

The CHRISTIAN GUARDIAN

Try Smiling



THINGS have gone all wrong, and promise to be worse. There is worry and trouble on every side, and you are discouraged and almost ready to quit. What had you better do? If you carry your burden in your face, you will unintentionally sadden the lives of your friends and even of your own children. And while there is plenty of trouble, God is still on His throne, and eternally your friend. Why not try smiling? Yes, right in the face of trouble. You (with God) are more than a conqueror, and you have nothing to fear. If you doubt, and fear, and tremble, you will add to the burdens of others while at the same time increasing your own. But if you get a true vision of Christ, the omnipotent Saviour, you can afford to smile at all your foes. There may be times for weeping, but there are certainly times for smiling, and one of them is when the clouds are darkest and the outlook the grimmest. When things are dark we need the light, and the darker they are the more welcome will be the light. And it is given to men, by the grace of God, to bring light into a darkened world, and one of the most effective methods is by means of the human smile. It cheers, it encourages, it helps to banish fear. Try it!

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Items from the CHRISTIAN GUARDIAN,
June 19th, 1830.

Extract from Sir George Murray's instructions to Sir James Kempt, on his assuming the government of Canada:

"The constitution of the Legislative and Executive Councils is another subject which has undergone considerable discussion, but upon which His Majesty's Government must suspend their opinion until I shall have received some authentic information from your Excellency. You will, therefore, have the goodness to report to me whether it would be expedient to make any alteration in the general constitution of those bodies, and especially how far it would be desirable to introduce a larger proportion of members not holding offices at the pleasure of the Crown; and if it should be considered desirable, how far it may be practicable to find a sufficient number of persons of respectability of this description.

"The next topic upon which I must request your Excellency to furnish me with information is that of the clergy reserves. You are, of course, aware of the warm discussions to which this subject has given rise in Upper Canada, and with a view to some general adjustment of this question, it is necessary that I should receive as complete information as can be obtained as to the extent and value of these lands, the means of most effectually and speedily rendering them a source of profit, the real extent of the inconvenience to which, by their means, the settlers in their vicinity are exposed, the possibility of providing any equivalent and less objectionable mode of maintaining a Protestant clergy, and the numerical proportion, as far as it can be ascertained, which the adherents of the Churches of England and Scotland, respectively, bear to each other and to other denominations of Christians in the province."

FOUR DOLLARS REWARD.

Strayed from the common at York, about the first of May, a small red cow, about four years old, with very crooked horns and a slit in her ear. Whoever will return the said cow to the subscriber will receive the above reward.

JAMES JOBBIT.

The census-taker runs up against many amusing experiences. Chief among these are the explanations some people offer for the various answers they make to questions put to them. One of the census workers in Kansas City asked a woman whether she could read. She answered, rather hesitatingly, that she could not, and then hastened to explain: "I never went to school but one day, and that was in the evening, and we hadn't no light, and the teacher didn't come."—Harper's.

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¶ What about a bit of paint and some varnish for the church this spring, Brother Chapel-Steward? Paint is usually a wise investment.

¶ We hear occasional rumblings from the Circulation Department of the GUARDIAN office. It would seem that plans are under way for a busy fall campaign.

¶ "I have read THE GUARDIAN for sixty-five years, and intend to do so my remaining time," writes Mrs. Esther Newman, of Owen Sound, to the Circulation Man.

¶ Gentle reader, did you ever sit in the choir loft and watch the late comers to Sunday service? No, we don't mean the occasional late arrivals; we've known what it is to be occasionally late. The habitual late-comer is really a selfish type. The fact that a few hundred people are disturbed and that the service is retarded by him and his brethren in distress does not matter very much to him and them, you know.

¶ A STRIKING COINCIDENCE.—A singular incident occurred at the Methodist church, Midland, Ont., on Wednesday, June 2nd. Prof. John Duxbury was reciting a selection from Victor Hugo's great masterpiece, "Les Misérables," and had come to the point when he told of Jean Valjean, the unfortunate and newly-released galley-slave, sitting on the edge of the bed in the good bishop's house, musing on his past life. Then the thought of the bishop's silverware haunted him—should he steal it? it was worth more than all he had earned in the last nineteen years. As the tempest between his good and bad impulses was raging in his skull, three o'clock struck, and seemed to say to him: "Come—on—come." Just at the time Prof. Duxbury repeated those words, the clock of the town hall, which was in close proximity to the church, boomed out the last three strokes of nine! So evident was the coincidence that, with one accord, the audience took in the situation, and Mr. Duxbury remarked that he would have to make a note of the unusual occurrence in his diary.

¶ Overheard in the Book Room elevator the other day: She—How much do you weigh? He—Two hundred and forty-five. She—I asked for your weight, not your telephone number.

¶ The Rambler's Philosopher Friend says: "Speaking of debts—most fellows who get into debt are optimists. That is why they become debtors; they hope to be able to pay some day. On the other hand, most of the fellows to whom money is owed are pessimists; sooner or later, they doubt whether they will ever see their money again. While we are on the subject, I think the chaps who send out the Conference schedules must be optimists. They provide room for a great deal more information than they ever get. Their handiwork is becoming more compli-

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Christian Guardian

Established 1829

Woman's Charter of Rights

THE eighth congress of the International Woman Suffrage Alliance met in Geneva last week. A charter of rights was proposed for the women of the world, and this charter will probably be adopted. It lays down certain fundamental rights to which women everywhere should aspire. It demands for women equal political suffrage with men; the abolition of the slavery of women (whatever that may mean); equal nationality rights for married women; equal guardianship rights for married women over their children; a single standard of morals; equal pay for equal work; pensions for mothers; and civil rights for all married women of the world. Some of these things seem so reasonable that we marvel that they have not been granted already. For instance, it does seem passing strange that, in case of a separation, the law should decide that the father, and not the mother, has the right to the possession of the children. It is easily seen who made these laws. But a better day is coming, and coming soon.

Single Tax Experiences

THE experiences of some of our Western cities with single tax have not been very successful. Single taxers are not discouraged, and think they can easily explain away the difficulty; but, at any rate, the experiences should be borne in mind in Eastern Canada. In 1910 the tax arrears in Vancouver were \$179,296. Then single tax came into effect, and in 1917 the tax arrears were \$5,043,110. Now improvements are being taxed. Single tax was adopted in Victoria in 1911, and the assessment on land was raised from \$26,288,000, in 1911, to \$80,751,000 in 1915, with large tax arrears. It must be borne in mind that these were trying years, and, when a boom collapses, all methods of taxation fail adequately to meet the situation. It seems clear that the natural effect of single tax, or what we call such—which is really merely the exemption of improvements—is to reduce the price of vacant land, and so to stimulate building. But if the land becomes less saleable, it seems clear that more and more of it will revert to the city, and the income from the land tax will be reduced. Probably Ontario's proposed plan of testing the matter gradually is the wisest. Specious reasoning is well enough, but it is the actual experience that tells the tale.

An Old Time "Methodist" Convention

A BILL has just been placed in our hands, advertising an old time Methodist convention, to be held near Trenton. One would naturally suppose that such a convention would be a Methodist convention, and under Methodist auspices. But Methodism knows nothing of it. The convention is being held by the "Standard Church of America." Probably few of our readers ever heard this name before, and a word of explanation may be in order. Most of our people remember the "Hornerites." Well, the "Hornerites" became the "Holiness Movement," with Rev. R. C. Horner as one of the prime movers. But as time passed there was schism in the Holiness Movement, and again Mr. Horner struck out for himself, and the "Standard Church" was born. Now we have no special objection to Mr. Horner, or anyone else, starting a new Church, but we should like our people to know that these churches are not "Methodist" and have no right to the use of the name, and the Methodist Church in Canada does not wish to be considered responsible in any way for what they may say or do. Their

theology and practice may, or may not, be all right, but the Methodist Church has no control over them and no responsibility for them.

Some Unpalatable Facts

IN the United States there are some 200,000 Protestant church buildings, and yet we are told that it is a conservative estimate that less than one-third of the evangelical constituency in the Republic enjoys a regular reasonable opportunity of attending church; that is, of going to church every Sunday. One denomination has 17,000 churches, and on any given Sunday 12,000 of these are without services. And yet 58,000,000 people are members of no Church, and 26,000,000 under twenty-five years are connected with no Sunday school or other institution of religious instruction. Canada is possibly better off than this, yet things are not just as they ought to be. Even in our own Church the current is not running altogether the right way. As a case in point, one chairman in the British Columbia Conference writes: "We lost three probationers last year from our work. Two went to the States, one on to a ranch. Another will leave this year, unless his family gets enough to live on. Two men, one an ordained single man, and another a probationer, could not come into the district to take their appointments this year unless I found the money for them. I had to borrow the money and send it to them. Unless a great change comes soon, we will lose many of our men. They won't submit to starve when ordinary workmen are getting \$7 and \$8 a day." These are not comfortable facts, but they seem to be facts, nevertheless.

