Tell the people our Home Mission work is not by any means done yet. I fully expect we shall have a summer supply for that field, but the Church has a lot to do. If I could multiply myself by four I could be busy, all four, until the last of April. I think Church Union will help situations like this. Tell the people that the settlers appreciate the Gospel.

(Sgd.) W. A. Lewis.
Kitscoty, Alta.

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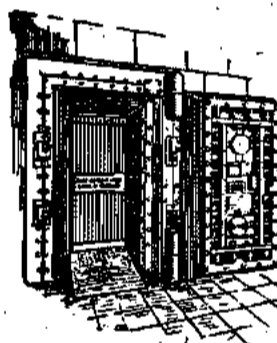
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The Late Mrs. Annie Gray An Appreciation

MRS. GRAY was born in Markham, Ontario, October 1st, 1853, and died in Toronto, March 12th, 1924. Her parents and family moved to Mooretown, Ont., where she received her public school education. She won the first prize for reading at Moore township school examination on June 2nd, 1867, the day of the first Fenian Raid. Here she first met her future husband. She was educated in St. Clair Academy, United States, and graduated as a first-class teacher. She taught in St. Clair City and also Marine City. In both, outside of school hours, she was engaged in church and temperance work. She was a church organist in each city. She moved to Buffalo and was a church worker in Delaware Ave. Methodist Church. Her family moved to Pricetown, Ont., and here she was married, August 12th, 1879, thus having a married life of over forty-four years.

Mr. and Mrs. Gray moved to Van-kleeck, where Mr. Gray was principal of the Model School for four and a half years. Later they were in Dresden for six months and Dr. H. Gray was appointed principal of Fulton Model School in 1882, for eleven years. Mrs. Gray there was engaged in W.M.S. and Ladies' Aid work continually. She joined the Royal Templars in 1888 and was a loyal member up to the day of her death. She was made a life member of the W.M.S. while here. Dr. and Mrs. Gray moved to Toronto in 1893, and Dr. Gray was principal of one of the schools for seventeen years. Besides Ladies' Aid, W.M.S. and Royal Templar work Mrs. Gray became earnestly engaged in W.C.T.U. She was president of Parkdale Union for twelve years and Howard Park Union for eleven years, having recently vacated this office. She was a life member in Toronto District Provincial and Dominion W.C.T.U., and compiled the Toronto District Annual Report Book for the last three years. She organized the Toronto West District Ladies' Aid and was made a life member five years ago. She was engaged in similar church work in Parliament, North Parkdale, and High Park churches and attended all meetings of each society, and gave counsel and encouragement over the telephone many times each day.

Besides all these activities she was a constant friend to all, a devoted wife, and a loving mother, to a family of three boys and three girls. Surviving her are: her husband, Dr. H. Gray; her sons, G. H. Gray, LL.B., barrister, Weston; Rev. D. Roy, B.A., Mount Dennis; J. J. Gray, LL.B., barrister, Toronto, and her daughters, Mabel J., public school teacher; Vera M., public school teacher, Irene A. L., domestic science teacher. The second daughter, Vera, is married to Mr. Harold Drummond.

AFTER a brief and impressive private service at the house, conducted by the chairman of the district and the pastor for the members of the family, the remains were brought to the High Park Methodist Church. During nearly thirty years' pastorate in Toronto, the writer can remember no tribute to a woman so wide in its scope, and so tender in its personal references. The Royal Templars of Temperance were represented by Mr. J. A. Austin, who spoke of her extraordinary fidelity in the discharge of her official position with them. Mrs. Peter Rutherford spoke of her long service among the women of the W.C.T.U., and of the Woman's Missionary Society. Mrs. McLaughlin spoke of her work in connection with Ladies' Aid Work, while Rev. I. G.

Bowles and the pastor spoke of her fidelity as a church member, a devoted wife and a Christian mother. The spacious auditorium was filled with sorrowing women, who came from all over Toronto, to pay their mark of loving respect.

"Servant of God, well done—
Thy glorious warfare's past,
The battle's fought, the race is won,
And thou art crowned at last."
WILLIAM H. HINCKS.

The Late Mrs. Margaret Widdes

An Appreciation

ON FEBRUARY 12th, 1924, Mrs. Margaret Widdes, wife of the late George Widdes, passed away at Vasey, on the Hillsdale circuit. Deceased was born in Cavan county, Ireland, ninety years ago. When quite young her parents settled in Cartwright township, Durham county. She with her husband and family moved to Tay township in 1873. Her father, John Bruce, was a man of sterling piety in early Methodism. Under good home influences and the fervor of camp-meeting days she developed a fine Christian spirit which was a benediction to her home and to the community. In advanced age a loyal family and large circle of friends rejoiced with her in her continued health and peaceful ending to a happy life.

Mrs. Widdes leaves to mourn her loss two daughters and three sons. Mrs. Hazelton of Toronto, Mrs. R. W. Crooks, of Victoria Harbor; Robert on the homestead; William, of Midland, and John of Elnora, Alta., while four daughters had passed on before.

The funeral service was conducted by her pastor, Rev. W. F. Roach, and interment took place at Vasey.

W. F. ROACH.

An Elect Lady

IN THE passing of Mrs. Jane Reavely Middlesex county lost one of its oldest and most esteemed residents. Born in Ireland, she and her parents immigrated to Little York, now Toronto, at a very early age. When she was but six years of age the family moved to the primeval forest of what is now East Nissouri and braved the constant dangers of wild beasts, malaria, and the hardships of the new settlement in which they hewed out their home. Mrs. Reavely recently passed her ninetieth milestone. Methodist Church services were first held in her father's home, next in a small schoolhouse and eventually in a log church, which was the product of religious zeal and labors of those worthy pioneers.

Mrs. Reavely was a lifelong Christian, and before she was twelve years old was teaching the Scriptures in the beginning of a Sunday school. She beautifully exemplified in her life the foundation truths of the Scripture, being a woman of faith and prayer, radiating a spirit that blessed all who came under her influence. Her memory was wonderful. She could speak of events of seventy-five years ago with vividness and interest. Nor was she unmindful of the present events, taking a lively interest in the progress of Hale Street Church, London, of which she was a valued member.

Sixty-seven years ago she was married to Thomas Reavely, a farmer of the township, and to them were born four sons and four daughters. Her sons are: George and William, London, Ont.; John, Nevada, and Thomas, Oakland, Cal. Of her daughters, two

are deceased. Those surviving are: Mrs. Jas. Tomlinson, London, and Mrs. Howard Fallows, Nissouri township. There are eighteen grandchildren and nine great grandchildren. One sister, Mrs. Potter, and one brother, Mr. McKone, survive and reside in London.

J. L. Paterson, J.P., Ingersoll, and David McGee, Lake City, Mich., are sons-in-law. Her husband predeceased her twelve years. For many years Mrs. Reavely made her home with her son George and family, but a few months ago she removed to her daughter's, Mrs. Fallows, where she died.

Funeral services were conducted at the home of Mr. Howard Fallows by Rev. L. W. Reid, London, and Rev. I. W. J. Kilpatrick, Thamesford.

Late Mrs. G. K. B. Adams

VERY early in the morning of February 15th, a silent messenger entered the parsonage of First Methodist Church, St. Catharines, and quietly beckoning to H. Alice, beloved wife of Rev. G. K. B. Adams, called her spirit home to God. Born in Meadowdale, January 2nd, 1862, daughter of the late Joseph and Charlotte Sutcliffe, Mrs. Adams was taken by her father, in earliest childhood, to the Methodist class meeting, and at nine years of age was soundly converted to God and joined the church. She adorned her profession, and was universally loved by the multitudes of people with whom she came in contact as the wife of a minister. She died as she had lived—quietly, peacefully, beautifully. A sorrowing husband and daughter (Mrs. C. W. Elmore, of Beamsville), bear testimony to the wonderful sincerity, sweetness, and purity of her Christian life. The floral tokens and letters from hundreds of her former parishioners and personal friends tell the story of the respect and affection in which she was held. On Monday, February 18th, her body was tenderly placed in the St. Catharines' mausoleum. The services were conducted by Rev. G. W. Barker, assisted by a number of ministers, twenty-eight of whom honored her by their presence. She is at home with her Saviour, and with her boy, Reginald, who, at Paschendale, gave his life as a sacrifice to what he believed to be the cause of justice and of right. We shall meet her beyond the shadows.