Fair Play for Canadian Papers

THERE is a fight in progress between Canadian newsprint manufacturers, backed by United States newspapers and the United States Congress, and Canadian newspaper publishers, and, if the former win, twenty-seven Canadian newspapers declare they will have to go out of business on July 1st. Some of our pulp mills are owned by United States newspapers, and the United States gets 85 per cent. of our Canadian paper, leaving only 15 per cent. for our own newspapers, and the United States Congress has actually appointed a committee to see that they be allowed more, under threat, if refused, of retaliating against Canada by shutting off our coal supply. The United States newspapers are facing a shortage of supply, and they insist that Canada allow her all the paper she needs, even if it compels Canadian newspapers to go out of business. One United States paper alone, the *Chicago Tribune*, uses more white paper in one of its Sunday issues than do all the Canadian dailies in one day. The daily papers in Canada use only about 250 tons of white paper per day, while the *Sunday Tribune* uses from 600 to 700 tons in one issue. In view of the seriousness of the situation, it is proposed to pass legislation at Ottawa, providing that at least 15 per cent. of our paper production be retained in Canada for our Canadian newspapers. We want to live harmoniously with our big neighbor, but we have certain rights which it would be suicidal to forego. And the threat of the United States paper interests to secure retaliation against us in the matter of coal, etc., is a very foolish one, for such retaliatory legislation would at once be countered by cutting off the 85 per cent. of paper production which now crosses the line, and instead of Canadian newspapers being forced to suspend, it would be United States newspapers which would be compelled to go out of business. We deprecate anything like a tariff war, but we are rather bad people to bluff. We never go out of our way

to get into a fight, but we do not usually go very much out of our way to avoid one, especially when we are contending for our rights.

Canada's Paper Money

THE fact that paper money is easily issued has caused a veritable flood of it to be sent forth in Europe, and even in Canada we have increased our issue materially. Of course, it makes no difference how much paper money we issue, providing there is gold back of it, but the trouble is that the gold is not back of it. A statement was made in Parliament recently by Mr. McCurdy, that on March 31st, 1920, the paper money of the Government and banks of Canada combined totalled \$537,702,420, and there was not more than \$190,777,107 in gold to redeem this paper money. But a banker points out that this \$537,702,420 is made up of two items, Dominion notes to the extent of \$311,932,792, and bank notes to the extent of \$225,769,628. But, under the Bank Act, central gold reserves are established, and the banks can deposit with the trustees of these reserves either gold or Dominion notes as security for the circulation of their own notes, and, on March 31st, the banks had on deposit, in the central gold reserves, the sum of \$97,700,000 in Dominion notes. This \$97,700,000, while counted in the total of Dominion notes in circulation, is really not in circulation, as it is held as security, so that the total of paper money in circulation is really only \$440,002,420, and against this there is a gold reserve of \$190,777,107, or 43 per cent. of the circulation. This is not equal to pre-war days, but it is very much better than in some other countries, and it is not so small as to cause any alarm. Canada's credit is good, and it will remain so.

Will Trade With Russia

THE allies have had a conference with Gregory Krassin, Minister of Trade and Foreign Commerce in the Soviet Government, and it is rumored that they have reached an agreement which will open Russia to allied trade. The United States was not represented at this conference, but it is certain that the trade agreement will include her, if it is consummated. It is not clear whether the Soviet Government assumed the initiative or not, but certainly Russia needs the Allies, and they also need Russia. Of course, if this agreement becomes a fact, it will mean the end of hostilities, and Russia will no more invade Allied territory, and it will probably mean a speedy end to the Polish trouble. But it will mean more. It will mean a definite end to the Soviet propaganda in the Allied countries, and probably elsewhere. Whether it will affect the stability of the Soviet Government remains to be seen. Some of the Allied people are bitterly opposed to having any dealings whatever with the Soviet Government, but, as it is the only Government which seems to exist to-day in Russia, if we are to come to terms with Russia, we must deal with the Soviet Government.

Negro Progress

THE Tuskegee Institute has recently had compiled some very interesting statistics in regard to the progress of the colored race in the United States. In fifty-three years the increase in colored literacy has been seventy per cent., and the advance still continues. During that period the value of church property owned by them has increased by \$84,400,000, while the total wealth of the colored population is estimated at \$1,000,000,000, and they own 21,000,000 acres of land. The colored population is steadily increasing, the 1910 census placing it at 9,827,763, and the next census will undoubtedly record quite an increase over these figures. The legal definition of a negro differs in different states. In Kentucky, Maryland, Mississippi, North Carolina, Tennessee, and Texas, a descendant of a negro is counted a negro to the third generation, inclusive, though one ancestor in each generation has been white. Alabama makes it five generations; but in Michigan, Nebraska, and Oregon, less than one-fourth negro blood does not make one a negro. Twenty-nine states have laws forbidding marriage between the white and colored races. The negro carries a heavy handicap, but, despite all, he is slowly forging ahead, and he promises to occupy an increasingly important position upon this continent. And one of the most potent factors in this uplift is the Church of Jesus Christ.

School for Rural Leadership

DURING the last five years the Ontario Agricultural College, Guelph, has been the scene of a movement which is yet in its infancy, but which promises much for rural betterment. At these summer schools have gathered from 50 to 150 ministers, Women's Institute officers, and others interested in the problems of rural community betterment. This year the school will open on Monday, July 26th, and close on Friday, August 6th. President J. B. Reynolds, of Manitoba Agricultural College, Winnipeg, will be the principal lecturer. The Hon. Manning Doherty and the Hon. R. H. Grant will also be present to discuss the work of the Departments of Agriculture and Education. Mr. J. J. Morrison will speak on the U.F.O., its aims and objects. We are a little surprised at the last speaker, as the U.F.O. has now become a political party, and if a U.F.O. Government allows the party secretary to be present officially at such a school, it will be impossible to complain if at some future time a Liberal or Conservative Government should arrange to have their organizers present the claims of their respective parties. Ample provision has been made for recreation and good board, and a most enjoyable time is expected. The President of the O.A.C. will supply any further necessary information. Send your preacher to the school.

American Presbyterians Unite

THE union of the Presbyterian Churches in the United States seems now to be an assured fact. The General Assembly of the Northern Presbyterian Church and the General Assembly of the Southern Presbyterian Church have both adopted unanimously the plan of union which has been under consideration, and this union will probably embrace the Dutch Reformed Church, the Scotch Covenanters and the German Reformed Church, and it is expected to include also the United Presbyterians, this giving a membership enrollment of more than two million members. The new scheme, the *Continental* declares, "extends at vital points to actual organic consolidation," and it will no doubt be the first great step to real organic union. The scheme as adopted will now be sent to the presbyteries for their approval, and if the General Assembly reflects at all the feeling of the presbyteries, that approval should be most emphatic and complete. But meanwhile the General Conference of the Methodist Episcopal Church did not agree to consummate the union with the Methodist Episcopal Church, South. This union will assuredly come to pass, but it has been postponed for a while. And in Canada also the much more significant union between Presbyterians, Congregationalists, and Methodists still hangs fire, with the possibility of the Presbyterian General Assembly of 1921 definitely dealing with it. Some of our Canadian brethren are getting very impatient over the lengthy delay, but when we consider the prejudices we have had to overcome the marvel is that we are so far on the road towards a real union.

Disarming King's Troops

A RAID which will have very definite consequences occurred in Dublin on June 1st. A military guard of soldiers, in charge of a sergeant, was stationed in the very heart of Dublin, and a sentry was on duty. But the soldiers were not taking themselves seriously, and the sentry was surprised to find himself suddenly looking into the mouth of a revolver, while his rifle was wrested from his hands. Then some forty armed men rushed into the room where the guard were amusing themselves, herded them into a corner, and went off with two Lewis guns, about thirty rifles, and several thousand pounds of ammunition. These were trundled into motors and were soon out of sight. The whole performance was over in about ten minutes. Evidently it had been carefully arranged and was carried through without a hitch. But it is probably safe to say that the thing will not happen again. It will supply just the spur necessary to make the soldiers take the situation seriously, and it is probable that the next performance will not be over in ten minutes. The incident, however, illustrates the Government's plan of placing sufficient soldiers at strategic points to dominate the city and country in case of a real outbreak. That the Sinn Feiners will be foolish enough to try conclusions on any large scale with the British troops is incredible, and it seems probable that in the end some middle-of-the-way scheme will be wrought out.

THAT FIFTH YEAR

IT was inevitable that, when the last General Conference changed the law relative to the four-year term for our ministers, there would be different interpretations as to the precise meaning of the revised legislation. The law, as it stood before, allowed ministers to be sent to fields for terms exceeding four years, if they were set apart by the Annual Conference "for Special Mission work." The legislation of 1918 removed that clause, and made it possible for a minister to be sent back for a period in excess of four years "to such churches as any Annual Conference, on the recommendation of a two-thirds majority vote of the Stationing Committee, may set apart, year by year."

This certainly seems clear enough, and yet the matter aroused no small commotion in some of the Conferences. Some argued that the General Conference never intended that this legislation should be of general application, but others ask, very pertinently, why, if it meant to restrict the application of the law to any special class of churches, it did not say so? Most of the Conferences, we think, are inclined to interpret the clause liberally, but we hear rumors of a case being taken to the Court of Appeal to settle the meaning of the clause in question. One thing, however, seems pretty well agreed, that it is neither wise nor seemly to discuss, in open Conference, the delicate question of a minister's standing, and his fitness or unfitness for a certain charge.

BETTER THAN HE SEEMED

NOT long ago we heard a Canadian nurse tell of a wounded soldier who was a sad grumbler. The wounded men had been up in Serbia and had had very little bread, and when they came to the hospital bread was a great treat to them. But even here bread was scarce, and in order that the wounded men might have more the nurses went without. But even then the ration was slim enough, and the grumbler scolded the nurses because he could not have more bread. He was sure the nurses were using the bread that belonged to the wounded men, and he told them so. But some of the men knew better and they told him that the very sister he had been abusing had not tasted bread for two weeks in order that he and others might have a little more. Two days later that grumbler pulled out a little parcel and handed it to the nurse. It was his ration of bread which he had saved for two days to give to the sister who had been going without her bread for him and the others.

Men are always better than their worst. We are apt to think that a man should be measured by the worst he does or says, but this is exceedingly unfair, and there is none of us who is willing to be measured so himself. Because the thermometer registers 105 degrees in the shade for a few hours of one day it would be very foolish and untrue to say that it was the hottest summer we had ever known. The average, and not the hottest day, will settle that. And because the thermometer touched 50 degrees below zero one day, it would be a foolish thing to say that it was the coldest winter ever known. And to judge a man by the unkindest word he ever said or the unfairest act he ever did is equally foolish. And when men ask us, "What kind of man is this?" it is a most unfair thing for us to give as an answer a recital of the worst we know about him.

Men are always better than their worst. We should like to emphasize this. Oftentimes men (and women, too) say things they do not really mean, and we should learn to recognize this fact. And often they injure others when they do not intend to do so. It is unfortunate that it is so, and it is right to insist that men should not injure others, even unintentionally; and yet it is well not to forget that much of this world's evil is really unintentional. We forget, we are thoughtless, we are careless, we allow too free a rein to our tongues and our tempers, and because of these things we cause a great deal of unnecessary suffering. We are not apologizing for these things, but we think that while we regret them and endeavor to get rid of them we should not fail to recognize that very often they are not intentional.

But why should we plead for the recognition of the good in men? Simply because it seems true that too often we feel it to be our duty to attack a man's sins rather than to praise his virtues, and we fail to see that by continuous fault-finding we are hopelessly alienating the man. He is not as bad as we paint

him, and he knows it, and he resents our treatment as unfair. So far as we understand men, most of them honor a man or woman who will honestly point out their faults, providing they do it without the assumption of indisputable moral superiority, and providing they recognize at the same time the good that is in those whom they criticize. And the man that wants to get the best out of school children, workmen, politicians, or church members, must recognize the good in them. Men get very tired of hearing that the old world is going to the dogs, and the man who would keep it from going to the dogs had better have in his heart a wholesome respect for it, even with all its faults.

THE WESTMINSTER CONFSSION

IN a recent editorial *The Continent*, of New York, the leading Presbyterian journal in the United States, discusses an article written by Dr. McAfee, professor of theology in McCormick Theological Seminary, on "The Church and the New Day." The professor objects to the "Confession" in its present form, "its far too great length and bulk; its archaic style; its passionless chill in handling the life-and-death fates; its neglect of the divine compassion," and the editor sustains his objections. And then the editor says plainly and boldly:

"And, of course, to all these must be added the much graver fault to which Presbyterians have become hardened by too long toleration of it—the Westminster Confession's flatly untruthful limitation put on the provision of the Heavenly Father through His Son for the redemption of 'whosoever' is willing to be redeemed."

"It is true that the denomination has undertaken to explain away this obnoxious feature of the confession by declaring that the statements of its famous third chapter are 'held in harmony' with juster and ampler doctrines—with which in fact they are totally irreconcilable. But the original libel on divine mercy and divine fair play still stands unaltered in the text of the creed, declaring yet that 'some men and angels are . . . fore-ordained to everlasting death, and their number is so certain and definite that it cannot be either increased or diminished.'"

"If now by developing circumstances the Church shall be forced to confront its full responsibility for retaining in its official witness to Christian truth these long-standing slanders against heaven, it will be impossible to resist the moral necessity of abolishing utterly the heinous fiction of predestination to damnation."

These are strong words, and yet they are none too strong. Not many years ago they might have meant a heresy trial and the almost certain condemnation of the daring editor. But it is safe to say there will be no heresy trial and no condemnation of the man who has dared so to revile the Westminster Confession. The truth is that to-day the long quarrel between the advocate of free-will and the predestinarian is dead, too dead ever to be revived. And now that the doctrine of predestination to damnation has ceased to be assailed men consider it apart from theological prejudice and wonder how it is they ever believed it.

And along with this old doctrine must go all others that libel God's love, and that seek to find a basis in the divine mind for the injustice and the inequities which we associate with life here and hereafter. Rising above all the storms of theological dispute, there shines forth the one great fact that "God is love," and sooner or later all our theologies must adjust themselves to this, or be forgotten; and not only theological speculation, but our whole Church, and business, and national life must be adjusted to the same great truth. Some of our business maxims are hoary with age, but old age cannot save them if they fail to adjust themselves to this great law of the universe. And national and international relations can only be established permanently as they are founded in deed and truth upon this law of love.

MAKING THE WORLD BETTER

MOST of our readers have seen the poster entitled "Your Boy," with its accompanying inscription, "Make the World Safe for Him"; and to most of us the poster seemed not only innocent but useful. But to some good Christian people it appeared to be a device of the devil. This is the way one good brother refers to it. He says that this inscription "shows the end in view is to try to make a better world of this for

folks to stay in." And then he proceeds to tell us that "the Gospel is sent to deliver a people out of the world, and the Bible denominates the world as all lying in wickedness. Every attempt to make this world better as an end must make people more careless of their boys and girls. World improvement schemes only disguise the wickedness under more subtle forms that are more alluring and apparently harmless, while they lure the soul from God to its destruction."

To us this seems a strange stand for any rational man to take. Just how he reaches the conclusion that "every attempt to make this world better as an end must make people more careless of their boys and girls" we fail to see. If getting rid of the grog-shop is going to make us more careless of our boys and girls we should like to know just how it is going to do it. And the opening up of playgrounds, the building of better schools, the safeguarding of our food and our streets, and the multiplication of opportunities for the poor boy to secure a better education, are surely things which every sane father and mother will approve. Why then should we find in the very Church of God voices uplifted, apparently, against this very thing.

We may be told that we are mistaken in our interpretation of the statement to which we have referred, and that the real meaning lies in that phrase "as an end"; and that the meaning simply is that if we make the improvement of the world the sole object of our effort, we shall be making a big blunder. But who denies this? So far as we know, there are few, if any, of our leading thinkers to-day, whether in the Church or outside of it, who are foolish enough to think that the surroundings are more important than the man. We are all agreed that the chief thing is to develop strong, pure, and Christian boys and girls; but to argue that in order to do so we must let the devil run loose in our streets is a strange kind of reasoning which we find it hard to reconcile with sanity. And to declare that keeping our streets clean, and making our laws just, and causing our country to be a better country for the poor man and his family, will make us more careless in regard to our boys and girls, is to make a statement which it will be hard to defend.

The truth is that there is a great conflict on between the men who think that the religion of Jesus consists almost solely in getting a few men into right relations with God, and the men who believe that the Gospel of Jesus means not only salvation to the individual but to society and the State as well. We confess that to us the broader vision seems not only more alluring, and infinitely more inspiring, but also more scriptural. Yes, brethren, we are out in sober and deadly earnest for a "better world," and we want it in Canada.

A NEW FEATURE FROM CHINA

WE publish this week a most interesting letter from West China, written by Rev. R. O. Jolliffe, one of our experienced missionaries there. We have arranged that such a letter, discussing specially the great national problems of China, should be a regular feature of the paper, appearing at least once a month. Our readers, we know, will feel under obligations to Mr. Jolliffe, as we do, for undertaking this work. His letters will render a much-needed service in helping to keep us all in touch with the great movements in China, which grow more and more interesting as time goes on. The letter published this week has in some way been delayed much beyond the usual time, so that the subjects it discusses may seem a little belated, but they are none the less interesting. A similar delay may not occur for many months.