Arranging Beforehand

To the Editor of Christian Guardian:

Dear Sir,—Recently in one of our dailies appeared: "Rev. A. B. C. has arranged an exchange between himself and Rev. E. F. G., to take place at the coming Conference." Now a lot of this arranging has already been concluded and much more is going on. This is taking place among "leading" ministers. At our Conference (Montreal) last summer some advanced hands at this were replaced by younger men and the mantle has been caught up by the younger men who are making their own arrangements. What about those in more isolated fields who cannot attend pre-Stationing Committee Sessions, and yet are faithful to their duties? Is this "cooking" the Conference Stationing Committee just, brotherly and fair, to say nothing of the traditions of faith in the guiding of our Church leaders?

Yours truly,
INTERROGATION POINT.

Mr. Black's Bible Class Into Exile

IN THEIR denunciation of the evil conditions which prevailed in Israel, Amos and Hosea had pictured the terrible fate that awaited the nation unless those conditions were speedily righted. Amos clearly states that a distant nation would carry off the Israelites to a foreign land beyond Damascus. Undoubtedly, he had in mind the Assyrians, believing that their desire for conquest would eventually include Israel, and that that fate would be permitted, if not ordained, by Jehovah, because of Israel's sins. Our lesson now shows that prediction realized. The Assyrians had extended their territory in the north, east and west, then turned their attention to the south. Their plan was first to gain possession of the seacoast of the Phoenicians, thus obtaining control over the possessions of that commercial nation, and then to strike for Egypt, whose wealth and renown attracted their ambition. That plan involved the conquest of Israel, since their territory lay on the way to Egypt.

There was never a greater opportunity presented to a conquering nation to plunder the country of another than that presented by Israel to Assyria after the death of the strong king, Jeroboam II. With his death, anarchy broke loose. In fourteen years there were six kings in Israel, four of whom were assassinated and one captured in battle, while only one was succeeded by a son. It is not necessary to dwell upon the details of the history that preceded the fall of the state. Suffice it to say they illustrate the old adage that politicians never learn anything. Previous to her final blow, Assyria separated the kingdom of Samaria from the eastern and western districts, yet even this disaster did not check the pride and selfishness of those in power. In defiance of the misery of the present, they made their foolish boast: "Dwellings of brick have fallen in; we will erect buildings of stone. Sycamores have been hewn down; well, let us plant cedars instead." The Ephraimitish nobles continued their drunken carousals, and failed to see that unless they "cleaned house" and asserted themselves manfully, the defeats which their country had suffered would be followed by its complete destruction. The inevitable end came at last, and the kingdom of Israel, after an existence of two centuries and more, disappeared, all but the poorest of the nation being taken into captivity to distant parts of the Assyrian Empire.

IT IS a strange anomaly that in proportion as the moral and religious demoralization of the social and political leaders of Israel proceeded apace, so did the spiritual vision of her religious leaders, as represented by her prophets, become clearer. Never did men preach more earnestly and bravely, though all to no purpose. They knew the way their nation was headed, and they have handed down to us their verdict on her history. There are several ways of looking at the fall of the Israelite nation. The cold historian may sum up the matter by saying that Israel fell because she lay in the way of Assyria's conquering ambition; that it was a matter of politics and economics, and no more. That is all very well if you believe in law, and nothing else. It is another mat-

ter if you believe in a God who works in and through law, whether that law be physical, economic, social, or moral. Such a God the Hebrew prophets believed in, and they point out that Israel was falling for many years before the final crash came. She fell because selfishness, greed, materialism, intemperance, oppression had destroyed the fibre of the national and individual character, and made her an easy victim of the conqueror. Israel disregarded the Law—and by the Law the prophets meant religion—and with the rejection of the Law went all its beneficial influences upon national morality, liberty and political strength. The nation fell into idolatry, and the vices that went with idolatry paralyzed the entire body of the nation.

Some day the history of our own nation will be written. What the verdict upon it will be, whether good or bad, depends upon whether or not we take to heart the lessons pointed out to us by the prophet historians of Israel. If we place the claims of religion—and that comprehends social justice, morality, temperance—above aggrandizement and wealth, we need not fear what the verdict will be. What are the most significant efforts we as a people are engaged in to-day? They are not those we are making to gain more settlers, to enlarge our exports, to reduce our national debt, commendable though these efforts may be. Rather are they those which aim to achieve a temperate people, to bring about social happiness and well-being, to train up the newer generations in the truths of morals and religion. These are the greatest efforts simply because they make for the spiritual health of the nation, and that is the first thing a nation must seek.

Mrs. (Rev.) E. T. Moore

An Appreciation

ELEANOR THOMPSON, the beloved wife of Rev. Dr. J. E. Moore, fell asleep in Jesus in her seventy-fourth year, after an illness of some months. She was born in an Anglican home, the daughter of the late Mr. G. Thompson, of Sandford, Ont., and was married forty-seven years ago, thirty-eight years of which was spent, with her husband, in the active pastorate, divided somewhat equally between two Conferences, London and Bay of Quinte.

She was everywhere spoken of as a true minister's companion, living a beautiful life, a leader in the work of the W.M.S., the Sunday school, and the W.C.T.U., and many tributes of recognition of her Christly usefulness and example came from different parts of the province during her sickness and at the time of her death.

Some ten years ago Dr. Moore superannuated by reason of failing health. They settled in Uxbridge, Ont., and Mrs. Moore became linked to all the activities in the sisterhood of the church. She loved the house of God, and the people of God loved her. She continued a faithful interest in the work of the church until the day of her death, and in her sick room was ever an example of patience and trust. Quietly she lived, sweetly she trusted, faithfully she served and triumphantly she passed away on Sunday morning, March 9th. It was for her a change from the Sabbath of earth to the Sabbath of heaven.

There survive her husband, Rev. Dr. J. E. Moore, and two sons, Dr. H. Moore, of Lakefield, and Fred, at home. The memorial service, largely attended, was conducted by her minister, Rev. C. W. Watch, assisted by Revs. R. Stillwell, W. Edmunds, and E. B. Taylor, rector of the Anglican church. C. W. W.

International Sunday School Lesson for May 4. The Assyrian Exile of Israel, 2 Kings, chaps. 11-17. Golden Text—I will delight myself in thy statutes; I will not forget thy word, Psalm 119: 16. Home Readings—Monday, 2 Kings 17: 6-12, The Assyrian Exile of Israel. Tuesday, Amos 4: 6-13, Israel's Doom Foretold. Wednesday, Amos 5: 1-3, The Warning Ignored. Thursday, 2 Kings 17: 13-18, Israel Unrepentant. Friday, 2 Kings 17: 24-29, Foreigners Brought into Samaria. Saturday, 2 Kings 17: 30-36, Mixed Worship. Sunday, Psalm 119: 33-40, A Prayer for Righteousness.



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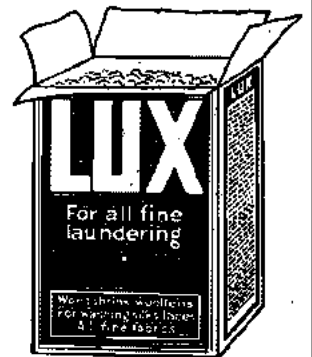
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Youth and Service

Young People's League

Senior Topic for May 4

The Resurrection Body

1 Cor. 15: 39-45

Devotional

By Professor S. P. Rose

RICH in content as these verses are in themselves, we must not dissociate them from their context if we would understand and profit by their message.