EDITORIAL IN BRIEF

Mr. W. J. Bryan is a good man, but when he opposes the United States taking the mandate for Armenia on the ground that it would be "a reflection upon the Almighty to assume that he would create a people incapable of self-government and leave them to be the victims of kings and emperors," he surely blundered. According to his logic, the United States should stand quietly by while the unspeakable Turk finishes his work, and if Armenia disappears from the map the Lord Himself is to blame, or the poor Armenians. As we said, W. J. is a good man, but his reasoning sometimes limps most lamentably.

What "freedom" means when used by the drink traffic is illustrated by a story told by a British Wesleyan chaplain. A soldier who had been very ill of diphtheria was sent to a convalescent home to complete his cure, and while there he read in the paper one morning that his wife had been arrested for neglect of his children. She had a generous allowance, but she had spent it all in drink. She had sold the furniture and the children were in sad condition. The shock was too much for him and he shortly afterward passed away. At the funeral the three little boys were present, but the wife and mother was in jail. This is one of the things that "freedom" means. Is it worth fighting for?

Many a good man grows impatient with the demands of labor and thinks that it is purely a demand for dollars and cents. It is not really that, but much more than that, and Lord Shaftnessy puts it briefly as follows: "It is a question of what their social status is to be in the future. We may take it for granted beyond question that the workingman of the future, the workingman of to-day, must be permitted and enabled and assisted, he and his wife and children, to lead quite a different existence to that of the past. They must not be confined to the narrow, sordid lives that circumstances have made hitherto. They must have the opportunity to enjoy the good things of life that those in higher positions have enjoyed." And to this demand we are sure both rich and poor will subscribe. The only question is: "How shall we reach this goal?"

It seems hard for some good people to understand a child's religion. One day a not very judicious person said to a child, "Fanny, why don't you pray to God to make you better?" Immediately the good person received the answer, "So I do, and He makes me worse and worse." But the child simply meant that she was getting "gayer and gayer," that is, more and more full of life and vivacity. Religion is too often identified with feeble circulation and deficient vitality. The child who "keeps still" may not interrupt the work or leisure of his adult companions, but this stillness seems to be rather an abnormal and unnatural product. Noise in a child is not always an evidence of lack of religion.

These are days when clear thinking and plain speaking seem to be very much in order in the Church. Most of us recognize the truth in Billy Sunday's statement that we have developed in America a certain type of religion which is not desirable. "In other words, this idea of religion has produced men whose private lives are good, but whose public lives are bad. Men who would not pick the pockets of one man with the fingers of their hand, will, without hesitation, pick the pockets of 80,000,000 people with the fingers of their monopoly or commercial advantage." Some will tell us that the Church has no right to deal with such matters; but if so, surely the Lord made a grave mistake when he said "Thou shalt not steal!"

We were looking a few days ago at a picture of the great cathedral in Mexico City, one of the oldest and largest upon the continent, and as we gazed upon the beautiful and costly pile, and contrasted it with the poverty of the people, we recalled the fact that in 1859 it was said that the Roman Catholic Church owned one-third of the real and personal property of the republic. That Church has been in Mexico since 1530, and it claims nearly the whole of the people. In 1900 there were 13,533,013 Roman Catholics, 51,790 Protestants, and 18,640 of no faith; and yet in 1859 the state nationalized its property, abolished its numerous orders and institutions, and denied it all right to participate in politics. The Roman Church has had nearly 400 years in Mexico, and it had a free hand for most of that time, yet Mexico is to-day in pretty poor-shape, and a very poor advertisement for the Roman Church. It takes more than great cathedrals to lift up a people.

We read last week of an automobile agent who sold 300 high-priced cars last year, and this year he expects to sell 1,500 and at a \$500 advance on last year. And yet he expects a slump in business about August; and we read of another young fellow who is earning \$12 a day, who paid \$23 for a silk shirt, and yet had to borrow from his uncle to pay his income tax. These are some of the things which make living expensive, but the "workingman" is not responsible for either. These "luxuries" may well be taxed, but better keep hands off the poor man's living.

China and World Movements

A MONTHLY LETTER

By

R. O. Jolliffe

China and the Boycott

"OUT with the enemy's goods!"
"Down with the traitors!" "Remember our nation's disgrace!"

These are the slogans that marshal the biggest boycott which China, the land of the boycott, has ever put up. China is an old hand at this game. Centuries ago she learned the political and economical power of the strike and the boycott, and her long training enables her to put them into force on a scale and with a thoroughness impossible in any other land.

The boycott of the Japanese goods commenced upon the conclusion of the Peace Treaty, when Japan began to make herself at home for good in Shantung. During the summer months it slackened down; then came the incident at Fu Chow, when Japanese and Chinese police came into collision, and immediately the lines tightened again. The method of carrying on the campaign is simplicity itself, but the results are absolutely effective. From Shanghai to the borders of Thibet every newspaper devotes at least fifty per cent. of its space to the boycott, supplying long reports and longer editorials to persuade the public of the absolute necessity of throwing out what they call "the enemy's goods."

It was the students, of course, who originated the agitation. By means of passive resistance—involving, in some cases, loss of life—they overcame the opposition of the Government, of the soldiers and of the merchants, roused the whole nation to patriotic enthusiasm and pushed the case of China before the notice of the world. Parades, leaflets and tea-shop harangues without end sufficed to waken those whom the press did not reach. In this movement it was the people who led—the Government followed. The Government, which at first opposed the students, later allowed their campaign, and finally fell into line and is now, to all intents, supporting them.

Just what will be the outcome is hard to predict. The seriousness of the present situation may be judged from the following correspondence between the two Governments (taken from the *Finance and Commerce Weekly*): "The Japanese consul, having been appealed to by the merchants of his country, writes to the Commissioner for Foreign Affairs in China: 'Our country has suffered incalculable injury from the Chinese boycott. . . . I therefore beg you to use severe measures to remove the interference of the students, and obviate the undesirable results of Chinese officials' too loose control of affairs.'"

The Chinese return letter is a staggering reply in the light of her attitude of abject submission to Japan during the last ten years. It says: "Our Eastern neighbor first steals Tsingtao, then he wants to control our internal administration, and also the administration of our commercial and citizen organizations." Re the boycott it says: "There is no way to change this

condition. The Japanese Government does not endeavor to save the situation. It remains unyielding, and sends ships to inspire fear, making our resolve the more determined. As to our Guild, most of the goods we formerly handled were Japanese. Love of our people and our country are strongest. No one orders Japanese goods, and it is impossible to sell such as we have on our hands. We cannot, therefore, free our money to purchase. We are convinced that the harm originates in the Japanese Government's faith and trust in militarism, and the Japanese Government should bear the loss."

One significant fact of the case is that Japanese exports to China increased from 160 million taels in 1916 to 238 million taels in 1918, almost two-fifths of all of China's imports. (During the same period the exports from the United States to China rose from fifty-three million taels to fifty-eight million, Canada's from two to ten million, while Great Britain's fell from seventy to forty-nine million taels). From May until August, 1919, under the boycott, Japan's shipments of goods to China fell off from fifty to seventy per cent.

Generally speaking, the people of China are firmly convinced that Japan fully intends to treat her as she has treated Korea and openly say, "What matter if we do come into collision with Japan? We will, anyway. It might better come sooner than later. We would rather fall fighting than continue to submit. It is a case of desperation."

Another reason for China's attitude is that she hopes thus to get her case before the Allies. She has not lost faith in the Allies, but feels chagrined beyond all words that, after going into the war with them and sacrificing, in some ways, as much as some other big nations, she ends up by having "an ally" saddled into Germany's place in one of the most strategic, most important, and most beloved sections of her native land.

A recent Chinese monthly, reporting the peace celebrations in Australia, after speaking of Australia's place in the Empire and her contribution to the war, mentions the Chinese in Australia, and then gives this typical lament: "Our nation also was one of the victorious Allies, and the Five-Colored Banner flew on the public buildings with those of the other Allies, showing that together we shared the glory of victory. But—Tsingtao, with the railway and mining rights, have been stolen by one. Thus it was for nothing that more than one hundred thousand of our brothers slaved in far-away Europe, working as coolies or serving as soldiers; industriously and willingly they toiled, caring naught for

danger, while one thousand and more lie beneath the waters or perished in a strange land. Was it not for the light of their own land that they fought, and were they not struggling to secure the return of freedom to their own countryside? Wang and Ku, our two delegates to the Peace Conference, parched their lips and wearied their tongues to persuade our powerful neighbor, but without avail. Oh, the disgrace of it! Disgrace to the uttermost! Because of it our Chinese in foreign lands are speechless with rage and disappointment. Congratulations for victory in war! Leave that for others to become enthused over. As for us, we will close our doors and mourn in an extremity of sadness and gloom."

In addition to the fact that public opinion has asserted itself so strongly, there are other reasons just now why the Government of China has braced up to face Japan. The opposition of many in the United States to the Shantung settlement and a perceptible weakening in the ties that heretofore have bound Great Britain to Japan have no doubt been strong influencing factors.

To western nations China's case is decidedly weakened by her internal troubles, and unfortunately things are not very promising at this moment. Recent Chinese papers report rumors of attempts to restore the monarchy in Peking, and danger of revolt among ill-paid soldiers. They report also that Great Britain officially asked for an explanation of the concentrating of troops on the Kan Su-SzeChuan border. The feverish activity of the southern forces in Szechwan, transporting ammunition and securing weapons, can scarcely be taken to forecast peace, particularly when the present armistice has provided for nothing but an impossible situation, and when the peace conference between the north and south at Shanghai seems finally called off.

On the other hand, in looking for the real China, we must not over-value the significance of these disturbances. They are ruinous beyond measure, but politically they do not represent the same fundamental difference of opinion as similar upheavals would in western lands. Even the present division into north and south is merely temporary; no one thinks of it as a permanent separation. During the last few years many battles were fought, but there was no civil war; in fact, since Yuan Shih Kai died, in 1916, there has been no particular question at issue. The intelligent classes felt keenly enough about Yuan's attempt to become king, but not one in ten thousand cares a whit whether north or south rules the land. All the people want is peace, and every newspaper deprecates the internal divisions as an insane and suicidal performance. The leaders in these disturbances are a handful of military gentlemen, trained in Japan on real German lines, including the goose-step. Each leader is firmly convinced that

nothing in this world but his permanent presidency will save the nation from irretrievable disaster. These men, by means of fair promises and high wages, raise armies of mercenaries. Brave in peace and deserters in war, these soldiers in time become robbers, whose one interest is to preserve the balance of power and prolong the struggle indefinitely.

China at heart is democratic, and often appears weak when she is really strong. She will not bend to Bolshevism as Russia has done. Self-government was tyrannized out of Russia, so that when the tyranny was removed the people lost all sense of self-control. In China the responsibility for law and order rests finally, not upon the Central Government, but upon the local authorities of the villages, towns and counties. During the recent troubles these local authorities gave a splendid example of their place in the management of the country. When fighting commenced the soldiers of both factions were careful to commandeer all rifles and ammunition to be found in the local towns, leaving the people of these places absolutely defenceless against robberies and blackmail. When once the fighting ceased the local tradesmen and gentry immediately reorganized for their self-protection and, considering the state of the country, they did remarkable work in freeing the districts of freebooters. Leave the Chinese people alone and they will govern themselves. On the other hand, it is just here that China's great political weakness lies. This reliance on local self-government has made the Chinese blind to the need of a strong Central Government. There were, of course, no powerful foreign foes to fear during the centuries when China was developing this remarkable system of balancing authority between central and local governments (with the large share of power in local hands), but it will not suffice for these latter days.

China was forgotten during the war, but she is now quickly nearing the centre of

the stage. There is not a question before the world to-day but is of vital interest to China. Is it Bolshevism? The Red army is composed partly of Chinese, and is nearing her borders at this moment. Is it a question of humanity and its millions? One-fourth of the human race is here. Is it an economic question of silver exchange? China is one of the great silver coinage countries of the world. Is it the matter of the strengthening of the fleets of Great Britain and the United States in the Pacific waters? No nation in the northern hemisphere has a longer seaboard on the Pacific and its adjoining waters than has China. Is it a campaign in India for more self-government? China, as never before, throbs in immediate response to every movement of the world.

A Shanghai weekly (in English) recently printed as a first-page headline the words "*Can China Be Saved?*" No one at the present time is asking this question more anxiously than the Chinese themselves. There are very few issues of the native press but deal with this all-important query, and many and varied are the answers given. Every imaginable plan, from another reform of the public school system to the wearing of short frocks in order to economize in cloth, are taken up and discussed at length. Chinese remedies for China are, however, no more varied or multitudinous than the suggestions from foreign sources.

Can railways save China? Sir John Jordan, the British Minister to Peking, who is now returning home after forty-three years in China, says "The construction of more railways is the first thing and the one thing to save China."

Will the League of Nations save China? A recent paper quotes the statement of Viscount Bryce, that he considered no nobler work could await the League of Nations than "helping to save that great and ancient nation (China) from present strife and possible anarchy."

Can Socialism provide the remedy? H.

M. Hyndman, the English Socialist so conversant with the East and its problems, claims that Western nations have brought nothing but harm to the Orient, whether through trade, religion, or politics, and that the way to save the East is to leave it alone.

Is money the remedy? According to recent papers "financiers in the United States have appealed to the Governments of the nations, with a view to holding a great international commercial and financial conference to find a *remedy for the chaos of the world.*" From the fact that negotiations for loans are in progress between the United States and China, it would seem that the money remedy was already being applied to this land.

What has the Christian Church to do with this question? Chinese Christians have frequently expressed themselves in this way: "The Church is the one great universal organization of all lands. It is the Church that should come forward, bring moral pressure to bear on the nations and help to save this distracted world. The Churches of the world should unite for this great purpose." Here is a challenge for the Church in Western lands, a challenge for which the Church is not ready. The Church, with lofty and divine ideals for the saving of the individual, stands speechless when called upon to furnish a programme for the saving of the nations. Why? Because she is divided. A divided Church cannot give forth a universal programme, nor put moral pressure behind it if she had one. There is now such an opportunity for the Church universal to speak with authority, and to bring its moral forces to bear upon a world in desperation as has never occurred before in all history; an opportunity that may never return even should the Church, after forty more years' wandering in the wilderness of denominationalism, arrive at the place where she could speak with one united voice for the healing of the nations.

Problems of Church Life and Work

IV. The Church and the Young People

By

A. C. Crews, D.D.

"HAVE any of you fellows ever attended a Watch Night Service?" asked the leader of a class of older boys as they finished the study of the lesson one Sunday afternoon toward the close of the year.

Only a couple of them had any personal experience of the service referred to, and their testimony was not of such a nature as to arouse much enthusiasm among the other lads.

"Why," said one, "it's the dulllest kind of meeting. Only a few old folks attend, and there is nothing going on except a lot of long, solemn prayers, and a dry talk."

"Well," said the leader, "perhaps that is true. If so, it is up to us to go, and see if we can make the meeting better. Suppose we ask the pastor if he will allow this class to take entire charge of the Watch Night Service this year."

The proposition seemed to appeal to the boys, and they all promised to be on hand, eight of them giving their pledge to lead in prayer, just as soon as a chance was given.

The pastor of the church readily and heartily fell in with the plan, and announced to his congregation on Sunday that the "Nikator Class" would conduct the service on the last night of the year, putting on a programme that would be "different." Curiosity was aroused, interest awakened, with the result that the attendance at the Watch Night meeting was doubled, and a most profitable hour was spent. The members of the class were there as arranged, and took part in the

way promised. Some of the older members declared that they had never before heard so many young people speak and pray at a devotional service.

This incident illustrates the fact that many churches could infuse new interest into their work by utilizing more fully the young talent that is so easily available. How often this is overlooked!

As a matter of fact, the average church is an adult institution. The pastor gives about ten hours of thought and time to the welfare of the older people to one that he gives to the young folks. The public services on Sunday morning and evening are adapted to men and women, and the sermons make their appeal to the mature mind. The ushers are usually representative officials, and the collection is taken up by gray-haired veterans who have been connected with the church for many years.

Why not persuade these senior brethren to retire, and give the coming generation a chance? Let some of the young men pass the collection plate, act as ushers, and do other needed work. It would deepen their interest in the church, and encourage regular attendance.

Of course, the efficient Twentieth Century Church has a Sunday school, and a Young People's Society, but of these nothing need now be said, except that they are of the highest importance, and should be well sustained by the congregation. The attitude of both pastor and official members toward these institutions is, however, often of the most patronizing nature. They say to those who are engaged in them: "Go ahead and do your best," but they themselves seldom attend, and think little about the interests of the young folks.

For instance, very little is done for our teen-age boys and girls between Sundays, and not much attention is given to their physical and social needs. It is seldom that a gymnasium is found even in the most modern church plant, and not many churches have any accommodation for boys' and girls' clubs. No matter how efficient the Sunday school may be, some provision should be made for young people's activities during the week.

In the opinion of those who have studied the question most closely, nothing better can be done in this direction than by adopting the plan of the "Canadian Standard Efficiency Training," commonly known as the "C.S.E.T.," which attempts to provide for the needs of the whole life—physical, mental, social, and religious.

A short time ago I heard an old man praying very earnestly for a revival. After he had concluded, I whispered to him, "We are right in it now." The old fellow rubbed his eyes, and said that he had not heard anything about it.

"Go over to the Metropolitan Church," I suggested, "and see that splendid crowd of one thousand boys of from sixteen to twenty years of age. Listen to them sing 'Onward, Christian Soldiers,' and note their splendid response to the earnest appeals of the speakers."