The apostle is writing of the resurrection body. He tells us that our mortal body will be marvellously transformed and transfigured: "It is sown in corruption; it is raised in incorruption; it is sown in dishonor; it is raised in glory; it is sown in weakness; it is raised in power; it is sown a natural body; it is raised a spiritual body (42-44)." The frail body of our humiliation (Phil. 3:21) will not always fix the limits of our mental and spiritual activities. As it is even healthy young men and women sometimes grow weary and are unable to accomplish everything to which a lofty ambition may summon them; how much more do those whose bodies are diseased or worn out by old age realize the cramping boundaries which the earthly tabernacle sets to useful and pleasurable tasks! There are many whose bodies are prisons rather than homes. One thinks, for example, of Robert Louis Stevenson, who wrote his captivating tales in intervals between hours of suffering and extreme physical weakness. Victories such as his over physical disability are noble and bring their own reward, but how pathetic to observe the struggle of the spirit to rise above the limitations of the flesh! Many have entered into the experience of the apostle when he was constrained to groan beneath the burden of his earthly tabernacle, longing to be clothed upon with the habitation which is from heaven (2 Cor. v. 2).

Now what we call death changes all this. Unclothed, we shall be clothed upon, mortality shall be swallowed up of life. Our bodies, so St. Paul teaches elsewhere (Phil. 3:21); shall be fashioned like unto His glorious body, whose triumph over death and the grave is the source of our hope and courage (1 Peter 1:3). Should not this doctrine bring us comfort as we think of loved ones who have passed away from us? We may recall the hour when the burden of daily toil had grown so heavy for them that even life's congenial tasks were irksome. We may remember the days of physical distress, when their imprisoned spirits chafed within the limits of bodies no longer able to respond to the will to serve. But now they are set free, and without weariness are discharging the duties belonging to those who have entered into the toil-less service of the redeemed.

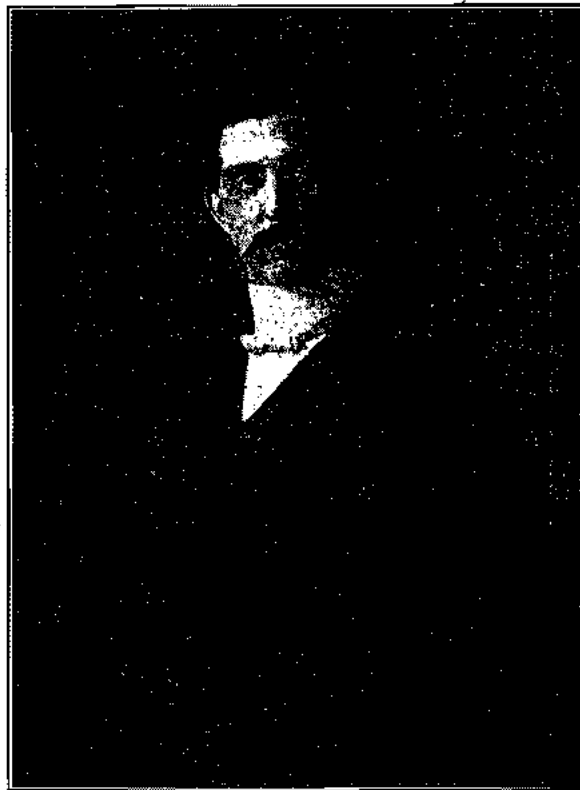
It is not necessary to think that this gladsome exchange of the mortal tabernacle for our spiritual home will not occur until what is known as the general resurrection takes place. St. Paul

Are you going to Summer School? Do you know, where your summer School meets this year? To whom you might write for information?

A complete list of schools with address of secretaries is coming in the **GUARDIAN** Watch for it.

seems to teach in this very chapter that at death we are clothed upon with the house not made with hands. In verse 50 he reminds us that flesh and blood cannot inherit the Kingdom of God; that is to say that we must drop our robe of flesh that we may rise to the higher life. For the believer a spiritual body is now prepared into which he shall at once enter when made free from the body of his humiliation. Whatever the surprises of

Get acquainted with the Presidents of the Young People's Leagues of the Conference. This is the first of them to appear. The others will follow from time to time.



REV. JAS. E. HUNTER

President of the Young People's Leagues of the London Conference, 1924-25

"A gentleman in whom I have an absolute trust."
—Shakespeare.

the hour when God shall complete the number of the elect may be, with death shall come a gladsome transformation, whereby, clothed upon, we shall begin the life that knows no ending. Let us comfort one another with these hopes.

"How Shall We Conceive of the Future?"

By Prof. A. J. Johnston

1. In this study it is taken for granted that former studies in "What and Where is God?" have left us with

the conviction that there is future life for the individual. Some one might be prepared to point this out, taking about three minutes to do it.

2. The one responsible for the topic will then be ready to present the items. Let him dwell on the first section of the chapter in which the author shows that the future is not some absolutely new thing. God remains. God is everywhere in His universe. To think of Him as beyond it is to think of Him out in nothingness, which, of course, is impossible. The universe itself remains. It is not destroyed; and the soul of man abides, if there is, as is assumed now, a future life of the individual. That soul's nature we know a great deal about and there is no good reason to believe other than that all good virtues such as kindness, love, etc., will persist. Knowing as much about God as we do, knowing the universe to the extent we do, and knowing our souls as we do, we have a good beginning at knowing the future life.

The one great change will be the body. The author argues from Scripture that there shall be a body given. Such a conception seems inevitable if there is a future life at all! We are not now at least capable of thinking any other way about it. "A spiritual body, a refined and delicate instrument of the spirit—yet a real body."

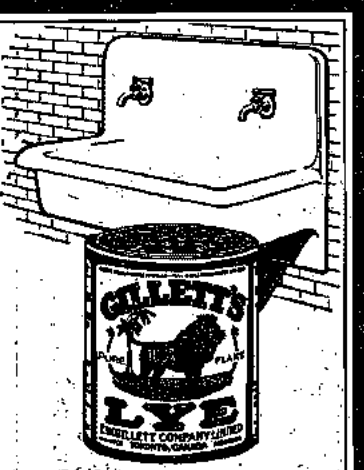
Now this real person will be a part of the universe, not outside it, and will be "in God," not out of communion with him.

The leader may enlarge upon this at will, may debate with the author, may present other views, but must not fail to make clear the author's teaching—teaching which is based on the fundamental things in the former chapters of the book.

3. I would suggest that this be followed by an open "round table" discussion, in which questions like the following may be asked: (a) Where is the future life to be lived? (b) Will it be "a city" or "the country"? (c) Will there be music? (d) Shall we meet and know those we loved and knew when in this life? (e) Shall we see God? (f) Shall we carry responsibilities and have duties?

These are the questions handled in the latter half of the chapter and the discussion, which will likely scatter pretty widely, may be guided by the leader along the lines of the study in the book.

Man has for all his known history in the world, been interested in the subject of our study of this week. A great philosopher of our day has made the statement that he believes it impossible for any one to think of not being or of not existing. The pagan and the wise man meet here. "All men think all men mortal but themselves." We cannot think ourselves out of existence. This persistent conviction, or longing, or intuition, is to be trusted. "If a man die shall he live again? The individual human



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being answers, "I am surely to live again."

Perhaps some will find in this nothing but evidence of our selfishness. We do not want to die, we want to live, and we erect our wish into an intuition that is to be trusted. We must think carefully here. No altruistic ethics must be allowed to leave us ourselves abandoned. There is a self and that self creates its own demands—it must be considered. The teacher of morality sometimes urges that we must be ready to give up our lives; and in presenting his case he quotes freely certain sayings of our Lord. But when one knows our Lord's mind fully on the subject he knows that our Lord never intended to teach that the individual is not in himself of importance.

Whether our desire to live be a selfish desire or not may depend on what we want life for—and that means it depends on what kind of a heaven we aspire to. If it is a place of idleness, of ecstatic bliss, the desire is selfish and unworthy. Our study leads us to another conclusion, however, as to what heaven is like and as to what we shall be engaged in there.