These fine young fellows came from various parts of the Province of Ontario, and had all been trained in the principles of the C.S.E.T. Before leaving the conference, more than eighty per cent. of the number would pledge their allegiance to

the Lord Jesus Christ, and then go home to influence their fellows in the same direction.

Is not a movement of this kind a revival? It may not have the same distinguishing characteristics as old-fashioned evangelistic services, but it is accomplishing results just as satisfactory as any ever known in the old camp meeting days.

The whole programme of the Canadian Standard Efficiency Training is founded upon Luke 2: 52, "Jesus increased in wisdom and stature, and in favor with God and man." The fourfold development is emphasized:

Physical—Jesus increased in stature.

Intellectual—Jesus increased in wisdom.

for the moral and religious principles which govern his conduct, but also to drop all practices which tend to weaken his physical development. From the devotional standpoint, he is helped to realize the place and importance of the church and Sunday school, of daily Scripture reading and prayer, and of other phases of religious education, as a fundamental part of preparation for strong and efficient manhood and citizenship. From the social standpoint, in each enlarging circle of life—the Home, School, Church and Community—his action and conduct are permeated with Christ's ideal of service. The thought behind this programme, therefore, is not that of duplicating anything that is being done already by any existing agency for the

boy, or of substituting something else for it, but the uniting of these agencies to fourfold development, and the bringing of the boy to a realization of the importance of the thing for which they stand in the building up of his character for Christian citizenship."

The boys are usually divided into two classes. The first embraces lads of from twelve to fourteen, who are known as "Trail Rangers," while the older fellows are designated as "Tuxis Boys."

The following is an outline of the Tuxis plan:

Intellectual Programme. School and supplementary training; Woodcraft; Arts, crafts and hobbies; Public speaking and current events; Home reading, Trips and lectures; Sex education.

Physical Programme. Health education; Campcraft; Team games; Group games; Aquatics and athletics.

Devotional Programme. Church worship; Church school; Church relationships; Mid-week Bible

discussion; Morning watch; Nature, Music, Art, and Poetry.

Social Programme. Home relationships; Community responsibility; Choosing life-work; Special training; World service.

The programme of the Trail Rangers is similar, only simpler.

All these activities are in charge of a competent young man, known as "The Mentor," who comes into very close relations with the boys, advising them regarding their studies, recreations, reading, physical culture, and their life work. Of course, much depends upon the efficiency and devotion of this leader, but, when the right man is secured, wonderful results have been achieved.



PRINCESS MARY AMONG THE CHILDREN AT THE WANDSWORTH DAY NURSERY, LONDON.

Religious—Jesus increased in favor with God.

Social—Jesus increased in favor with man.

"These four different aspects of a boy's life are recognized, and provision is made for their culture. The plan is well stated by Mr. Taylor Statten, as follows:

"From the intellectual standpoint, the boy is inspired to a proper appreciation of his school or college work, or stimulated to take up correspondence or night school work, if regular school is impossible. From the physical standpoint, he is encouraged to cultivate the necessary health habits in his daily life; and in the gymnasium and on the playground, not only to stand up

One of the finest features about the plan is the Charting System. This means that there shall be a personal interview between the mentor and the boy, when they talk over the programme together, and try to discover to what extent the boy is getting the training for which the programme calls.

The lad is first examined physically, and given as many marks out of a hundred as he is entitled to. Then the process is repeated in reference to education, games, religion, etc.

The result of the charting in the case of an individual boy might result about as follows:

In *Health* he receives 90 per cent., indicating that he is in pretty good condition.

In *Athletics* he gets 80 per cent., showing that he is a pretty active fellow.

In *School Work* he is only marked 65 per cent., which is evidence that he has not been giving any too close attention to his studies.

In *Church Worship* he is away down, and the mentor is only able to give him 10 per cent., as he has only been to church a few times during the past year. After the

charting has been concluded, the marks are all put down on a card, and handed to the lad. Before he leaves, the leader gives him some practical counsel, advising him to strengthen his weak points, and asking him to come again three months later for another trial. As a rule, a boy's ambition is stimulated, and he makes strenuous efforts to improve. In many cases the change that is effected in a short time is simply marvellous.

The method of charting cannot very well be explained in detail, but one of the items, *Home Relationships*, is dealt with as follows:

Parents are asked each month to give information as to the boy's conduct along these lines:

(a) Thoughtfulness to other members of the family.

(b) Cheerful obedience.

(c) Promptness to bed and out of bed, and at meal times.

(d) Gentlemanly manners and personal appearance.

(e) Extra service—going the second

mile—doing more for others than is usually expected.

Home duties are required, such as sharpening kitchen knives, repairing window blinds, keeping the back and front yards in good condition, painting woodwork, doing home gardening, and cutting wood. The testimony of parents is that this programme, with accompanying charting, has transformed their boys.

All the leading denominations in Canada are working together, in association with the Y.M.C.A., in carrying on this work, and each autumn wonderful conferences are held, at various points, from Vancouver to Halifax.

A similar plan for the girls has recently been adopted, under the name "Canadian Girls in Training," which is also being attended with excellent results. After several years of trial, it is conceded by practically everybody who has any knowledge of the plan, that nothing has ever been tried by the churches for the teen-age boys and girls that has proved so satisfactory as this "Canadian Standard Efficiency Training." It will pay any church that is wrestling with the boy problem to look into it.

What is Your Idea of a Sermon?

By

Byron H. Stauffer

YOUR conception of a sermon for next Sunday may be shaped by your whimsical desires. What you want may not be what you need. Somewhere between what the people want and what they need lies the right message. If the preacher yields entirely to the first demand, he will be a demagogue; if the second ideal is too rigidly adhered to, none but the faithful few, who really do not need the message, may be present. Every man must judge for himself how much bait to put on his hook. Too meagre a bait means no fish; too big a bait for small fish is also foolish. You feed the minnows, but catch none.

It is possible, too, that you are completely mistaken as to what you need from the pulpit next Sabbath. I once had a layman whose occasional compliments of my sermons somewhat confused me for a time. When I thought I had done pretty well he had no word of praise, but, after a rather commonplace sort of talk, he would come up with a warm word of appreciation. I finally got the key of his estimate: he revelled in an emotional bath. Pathos and comfort were what he wanted. Now, according to his most intimate business associates, soothing syrup was the very last thing he needed. A constant variation on the eighth and the tenth Commandments would have helped him far more. He needed disturbing rather than comforting.

Then, too, what you, a mature saint, need may not be the message for the average man who attends church, especially on Sunday evening. It is a fine type of layman who can unselfishly yield, and stand by while the pastor talks to the other fellow. That is what the layman is in the Church for. The spiritually healthy are to help look after the sick. That is what the Master inferred when He said: "They that be whole need not a physician, but they that

are sick." But the physician does want the help of the strong while he deals with the weak. And this is exactly why leading lay folk should not desert the evening service. They are needed there, though the message is not primarily for them. "We don't go to church Sunday evenings," said a fine lady, with a comfortable home; "we stay at home, and let those go who need the service. The message does not seem to be for our kind of people Sunday nights." So she nestled close to her snug fireside, and missed the joy of mingling with those who really needed her far more than the prosperous group who attended mornings.

Here is a powerful text for a sermon on sermons: "Hear this, all ye people; both low and high, rich and poor, together." With this challenge the preacher in the Forty-ninth Psalm proceeds to preach a pretty stern sermon to some people of his day who resembled some of ours. I think that a fine preface for a year's sermons. There is a justifiable self-confidence about it. He esteems his message to admit of no debate. It is above the realm of combative argument. Based on the eternal verities, there can be no quibbling about it. Look up John Wesley's sermons, and note that there is a catholicity about them which would fit all conditions.

The gospel is for the corporation man and the labor leader alike. Brave is the pastor who declares it unhesitatingly, without fear or favor. If it be thought unfair to have One Big Union in labor, it is also a crime in commerce. Let that be clear. Let the stockholder in the O.B.U. steel corporation, just given a charter in Par-

liament, understand it. And if the big interests are wrong in conspiring against the interests of the people, the labor leaders are also wrong in hampering production when the very life of the nation is at stake.

Do you want a high-brow message? But you represent a very small constituency, and I am not so sure that you speak even for it. An editor said the other day: "There has been a hypocritical admiration of incomprehensible utterances in the pulpit. We need naturalness both in pulpit and pew." "Both high and low!" exclaims this Psalmist preacher. In satisfying a few families of the exclusive type, the preacher may divorce many who really need his word more than those who pay the bills. Here and there we may behold a tragedy in the shape of a great church devoted to a little coterie of cultured people, when it might speak to the thousands of common folk of its community. But the supporters, in their selfishness, want the message from the pulpit, and the music from the choir loft, all to themselves. As their tastes and those of the people at large have a gulf between them, the congregation is composed of a smug little group, contented to have a dignified service, even though they fail to do their duty to the masses.

Again, the message should be properly adjusted between young and old. I sometimes wonder if, when we are making hard and fast rules as to the age when officials should retire from general denominational boards, we should not also have a retiring age for the average local church official. At any rate, we should choose only such as are young in spirit for pillars in the church. Otherwise, we will not keep the young people in the church service. Youth needs the sermon more than do the mature. Therefore, a large proportion of the sermon

topics should be selected with the young in mind. Moreover, it is a patent fact that older people enjoy messages addressed to the young, while the young rarely want to listen to sermons adjusted to old age.

What part should wit and humor play in the sermon? Well, that is a question! I note that people who regard humor in the pulpit as altogether out of place, after all enjoy an occasional laugh when they hear Billy Sunday or Bishop Quayle or Moderator Pringle. Each preacher must be a law unto himself. Should he attempt to imitate any of these masters of pulpit wit, it might be very grotesque. And yet, in this age, it is almost incomprehensible that there should not be, even in the church service, an occasional ripple of subdued laughter. It should not be aimed for, neither should it be forced, yet is it not a fact that a bit of wit is often necessary as the background for a mite of pathos? And if the emotions are not stirred by a sermon, it will be a stale service indeed.

On the other hand, the solemnities must have a prominent place. The certainty of retribution must be emphasized. This can be made the more impressive if the general trend of the discourses is optimistic. And here the layman can be of great help. Let him feel that sermons on sins in the concrete are absolutely essential. There is a spirit abroad which discountenances messages of warning. One sin which calls for special attention just now is that of marital disloyalty. Divorce is in the air. The laity must stand by the pulpit in denouncing looseness in matrimonial affairs, and the occupant of the pew, even though he feels such warnings to be a waste of energy in the case of his family, should regard their delivery as absolutely necessary.

An aged pastor told me of the best season in his career. Strange to say, this was when he addressed nearly every message to one man. He explained that there came to him a frail fellow, who felt death preferable to continued existence under his awful suffering. The pastor found himself ministering to a most unusual case. It colored all his sermons. Unconsciously, he preached on the joy of life, its responsibilities, its stewardship. He got a new vision of Jesus and the Cross. His melancholy friend being at almost every service, he could not lose sight of his extreme needs. He seemed to be clutching at the poor fellow's body, trying to prevent his flinging himself over a precipice. He piled up the arguments for a life of helpfulness and burden-bearing, even amid great afflictions. Moreover, there seemed a new note of cheer in his preachments. His parishioners noted it, and commented favorably. In fact, his whole pulpit life was reshaped by the incident. He found that this man's perplexities were but an exaggerated form of those of the average man.

This thing is sure, that to discover the essential message for next Sabbath we need to go abroad and talk to the man in the street, the shop, the home. Then we will be apt to rightly divide the word of truth.

Ninety persons is the average number of contributors to the Methodist National Campaign from each congregation of the Church.



A SIX-FOOT JUMPING JACK

Dick was bringing in the Sunday wood, so you know it must have been Saturday afternoon when he met Jumping Jack.

It was hot, but there had to be dry wood brought in for the kitchen stove, and Dick had gone to the woodshed for the last armful needed to fill the yellow-painted wood-box.

Dick was picking his way carefully, for he was barefooted, and the ground was littered with chips. He stopped by the saw-horse, and rested one foot on it while he took out a sliver from one of his toes. This done, he was about to go into the woodshed, when a sputtering voice made him pause.

"Stop a minute, stop a minute, stop a minute. Don't be in too much of a hurry to finish your work. It is just as well to have a job ready for your idle moments."

Dick saw the speaker almost immediately. Standing on six legs on the saw-horse was a green-bodied insect. He was not a large chap, but one that you could not help noticing. He had a long, very solemn face, with large, bulging eyes high upon it. Besides this pair of eyes, he had three more little ones, one in front of each big eye, and another in the centre of his forehead. Pointing downward from the lower part of the face was a mouth, with two lower and two upper jaws. From the forehead two short feelers, or antennae, branched forward and out, and the whole appearance was a serious, wide-awake one. The neck and shoulders were covered by a horny armor, behind which, and along the back of the entire body, lay folded, transparent wings.

While Dick was looking carefully at the green chap, the four-jawed mouth opened to sing:

"I'm fond of easy living,
And what I'd like the best
Would be my days all giving
To nothing else but rest.

"But my work's always double;
I've never time to stop,
For, to keep out of trouble,
I'm always on the hop."

"You know how to hop, anyway, Mister Grasshopper," laughed Dick.

Then Dick noticed why it was so easy for such a small being to jump so far. The front legs grew from just behind the head, and the long feet stretched right out in front. The next pair of legs were placed about midway along the under side of the body, and differed from the forelegs in

being longer, heavier, and with the feet bent backwards.

A little further along, toward the hinder end of the body, the first joints of the clublike hind legs slanted high and backwards. From the ends of these the next leg joints grew almost straight down to the ground. These second joints were thin, bony, and notched like a saw. The hind feet were long, and bore sharp spines instead of toes.

Instead of being green, like the rest of the body, the largest leg joints were reddish.

Even as Dick looked, the long hind legs folded together even with the creature's back, the Grasshopper dug his toes in the ground, and, suddenly straightening out his legs again, sprang high in the air.

The grasshopper landed on Dick's sleeve, exclaiming:

"I did it! I did it! They don't call me Jumping Jack for nothing."

"What trouble did you hop from that time?" asked Dick.

The grasshopper looked a little foolish as he replied: "None. I sometimes hop for fun."

"I don't think I would jump very far if I had wings like you," said Dick.

"I only use my wings when I have a long distance to go," said Jumping Jack. "I like to keep them folded, so that the dust cannot get in my ears."

"I can't see your ears," said Dick, as he looked carefully at the grasshopper's head.

"They are under the fore part of my wings," laughed Jumping Jack; "my noses are harder to look after."

"But you have only one nose," said Dick.

"My noses are not on my face like yours," said the grasshopper; and he showed Dick a row of tiny holes, or spiracles, along each side of his body, through which he breathed.

There were many questions Dick would have liked to have asked Jumping Jack, but the grasshopper seemed to be in a hurry to leave.

With one long hop the jumper had reached the ground again, and, as another leap took him into a clump of grass, and out of sight, he called to Dick:

"Come around Monday morning, if the sun is bright, and I will tell you how I got my wings."

(The Sunshiners' series, copyrighted by Bertha E. Green.)

THE FIRESIDE



Kid Clothes

The line before the ladies' window at the First National Bank was longer than usual, it seemed to Helen Barry, as she took a reluctant place at the end.

"Why do we all wait until Saturday morning to get our cheques cashed?" she murmured to her neighbor, Mrs. Pancoast.

"I call it the 'housekeeper's line,'" that lady answered smiling, "as it is largely composed of housewives on their way to market."

"It's a *clothes line* for me," laughed Helen happily; "I've finally decided the momentous question of a new frock, and I need a well-lined purse to compass it."

Mrs. Pancoast ran her eye admiringly over the trim blue serge figure. "I don't see that you need a new suit, you extravagant girl," she said.

Helen's brown eyes opened very wide. "Why, Mrs. Pancoast, I've had this for six months, and it wasn't the very newest style when I got it," she added discontentedly.

"I've stopped asking for the newest style," the older woman confided, as the line moved a pace or two forward; "clothes cost such an unreasonable amount now; any sort of clothes."

"Oh, but do go down to Brady's and see the French dresses they've just gotten in," urged Helen; "that's where I'm headed for. They have some of those exquisite kid suits that the papers were full of last fall."

"Kid suits?"

"Yes; real kid skin; the softest, loveliest fabric you ever saw. There is a grey that I hope to buy, made with one of those artless-looking little bodices, wrinkling softly round the waist—"

Helen's eyes shone as she launched into the details of the new frock.

"That does sound attractive," Mrs. Pancoast agreed, one eye on her approaching opportunity at the cashier's window; "but I suppose they are ruinously expensive."

"About \$100," Helen whispered; "don't tell, though. I've saved up my allowance nobly this winter, and now I'm going to splurge!"

"Oh, by the way," Mrs. Pancoast turned back, her goal reached, to say hastily, "do urge your mother to go to hear Dr. Van Deman to-night, will you, at the woman's club?"

"Yes; what is he talking about?" vaguely.

"He's one of the men who is interested in child welfare, and he's had a wonderful experience in placing destitute children in homes. I promised to try to interest people in his talk."

"Yes, Mrs. Pancoast," came the cashier's crisp reminder, and further words were impossible.

Helen's patience rewarded at last, she turned away with a bulky purse, headed for Brady's.

"The French dresses, please," she said, with a pleasant thrill of anticipation, and was ushered into a handsomely panelled room set aside for the exhibition of these exclusive garments. But when the chosen costume was donned, blank disappointment fell over the girl.