Some one, to close with, might read Tennyson's poem on wages:

"Glory of warrior, glory of orator,
glory of song,
Paid with a voice, flying by to be
lost on an endless sea—
Glory of virtue, to fight, to struggle,
to right the wrong—
Nay, but she aimed not at glory;
no lover of glory she;
Give her the glory of going on, and
still to be.

The wages of sin is death; if the wages
of virtue be dust;
Would she have heart to endure, for
the life of the worm and the fly?
She desires no isles of the blest; no
quiet seats of the just;
To rest in a golden grove, or bask
in a summer sky:
Give her the wages of going on, and
not, to die."

Jesus in the Home of His Friends Luke 10: 38-42. Junior Programme

SUPPOSE you commence this first meeting of the new League year with a real happy springtime worship service. Hymn 461 from the Canadian Hymnal would be a fine one, and you might all repeat together the passage about the lilies. It suits the springtime and also this topic. It is found in Matt. 6: 28-33. Then two or three members might lead in short prayers and finish with the Lord's Prayer. I know a Junior League, which every member is proud of, where different members lead in prayer every week until all the members have taken part. Some of them have to write out the prayer beforehand and then read it, but it helps them, and they are learning to pray in fellowship with others.

The story of our Bible lesson this week is a delightful one. We see Jesus just as He was when He made a visit to one of the families of young people whom He loved. You will remember that there were three young people in this family, two sisters and a brother. Look up who the brother was and some boy or girl tell the story that we have in the New Testament about the brother. In this visit Jesus met the two sisters. Remember that they both were very eager to show Jesus how welcome He was, and so each girl in her own way set out to show her friendship. Take each girl's effort as a separate story and take a vote of the meeting as to which girl chose the best way.

Martha said, "I will give Him good

things to eat, and make the house spick and span, so He will be comfortable and perhaps praise me for being a good housekeeper." So Martha hurried about, fixed up the best meal she knew how, and put all the nice dishes and fixings on the table.

Now Mary was also very glad to see Jesus. She thought, "How weary He looks and how lonely He must be, and how good and wise He is. I would like to hear His wise conversation." So Mary sat down with Jesus and tried her very best to be a real, true and helpful friend, and that meant getting a great deal more help than she was giving, for Jesus was the wiser and the stronger of the two.

Pretty soon Martha began to be tired with all the cooking and fixing and she said to herself, "There is Mary just sitting in there visiting. She should come out here and help me with the work. I will just ask the Master to send her out here."

Now why do you think Jesus did not send Mary to help her sister? Think it over and then remember how much more valuable it is to have people whom we love and who give us their love, their sympathy, and their comradeship, than to have them always treating us to good meals. Martha had no time for real friendship, no time to come to really know Jesus, she was so busy trying to make Him see how skilful and clever she was, while all the time she was losing the chance to have real friendship with the greatest and kindest Man that ever lived.

If you close your meetings with Bible drill or sword drill, the new Memory Course for Juniors is the best selection of passages I know of. It has just the Bible passages Juniors should learn. You can get a copy by writing to Rev. Frank Langford, Wesley Buildings, Toronto.

Japan Inspires Hope

(Continued from page 7)

beginning of this article referred to the abject servility and spiritlessness of the lower classes in Japan sixty years ago. Fifty years ago a national school system was established and Japan has been as successful in eliminating illiteracy as any nation in the world. To-day her people are a reading people and we hear of the young men organizing and demanding universal suffrage. A month ago many soldiers presented a petition to the Government saying that a franchise based solely upon property, incomes, and the amount of taxes paid was an unjust franchise, as young men in the army had paid a tax with which mere money or property could not compare, theirs was a tax in life, or blood. The prospects for a liberal extension of the franchise are good.

Relations between China and Japan have not been the most affectionate for a decade or more, but there are signs of improvement and foreign newspaper writers in China note a growing friendliness toward Japan and England on the part of the Chinese. One correspondent writes in the *Japan Advertiser* of recent date that the situation in China "is quite different—startlingly different"—in the matter of a friendly attitude toward Japan. He says that the feeling in China is that all foreigners are out for what they can get and that as compared with others the Japanese are not so bad after all. Possibly the terrible losses and sufferings of the Japanese from the earthquake may have done something to bring this different feeling about, for on the Chinese New Year, the Christian Sunday schools in China gave an offering for Japan. Over 300,000 chil-

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Our Readers' Forum

Some Excellent Suggestions

To the Editor of Christian Guardian:

Dear Sir,—Not long ago I had a long talk with a member of the Provincial Executive of the G.W.V.A. He was also president of a city branch with 1,000 members. He was touring the smaller places of the province reviving and enlarging the local branches. In our conversation he said to me, "It isn't the big branches that are the backbone of the movement. It is the small places; the branches with fifty, twenty-five, often only a dozen members. You know how it is, it is not the cathedrals, the mammoth congregations, that are the hope of our Churches. The Church's strength lies in the little churches; in the country and in the city."

Now, I have no spite against big churches. I have heard them railed against as places where poor men were not wanted, and learned pastors orated eloquently about questions of no interest to mankind. There may be churches of that description, but I never knew one. As a student in college I attended the biggest churches in the city. I found a spiritual atmosphere and a homelike welcome. I became a member of one of them and will always appreciate the Christ-like brotherhood I found.

However, I have often found it difficult to meet certain criticisms. Often I heard it said that the big church is never the poor man's friend. I have not been able to accept that statement, but have never been able to successfully challenge it. Part of the reason may be: It is the poor man's fault—he is suspicious and distrustful; but if that is true, it does not alter conditions—our poor are not being harbored in our costly and best equipped churches.

Returning to college after a short term overseas and two years on a country field, as probationer, I attended and gave what meagre assistance I could to a weaker church. I also had the honor of supplying a few of the outlying city churches. I learned a little of their struggles.

One thing was thrust upon me—the idea that the poor man is repulsed by high priced choirs, learned pastors, beautiful edifices, is absolutely false. It is a libel on the poor man. A man does not need money to love music, beauty or symmetry in worship. The poor man is more likely to appreciate a good, well-balanced church service of a high order than a rich man. The rich man's aesthetic taste is fed by high-priced concerts, theatres, etc., but the poor man often hungers and thirsts after the beautiful and he should be filled by the Church of God.

All around the little churches I found homes, communities of homes. Around the big down-town churches I found places of business. I also found that single men, men and women without families, those who could get away went once or twice a Sunday from the side of the little tabernacle of God to the bigger and more luxurious tabernacles of God down town. Those left struggled on, and in the struggle many became discouraged and fell by the wayside.

I have been wondering if it was not time for a partial reversal of policy—that instead of an effort to bring the people from the homes on the outskirts to the strong centres, we take the best effort of the church out to the centres among the homes.

The call is to the rich men. I know of struggling churches that are kept alive by the donations of more favored brethren in other parts of the city.

But the difficulty is not so easily removed. You can no more save our little churches by writing checks than you can save heathendom by simply raising money in Christendom. The personal touch is necessary.

Would it not be well for some of our wealthy brethren, to go to our outlying churches in their motor cars, instead of so many of our poorer people going to central churches in street cars? It would not be necessary for them to be leaders or chief board members taking charge, but by their assistance and co-operation our little centres of worship could take on a new setting. What would one wealthy man's contribution mean to some churches?

The choir would need financial assistance, the Sunday school could receive help that would reach the children of the district in a new way. The presence of the favored would show the lie of thinking our churches are double-minded institutions with one call to the rich and another to the poor.

God give us men with more than enough for our little sanctuaries struggling to hold the Cross before our people, forced to live in less fortunate parts of our cities.

E. M. GRAHAM,
Shebo, Sask.

The Plea Against War

Mrs. England Replies

To the Editor of Christian Guardian:

Dear Sir,—Mr. Hagar's "native modesty" prevents him writing to the press, except as a sense of duty prompts. It does not prevent him, however, from accusing Mr. England of treason, sedition, traitorism, libelous sentiments, and casting doubts of the quality of Mr. England's intelligence. Mr. England never answers letters of personal attack, nor do I wish to do so. I only wish to remind Mr. Hagar, that calling names is a poor substitute for argument. I would like to speak of one or two things of importance in this discussion. It is an indisputable, historical fact that well into the third century the Christian Church opposed war. Authorities on this point are Justin Martyr, Origen, Marcus Aurelius, Irenaeus, and the historical Gibbon, and Lecky.

If ever there could have been good reason for drawing the sword it was when Peter saw his Master arrested by the men determined on His death. Christ refused to be saved by physical force. Tertullian says, "Christ, by disarming Peter, disarmed every soldier." By what power of imagination could Mr. Hagar think that Mr. England considered self-preservation greater than self-sacrifice, honor, or integrity; or that he would withhold honor and praise from the brave boys who laid down their lives from a sense of duty. How better could we honor these heroes, who went to war to end war, than to strive by word, and deed, and organized effort to make their dream come true. How could we be more traitorous to the sacrifices they have made than to be indifferent to the great hope that inspired them.

But they did not make the war. As Rauschenbusch says: "No war is fought without shouting the watchwords of the common good, but no war is made in which private gain is not the real force demanding the war. On the other hand, when commercial interests see no profits in a war, no moral or patriotic motive counts.

If the horror, misery and crime of

the war will only stab us wide awake to its true nature it will not have been in vain. There has arisen a great hope in the finest minds of to-day in the possibility of a united Christianity using its power to prevent war. "If the Church will only take this step, it will become the instrument of restoring to a lost and leaderless world a moral guidance and spiritual authority that will come to be recognized as the very voice of God."

Out of the shadows of night,
The world rolls into light;
It is daybreak everywhere.

ALICE M. ENGLAND,
Knowlton, Que.

Preaching that Compels

To the Editor of Christian Guardian:

Dear Sir,—Without in any way wishing to "air" any view of my own, nor yet of saying anything startlingly new I feel led to make known a conviction that has come very forcibly to me during the past few months.

We have talked and planned a good deal to get and keep the young for the Kingdom of God, and in so doing have done well, yet we seem to overlook the fact that there are great multitudes whom we have failed to reach and who are still going through the wide gate and into the broad way. In a great deal of our preaching it seems to be taken for granted that we are preaching to Christians, whereas generally a large percentage of the hearers make no pretence of being in the fold. It would seem that we are not realizing the incomparable loss and the terrible condition of those who are "without hope and without God in the world." The writer knows of instances where those, who through our preaching felt the need of forgiveness and salvation have afterward gone to so-called holiness churches where they were "compelled to come in." Why do we not do likewise? There must come into our preaching, pastoral work and especially into our prayers, a deep sense of the great need of forgiveness and salvation, the power of the Holy Spirit and adequacy of the Gospel of Jesus Christ to meet the needs of life, not merely in the after life, but in this very world in which we live. It is to be feared that by our attitude, and too frequently, by our preaching, we do not awaken people from the delusion that they are not losing much by remaining apart from Christ. Our greatest need is to bring people to the place where they are definitely, emphatically, decisively and actively on the side of Jesus in every interest and activity of life.

Yours for an aggressive Gospel.
G. A. SAUDER,
Rimby, Alta.

Organ for Mission Work

To the Editor of Christian Guardian:

Dear Sir,—I am wondering if there are readers of THE GUARDIAN who have an organ which they would be willing to give to a needy mission church. We have two missions on the Cochrane District, both urgently in need of some assistance in the musical part of their services, and yet not in a financial position to purchase a new organ. If any readers could make such a donation they would be doing a very fine bit of missionary work, and I can assure them of warm appreciation.

Sincerely yours,
EDWARD BAKER,
Cochrane, Ont.

Rev. Samuel Chadwick

A Distinguished Visitor in Canada

By Rev. J. T. Wardle Stafford

REV. SAMUEL CHADWICK, who is the appointed representative of the Wesleyan Methodist Conference of Great Britain and Ireland to the General Conference of the Methodist Episcopal Church, has long been one of the outstanding figures in the religious life of England. It has been my privilege to know Mr. Chadwick ever since he entered the ministry. We were candidates for the ministry the same year, and during the whole of his distinguished career I have had the privilege of counting him among my friends. Mr. Chadwick's first appointment was to Scotland, where he remained four years. In the city of Glasgow he accomplished a notable piece of work in an industrial suburb, crowding the church of which he was the minister with hard-headed working men, and winning hundreds of them for Christ. In Scotland he laid the personal foundations of what has proved to be a great evangelistic career.

From Glasgow he went to Leeds, where he became at once preacher, director, and driving force of one of the greatest central Missions in the land. With the single exception of the Manchester Mission I do not know its equal; and in some essential features it differed then and differs now from all other evangelistic centres. Mr. Chadwick took over an old church familiarly known in Leeds as Oxford Place Chapel, when it was on the point of being abandoned. Oxford Place would seat over 2,000 people; and it had been the scene of some of the greatest ministries in British Methodism. But the congregation in that historic sanctuary had dwindled to a mere handful when the Conference made what it frankly said was its last effort to redeem the situation. So "Samuel Chadwick," as his brethren at home delight to call him, was sent to face the problem. It is a longer story than I can fully tell in this brief letter, but the miracle was wrought. For many years "Oxford Place" was made, through Mr. Chadwick's preaching and the power of his influential personality, a centre to which the Methodists of West Yorkshire loved to travel. Sunday by Sunday the great building was literally packed with people; and thousands during those memorable years passed through the gate of conversion into the Kingdom of God.

No name is enshrined in the annals of Leeds Methodism like that of Samuel Chadwick. It is simple truth to say that his name will rank in generations to come with that of the Anglican, Dean Hook, and that of the Congregationalist, Richard Winter Hamilton, in the history of the religious development of that northern metropolis. When Mr. Chadwick left Leeds for Cliff College, Sheffield, he left behind a great hive of evangelistic enterprises, a vast membership, and a network of churches and agencies which have altered the whole outlook of Methodism throughout that area. No words of mine can express adequately the indebtedness of Leeds Methodism to the strenuous and self-sacrificing labors of the subject of this sketch.

AFTER sixteen years in Leeds, the Conference removed Mr. Chadwick to Cliff College, where, first as tutor in Biblical theology and then as principal, he has worked ever since. Local preachers are an important in-

stitution in the life of British Methodism, and it was to aid them that its promoters in the first instance carried through this project. "Cliff" is now a great building like a University College, and it has become increasingly a centre of instruction and inspiration for the evangelical churches of our land. Its first principal was Thomas Cook, an evangelist of rare gifts and a saint of rare attainments; in the midst of the years Thomas Cook passed away, and Samuel Chadwick succeeded him.

The object which the college had at first in view has been somewhat modified by the exigencies of the times; but the essential features abide, and to-day Cliff College is an educational centre for evangelism, for Bible study, and for all that pertains to the propagandism of the Methodist Church. It is now at the height of its influence, and its honored principal was never more trusted by the Methodist people than he is to-day. Scores of men have gone to Cliff College for a period and have then returned to their home churches to work as laymen with a fresh power and purpose; and a host of old Cliff students are now to be found in the ministry of the Methodist Churches of Great Britain and Ireland, and, indeed, in Methodist ministries throughout the world.

MR. CHADWICK has had a great ministry, a unique ministry, a ministry crowned with success of the best and most enduring sort. In 1918 he became President of the Conference of Great Britain and Ireland. The Conference met that year in Manchester; and there, and throughout his year of office, he approved himself a master in Israel. He is one of our greatest preachers, and a popular expositor in the best sense of that word. The highest traditions of his ambassadorial position at the General Conference will be more than maintained by him, and I heartily congratulate the Conference on his appointment. He will, I believe, be accompanied by Mrs. Chadwick, a much-beloved lady, who has been his true helpmeet through all the years. "Cliff" students never tire of singing the praises of Mrs. Chadwick; she has been one with her husband in all his schemes for the advancement of the Kingdom of Christ, and her name is writ large on the bead-roll of women workers who have won for themselves a good degree.

Mr. Chadwick is in Toronto this week, having preached in the Metropolitan Church and Timothy Eaton Church on Sunday last. Each afternoon during the week, at 3.30 p.m., he is speaking in the Metropolitan Church, and each evening at 8 p.m., in Eaton Memorial Church. His visit to Toronto is very greatly appreciated.

At a party Oscar Wilde became engaged in an argument with an aggressive New Yorker concerning the discoverer of America. "I tell you, sir," said the latter, "it was the great Columbus who first discovered our great country; it is useless to deny it."

Wilde softly inquired whether a certain adventurous Don Amerigo had not given his name to the continent just before Columbus found it. The Yankee scorned the idea.

"I see," said Wilde quietly. "Of course you must be right, though I fancy I can explain the anomaly. Don Amerigo discovered it first, but it was hushed up."—*Boston Transcript*.

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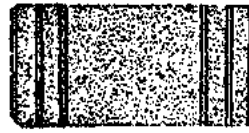
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You will notice that while the price of Dr. Chase's Nerve Food has been increased to 60c. the box now contains 60 pills instead of 50 as formerly.

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Padoue Station, Que., April 14 (Special)—Mr. Pierre Levesque, a well-known resident here, is a new addition to the army of Canadians who sing the praises of Dodd's Kidney Pills. Like all the others, he has tried Dodd's Kidney Pills for kidney trouble, and found them good.

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The Church Union Situation

FROM the beginning of our Canadian life, the various Christian denominations have been drawing together. Union after union has taken place, and any necessary legislation sought for by the uniting Churches has been granted. A new situation has been created by the action of the Private Bills Committee of the Ontario Legislature in adopting the following resolution for passing upon the principle of the Church Union Bill: "That before proceeding further with the bill the Law Clerk of the committee be instructed to draft clauses by which the bill will be amended by adding clauses providing for the preservation of the Presbyterian Church in Canada, the Methodist Church, and the Congregational Church as separate entities, and for giving to any congregation the right, by vote of its members, to remain in its mother Church, and to keep therein any property owned by it."

1. We recognize the authority exercised by the provinces over civil rights, but the provinces cannot determine that Dominion-wide Churches shall not unite. The Churches operate in each province and beyond the borders of the Dominion. They have decided to unite for the common prosecution of their work throughout the Dominion and in foreign missionary fields. These three Churches have decided their ecclesiastical policy in view of Dominion-wide conditions, and the one body which can say whether the United Church of Canada is to be recognized by law and given incorporation is the Parliament of Canada. Therefore, to settle this question we now make our appeal directly to the Parliament of Canada, before whom our petition for legislation has already been presented.

2. The resolution above quoted, if carried into effect would have prevented the three Churches from uniting as Churches. It, therefore, puts the Joint Union Committee in a position where it has no option but to reject it, because it is the direct negative of the principle of the legislation which the three Churches instructed their committees to secure. The Basis of Union, as agreed upon, calls for the union of the three Churches, and the incorporating clause of the proposed Dominion Act reads: "The said Churches so united are hereby constituted a body corporate and politic under the name of 'The United Church of Canada.'" The resolution of the Private Bills Committee expressly provides that the three Churches shall not unite, and the only union authorized is a union of congregations which may separate themselves from their parent Churches. It decrees that the minorities which will not enter the Union are to continue the parent Churches as separate entities, and sets up beside them a new state-made Church into which such congregations as decide to leave the parent bodies may enter. This denies to the Churches all right of corporate action. It is a decree that denominationalism shall continue in Ontario whether the Churches concerned wish it or not.

3. The resolution deprives these Churches of their right of self-determination, and is contrary to the whole principle of representative government upon which our free institutions are founded. Each of the Churches has conformed with meticulous care to the requirements of its own constitution. They have spoken as Churches through their representative assemblies. If their action is not recognized by the

state, out of deference to the protests of a minority, then that minority of individuals takes the place of the organized Church. We recognize the sovereign power of the state within its own sphere, but we are persuaded that it is outside its proper sphere for any legislature when it declares that a dissenting minority of individuals is the Church and shall be the Church!

4. The resolution deprives these Churches of their spiritual freedom also. After twenty years of prayerful study and experiment these Churches by great majorities have come to the conclusion that they have so much in common that to all intents and purposes they are identical in faith and polity, and that they can pursue their work for Canada better as one body than as separate units. The claim of the Church from its commencement and through the centuries has been that it must be free to realize what it deems to be the will of God. For the state to interfere in this raises the whole question of spiritual freedom in its most acute form. The sole headship of Jesus over His Church, for which the Scottish Churches have so earnestly contended, and the freedom from state interference in spiritual matters for which the Free Churches of the English-speaking world have struggled and which they have won at so great a cost, is now threatened in Canada. This liberty in Christ their Head must be maintained at all costs.

No application for legislation has ever been presented to the Dominion House at the request of so large a number of Canadian citizens; there has never been one that represents nobler aims and greater hopes. The multitude of our people in these Churches are greatly in earnest about this matter. We believe that this movement has been inspired of God. The Spirit of Jesus is drawing His people together; and our Churches must fearlessly claim their freedom to follow the Divine guidance. J. LAMBERT ALEXANDER, Chairman of the Congregational Union of Canada.

S. D. CHOWN, General Superintendent, The Methodist Church.
ALFRED GANDIER, Moderator, of the General Assembly of the Presbyterian Church in Canada.

What are the Issues of the Church Union Bill

(Continued from page 5)

of property, only a wider partnership to administer the property. Yet in the union of the Presbyterians there was a great revolt, not a whit less bitter than that of the present dissentients to their Methodist brethren. There were minority churches who did stay out of that union without any legislation to protect them. But in the present case, legislation makes definite provision which guarantees to any dissentient congregation: (1) the retention of its congregational property intact; (2) an equity to be determined by arbitration in the denominational rights and powers which it may have had in the old Church as the arbitrating commission shall determine.

MORE than this the bill could not do. It is not for a bill enabling the Churches to carry out their decision of uniting to make legislative provision for the organization of these seceding bodies. That would obviously

be exceeding the proper scope of the bill. Such enabling legislation as those dissenting groups may desire may be applied for by themselves, when there are sufficient dissenting congregations to justify it, and surely there will be no objection to any reasonable proposals.

Thus the issue is from first to last the simple one whether the Christian Church shall be allowed to speak as a Church, or whether it is nothing but a mass of individuals? Many people among us have often spoken as though the Church were but a local group of individuals who decide to work together and who may or may not co-operate with other similar groups. But it must be pointed out that whatever may be the worth of such local groups of Christians neither one nor all of them together constitute the Church.

The essence of the Christian Church is a universal society aware of itself as such, moved by the unifying purpose of sustaining the full mission of Jesus Christ. Local groups are spoken of as a church just so far, and only so far, as they regard themselves or are regarded as the local agents or organ of the universal society. The object of a local group is not to make provision for its own existence and needs, but to participate in a universal enterprise of eternal significance. Now, if the proposed action of the Ontario Committee should prevail, the Church as such is explicitly denied and the Church is disintegrated into local shreds and patches called congregations.

But why, since the bill itself provides for dissenting congregations withdrawing with full pockets, do we resist the demand that all congregations take a vote? The answer is that the Church as a Church has decided, and for those who are able to share the Church consciousness, this final decision after due discussion is final. There exists nowhere in the constitution or practice of the Presbyterian Church any provision for taking votes of people who do not form parts of deliberative bodies where counsel shall be exchanged and where some knowledge of the issue may be presupposed. As a concession to the interests of future comity and reconciliation, however, the bill makes provision to avoid anything whatever of coercion for the few congregations which, when the final action has been taken, will decide to stay out.

But this is all assuming that the Church comes before the legislature as a corporate body, and not merely as a mass of citizens. It is publicly stated that we can come only as citizens. Surely folk do not inform themselves. For, as a matter of fact the Methodist Church, at least, is a corporate body, recognized by statute as such. The Presbyterian Church, while not formally incorporated by the state has been also recognized by law as a Church, and not simply as a mass of individuals.

HERE we have to face the recent developments in the idea of sovereignty in relation to other groups than the political state. For twenty-five years the old idea of sovereignty was being undermined by Professor Maitland and others. The reality of social groups as groups was increasingly asserted and recognized. When one sees the passionate devotion to "Mother Church" of millions of people, can it be said that such personal

(Continued on page 24)

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**Connexional Notices
District Meetings**

MILTON—The annual meeting of the Milton District will be held in the Methodist church, Milton, Thursday, May 15th. Ministerial session 10 a.m. General session at 1:30 p.m.—R. D. Hamilton, *Chairman*; C. L. Poole, *Fin. Sec.*

COBOURG—The district meeting will be held at Port Hope Methodist Church, on Thursday, May 15th, commencing at 9:30 a.m. Will superintendents of circuits please send schedules to Rev. F. J. Horwood, Camborne, as per Discipline, sec. 176.—F. W. White, *Chairman*; R. F. Stillman, *Sec.*

GUELPH—The annual meeting of the Guelph District will be held in the Methodist Church, Acton, Thursday, May 15th, 1924. Ministerial session at 9:15 a.m.; the general session at 11:15 a.m. Circuit schedules are to be forwarded to the statistical secretary, Rev. S. Stokes, Orton, and the Religious Education schedules to the Rev. R. W. Frid, Elora, five days before date of district meeting.—Chas. Hackett, *Chairman*; R. Keefer, *Fin. Sec.*

SARNIA—The ministerial session of the Sarnia District will be held on Wednesday afternoon, May 21st, in the Methodist Church, Wyoming, commencing at 2:30 o'clock. A public devotional session will be held, commencing at 8 o'clock, when the Rev. Selborne Anderson will preach. The annual district meeting, composed of ministers and laymen, will commence at nine o'clock, Thursday morning, May 22.—J. E. J. Millyard, *Chairman*; R. H. Barnby, *Fin. Sec.*

WINDSOR—Windsor District Meeting will convene on Thursday and Friday, May 22 and 23, in the Lincoln Road Methodist Church, Walkerville. Ministerial session opens at ten o'clock on Thursday and general session on Friday at 9 a.m. Sunday-school schedules are to be sent to Rev. P. H. Lawson, R.R. 2, Essex, and circuit schedules to Rev. L. C. Harvey, R.R. 4, Merlin, at least five days previous to the meeting. All checks for connexional funds to be made payable at par, Imperial Bank, Sandwich.—Signed, J. W. Hibbert, *Chairman*, C. R. Durrant, *Fin. Sec.*

British Columbia Conference

Conference of "Workers Amongst the Methodist Indians of British Columbia." To be held in the Mount Pleasant Methodist Church, Vancouver, Tuesday, May the 13, 1924.

Morning Session

- 9-9:45—Devotional Period—Rev. William Altan. Subject: "Prayer and use of the prayer cycle in relation to our fields and workers."
- 9:45-10:15—Election of officers, continuation committees, committee on resolutions and the reading of communications, Rev. G. H. Raley.
- 10:15-11:30—Reading and discussion of Superintendent Barner's report, Rev. W. H. Gibson.
- 11:30-12:06—"How to improve our Indian day schools." R. H. Cairns, Esq., Inspector of Indian schools for the Province of British Columbia.

Afternoon Session

- 2-2:30—Devotional Period—Rev. Dr. Spencer. Subject: "The necessity for the Holy Spirit's presence and leadership in our task."
- 2:30-3:00—Report of Social Service Council of Canada on Indian matters also report on British Columbia Land Question, Rev. P. R. Kelly.
- 3-3:30—"Social Hygiene for Indians," Dr. H. C. Wrinch.
- 3:30-4:15—Round Table Conference on

systematic giving for the native people, Rev. T. Ferrier, Superintendent of Methodist Indian Schools and Hospitals in Canada.

- 4:15-5:00—Miscellaneous resolutions and committee work.
- Evening Session**
- 7:30-8:30—Report of resolutions committee.
- 8:30-9:00—"Changing conditions, how Indian and white work are becoming correlated; forecast of the future." Rev. R. C. Scott.
- 9:00-9:30—"Government Control and sale of liquor as it has affected our Indians," Rev. W. H. Pierce.—W. H. Gibson, R. C. Scott, G. H. Raley, *Continuation Committee.*

Alberta Conference

Programme for the Convention of Workers Among the Indians, Central Church, Calgary, May 27th, 1924, at 9 a.m.

1. How can we create a higher Moral Conscience among our people, Rev. Arthur Barner, Calgary.
2. The Historical Sketch of our Indian Work in Alberta and the Present Attitude, Rev. R. B. Steinhauer, B.A.
3. The best method of Education, Rev. E. J. Staley.
4. Is it advisable for our young people to have a Technical Training, Rev. W. R. Canton.
5. How to cope with the Prevailing Conditions for the betterment of the People, Rev. R. C. Taylor, B.A.
6. What is the best method of conserving the Future Environment of the Young People that have graduated from our School, Rev. M. G. Newton.
7. How shall we raise the Ideals in the minds of our Young People, Rev. J. F. Windsworth, B.A.—R. B. Steinhauer, B.A., *President*, M. G. Newton, *Secretary.*

Montreal Conference

The attention of Chairmen of Districts is respectfully called to the action of Conference in June last re the time of holding district meetings. (See Year Book, page 175).—J. Pinel, *Sec. of Conf.*

Executive Committee General Board of Missions

Members of the Executive Committee of the General Board of Missions are reminded of the meeting of the Committee which has been called for Tuesday and Wednesday, April 23rd and 24th, in the Board Room, Wesley Buildings, Toronto, commencing Tuesday 23rd, at 10 a.m.

Invitations

Rev. G. A. King, of Wesley Church, Brantford, to Burlington; Simon Edwards, of Livingstone Church, Hamilton, to Wesley, Brantford; 2nd year, W. S. Cullis, Heathcote; 3rd year, C. S. Applegate, Emerald St., Hamilton; A. M. Partridge, Coldwater.

Births, Marriages, Deaths

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

Deaths

LAMBERT—On March 24th, 1924, at the Hospital for Sick Children, Toronto, John William, infant son of the Rev. Sidney and Mrs. Lambert.

Obituary

Items under this heading will be inserted at the rate of Two cents per word. These should reach the Guardian office within three weeks of decease of subject of sketch. Minimum charge two dollars.

FLACK—After a prolonged illness, Mr. Samuel Flack, of Science Mound, Donald, Alta., following an operation. Although seventy-one years of age, he was ever active in all good work: a faithful member and official of the local Methodist Church. We can but say, "How can we get along without him?" He leaves a widow, four daughters, Mrs. Ethel McKay, Mabel, Luju and Lynda, and a son, Robert. Representatives from the entire district attended the funeral service, conducted by Rev. I. N. Hughson and assisted by Revs. H. M. Horricks and A. A. Lytle.

"I have seen the face of the Pilot—and he smiled." I. N. Hughson.

THE PIONEER IN CANADA

Thirty-two years ago the now famous "SALADA" Tea was placed on the market in metal packages. "SALADA" was the pioneer package tea in Canada. Immediately its superior flavor and purity won for it a great popularity that has been growing ever since. It is still a little different and a little better than ordinary tea.—(Advt.)

Wise and Otherwise

It is easy enough to die game; the difficult thing is to live game.—*Boston Transcript.*

In the *American Commerce Reports* some amusing examples of mistranslation are given. Thus in a Spanish-speaking country "vacuum cleaners" was rendered "cleaners of emptiness"; "iron washers" became "machines for washing iron," and "harness for a single horse buggy," "harness full of bugs for a bachelor horse."—*Boston Transcript.*

A keen-eyed mountaineer led his overgrown son into a country school-house. "This here boy's arter larning," he announced. "What's yer bill a-fare?"

"Our curriculum, sir," corrected the schoolmaster, "embraces geography, arithmetic, trigonometry—"

"That'll do," interrupted the father. "That'll do. Load up well with trigonometry. He's the only poor shot in the family."—*People's Home Journal.*

Billy was in tears when he came home from school.

"Teacher whipped me because I was the only one who could answer a question she asked the class," he sobbed.

His mother was indignant. "Why, I'll see her about that! What was the question, Billy?"

His eyes lighted reminiscently. "She wanted to know who put the glue in her ink bottle."

Bobbie was to make his debut at the kindergarten Sunday school. This was the Scripture he was to say: "Even a child is known by his doings, whether his work be pure, and whether it be right." And this was what he said: "Even a child is known by his doings, whether his mother knows it or not."

"Tact," said the lecturer, "is essential to good entertaining. I once dined at a house where the hostess had no tact. Opposite me was a modest, quiet man. Suddenly, he turned as red as a lobster on hearing his hostess say to her husband: 'How inattentive you are, Charlie! You must look after Mr. Brown better. He's helping himself to everything.'"—*Tit-Bits.*

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FOR SALE—The residence of the late Rev. Thomas Amy, Burlington, Ont., seven rooms and bath, with floored attic. Can be bought with 45 ft. or 190 ft. frontage. Seven cherry, one plum and three pear trees, all bearing. Small fruits. Splendid chance for retired minister or any person wishing good home with excellent garden. Address, W. B. Amy, 147 Roxborough St. West, Toronto, Ont.

FOR SALE—Part Library of the late Rev. Wm. Elton. Five Vols. Dictionary of the Bible (Hastings) \$25.00. Two Vols. Dictionary of Christ and the Gospels (Hastings) \$10.00. Six Vols. Exposition of the Bible (Scranton Co.) \$30.00. All good as new, purchaser to pay transportation. Mrs. S. Lillian Elton, Welwyn, Sask.

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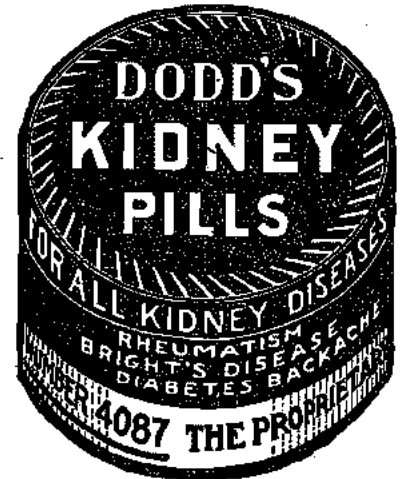
BURKE, HORWOOD & WHITE (now Horwood & White), architects, 229 Yonge St., Toronto. Main 8105.

Victoria University

TORONTO

BACCALAUREATE SERMON to Graduating Classes in Arts and Theology—In College chapel, Sunday, April 20th, at 11 a.m. Preacher—Rev. James Endicott, D.D.

CONVOCATION IN DIVINITY—In College chapel, Monday, April 21st, at 8 p.m. Conferring of degrees, awarding of prizes; and addresses by Chancellor Bowles and Bishop Warne.



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Japan Inspires Hope

(Continued from page 7)

drea in many parts of China joined in this offering. They did so in response to a circular from their own Sunday-school secretaries saying, "Let us share our New Year happiness with Japanese children."

Japan played the game fairly through all the years of those unjust treaties, until in 1899 treaties more to her liking took their place, no accusation that she did not keep her engagements can be successfully laid against her during all the years since she again entered upon international relations. So she holds a worthy place among the nations reaping the harvest of confidence and respect from her sowing of the seed of fidelity to her trust. In our own field we have the encouraging word that a Japanese has promised \$15,000 in three annual instalments to our college, the Kwansai Gakuin. We are surely justified in hoping for great things in the future of our work in Japan, but we must continue to do our part to justify our hope by doing greater things than we have yet done.

What Are the Issues of the Church Union Bill?

(Continued from page 22)

relations presume nothing like personality with whom we are so closely associated? When one notes the undying loyalty to a trade union will it be held that that Union with whom personal relations are held has nothing of personality? It was on this point that the issue came finally before the House of Lords in 1901 and the decisive answer given in the Taff Vale Case. Thenceforth it is clear that any group of persons which has sufficient permanence as a group and sufficient permanence of unifying purpose to act as it were one person must be regarded as such, recognized as such, and if need be, punished as such. The case in point involved punishment and damages were awarded against the Union for acts of its members.

But two other events had revealed the futility of state intervention in Church affairs. The members of the Roman Catholic Church, after centuries of disfranchisement, found the disabilities removed. Soon afterwards the bishops of the Church came to be known as Bishops of Westminster or of some other place. Thereon the liberal state enacted laws against the Roman clergy assuming such titles. The thing looks silly enough now, but it stirred England at the time. The law was passed and openly defied. It was and remained a dead letter and the state had to admit complete defeat.

Not long afterwards the Parliament was led to enact the Public Worship Regulation Act. Now if there is anything more ironical than the leading "wets" defending the religious interests of Presbyterians against their own General Assembly it was the Parliament of 1874, regulating the public worship of God. The thing only needs to be mentioned to-day and we turn sick. But we had a hale and hearty stomach in those days. The Church rightly defied the law. Civil courts were charged with the enforcement of the act and men of soul defied the jurisdiction of the courts and went to prison gladly and repeatedly. Again the state had to accept utter defeat and in twenty years a commission un-animously asked to have the disgraceful act forgotten.

So we see the political state steadily receding from the place of sovereignty so far as this sovereignty involves the

assertion that the state is the only group and that in its presence all of us are not Churches but plain lone citizens.

In the theory as well as in the practice of law and also in legislation, the reality of the personal responsibility and the personal authority of such groups as the Church, the trade union and the college came more and more to be recognized. The climax came a few years ago when the British Parliament enacted a statute ratifying the constitution of the Irish Free State. The merits of that constitution are not now discussed and certainly not its history. But the tremendous political significance of the constitution is not widely understood. It is different from our ideas—that is enough to make us regard its authors as freaks. But serious political students see it otherwise; for that constitution expressly provides for the erection alongside of the legislature, which is the voice of the political state, of other great councils speaking for the vocational or cultural interests of the nation.

If one thing is clear above all others in the political development of our age it is the passing of the idea of state absolutism and the realization of the value of other groups as equally the voice of a nation. For any legislature or parliament of Canada at this time to resist the movement and to affirm anew the determination of the political state to direct the spiritual processes of a Church will be to invite a disaster which cannot be long deferred and a defeat as ignominious as it will be deserved.

Montreal Conference

Princess St. Methodist Church, Kingston, has just finished a two-weeks campaign of special services under its own pastor, Rev. J. K. Curtis, with gratifying results. Two services of the campaign stand out because of the far-reaching blessings received. One, a Father and Son service when the fathers and sons gave and reconsecrated themselves for the sake of one another and others. It was a time of deep emotion. The Sunday-school workers, with some adult classes met another evening, and for months, or for all time this institution will feel the influences of that occasion. It was fitting that the church anniversary Sunday should follow, March 23. Rev. Dr. R. H. Bell, of Sydenham St. Church, was the morning preacher, and delighted the congregation with his inspiring message. An open session of the Sunday school took place in the afternoon, when the pastor gave an address. This department of the church is attaining increasing proportions and efficiency under the superintendency of Miss E. Wilder and her associate, Mr. E. E. Parkhouse. The pastor, Rev. J. K. Curtis, preached at the evening service. Both services had capacity audiences. The choir, under Mrs. Richardson, gave splendid service, and the junior surpliced choir of thirty voices with Mrs. Archibald as leader, won the praise of everybody. This church building can no longer adequately take care of its growing congregations and Sunday-school forces. Plans for a new church edifice are under way and a canvass for building funds is to take place, when times brighten up somewhat.

On the following Monday evening, the congregation held their annual entertainment and social. Dr. C. C. Nash presided, and Hon. Dr. Edwards was the special speaker. A feeling of real optimism pervades the people of this church, and a bright future, with the blessing of God, seems theirs.