"Oh, Miss West," she cried to the enthusiastic saleswoman, "it is too tight. There's no doubt about it! What sort of waists do those French women have, anyhow?"

Miss West was busy stretching and measuring, her mouth full of pins. "They are a somewhat different figure," she admitted; "but this lovely gown could be altered, I think," a little doubtfully.

"It *must* be," the girl declared; "I don't care for any of the others, but I have dreamed of this ever since I saw it."

"I would have to find out whether any of the material is to be had on this side," said the cautious saleswoman. "You see, we would have to piece it a bit here under the arms."

"How soon could you find out?"

"I will wire our New York agent to investigate," Miss West promised, "and I could tell you before next week, I think."

"And you won't sell it to anyone else?" Helen begged.

Rather crestfallen, she walked home, so full of her disappointment that Mrs. Pancoast's message lay forgotten in the depths of her consciousness.

Supper time brought a sudden reminder, however, as Mrs. Barry poured the coffee and leaned back with a tired sigh.

"I've sewed to-day until my eyes hurt," she complained, "and my mind is full of needles and pins."

"Let me 'set you up' to a movie," her daughter suggested.

Mrs. Barry shook her head. "That would ruin the little eyesight I have left, though I'd like to go for the entertainment of it."

"Oh, I know! There's a lecture on to-night at the club," Helen remembered, "and Mrs. Pancoast says please go! It's by that Dr. Van Deman, who is interested in child welfare or some such thing."

The older woman's tired face lightened. "Why, yes; I'd like to go, especially if you come, too."

A moment's struggle with reluctance and the daughter nodded an affectionate assent. "Sure; it'll take my mind off my uncertainty about my ducky dress," she confessed.

Mrs. Barry's face sobered. "I am not going to say anything more, dear, about the dress, but it seems to me dreadfully extravagant for people who have as little as we have."

"It's my own allowance, mumsie," the girl insisted good-humoredly, "and if I choose to spend it on one *good* gown and have plain clothes the rest of the season—why, what's the odds?"

The club rooms were well filled when the mother and daughter arrived, half an hour

later, interest centreing about a group in one corner. The wife of the lecturer, a slender, bright-faced woman of middle age, sat in a comfortable rocking chair which had been placed there for her, on her knees a sleeping baby of six months, and beside her two solemn little boys, hand in hand.

Dr. Van Deman stepped alertly to the platform as the hour struck, and with a sort of restrained enthusiasm launched into a discussion of the possibilities of institutional life for destitute children, and the impossibilities.

While giving hearty commendation to the noble effort being made by hospitals and orphanages and homes, he startled his audience with the sad statistics of the failures and deaths among the little inmates, and made a frank statement of the limitations now recognized by all intelligent child workers which such wholesale care imposes.

"I am not here to ask you to do away with such institutions," he urged; "goodness knows we would be badly off without them! But I want to suggest to you to become *annexes* to them—every last one of you!"

He sketched briefly his experience in taking a child or two at a time into his own home, from which place they had been passed on to permanent homes by adoption.

"Mrs. Van Deman and I fell into this habit almost by accident," he admitted, smiling. "I once saw, on my rounds, such an attractive little chap, needing for a few weeks special care, impossible to give in a big ward, that I bundled him up and carried him home one day without asking the lady of the house anything about it."

He stopped to throw a twinkling, tender look at the serene woman in the corner. "We got so fond of 'Teddy' that it was hard for us to part with him six weeks later when there came an offer for his adoption into a splendid home—a home that would not have been open to him probably if he had not had the chance for improvement that our home had given him."

"It wasn't a fortnight before Mrs. Van Deman said, 'I'm lonesome, John; bring home another baby!' and so it has gone on for several years; we have kept a room full, sometimes two, all the time! After a week or two they begin to improve so in looks and health that you'd hardly know 'em for the same youngsters. I want you all to take a try at it, and by way of giving you a chance, Mrs. Van Deman persuaded me to let her come with me on this trip with our present family in tow!"

Heads turned toward the corner. "Little Susan is our latest guest; she's only six months old, and needs such constant care that we want our two boys, John Martin and Carl Binford, to pass on into permanent homes of their own, and somehow I believe those homes are represented here to-night!"

His winning, boyish face fell into appealing lines. "If no one desires to offer these

boys a permanent home, are there here perhaps those who would give them, as we have done, a temporary abiding place on their way to adoption?"

Dr. Van Deman's audience had listened breathlessly to his wonderfully interesting human story; now it broke up into murmured comment and conference.

Perhaps the idea was too new to them; perhaps the people who made up the groups were already sufficiently supplied with responsibilities. Whatever the reason, a silence fell after his words died away, unbroken save by a restless movement here and there, or a cautious shake of the head.

Quite oblivious to the momentous decisions imminent, Carl sat on the floor beside Mrs. Van Deman, and played happily with some colored crayons and a bit of paper. He was a yellow-haired youngster of three, blue-eyed and somewhat stolid looking. John was a trifle older, darker in coloring, and much more alert looking. His brown eyes turned from the gentleman on the platform to the strange people filling the room with an unspoken question in them.

Presently Mrs. Westenfelt, the good Alsatian woman, who had been head of the town bakery for many years, rose hesitantly:

"That Carl—you say?" she said; "it makes like a home name, to me. I take him for a some time."

"Good!" Dr. Van Deman said cordially, his accustomed eye appraising the speaker pretty accurately, as long experience had taught him to do—experience which he always backed up by the proper inquiries, of course; "if you will wait, madam, until after the meeting I would be glad to talk it over with you. Now, how about the other boy?"

As it became apparent that there was no candidate for John's entertainment, Helen gripped her mother's hand excitedly.

"What do you say, mother, to our having him for a few weeks?"

Mrs. Barry turned an astonished face on the girl's shining eyes and flushed cheeks. She herself had been moved and interested by the good physician's story, but no idea of personal responsibility had crossed her mind.

"But, my dear," she protested, "we can't afford to undertake the expense of a growing boy!"

"Just for a few weeks," urged Helen. "Look at his eager little face, mother; he must understand something of what is going on!"

"Do you realize that if we took him it would mean that we would have to provide for him, dear—an outfit, perhaps—"

Helen's eyes were misty now as she watched the child. "Yes," she nodded, "I will help with all that," and rising, she moved quietly down to the corner, where she caught the speaker's eye.

Cordial applause signified the sympathy of the audience when Dr. Van Deman announced that both boys had been provided for, and the gathering dispersed, while Helen sat down on the floor beside Mrs. Van Deman and made friends with John Martin.

Shy he was at first, holding fast to Mrs. Van Deman's skirt with one hand, while

with the other he explored the pocket of Helen's blue serge coat.

"Find anything, Johnny?" the girl asked, smiling.

Johnny drew out a handful of sugar-coated almonds and timidly obeyed the injunction to "try one."

"Dr. Van Deman says we may have him to-morrow, Helen," whispered Mrs. Barry at that moment.

"To-morrow?" blankly; "can't I take



Our Best

BY MARY EATON.

As I travel along life's pathway,
Treading awhile each day,
The older I grow the less I know
Of what others should do and say.

'Tis enough to be careful and listen
To that conscience speaking within,
The little voice which tries so hard
To keep away from sin.

The voice of Our Father in heaven above
Speaking to us in tones of love,
Telling us He is always there,
Ready to help us our burdens share.

It's so worth while to do our best,
To make the goal, and stand the test.



him home to-night? Johnny, don't you want to come and sleep on a dandy soft sofa in my room?"

One swift glance the child cast at his older friends, but what he saw must have reassured him.

"Yes'm," he gurgled, mouth full, "if I won't w-wool off."

And so Helen's compassionate impulse flowered at once into fulfilment. John Martin was transferred to the Barrys' care in due form by the week end, but long before that the gentle little fellow had won his place in his new home, and the sofa in Helen's room had been replaced by a trim, little white bed, from which he was in no danger of w-olling off.

"He isn't as rosy and fat as he should be," Mrs. Barry declared; "we'll get an extra quart of milk every day, Helen."

"Yes—and a fresh egg every morning for his breakfast—"

"What about his clothes?" pursued Mrs. Barry. "Can he get along with the slim allowance he has on hand and what I can provide for him?"

"No, indeed!" indignantly; "he's going to have Peter Thompson suits—or Buster Browns—or whatever they call those sweet combinations in Brady's window."

"Have you priced them?" dryly.

"No—but—"

"My dear, they are six dollars and eight dollars apiece!"

"What's to hinder my buying one and making some more like it?"

"True!" cried the mother; "but, Helen, we might as well face it—a really nice outfit for him, with shoes and socks and all, will cost about fifty dollars, and I don't know where it's to come from. I've planned

our budget carefully, as usual, and there is no such margin, and you've got your handsome dress to pay for—"

"My kid dress!" cried Helen, and checked herself. She had not given the enchanting grey gown a thought since that morning in Brady's!

"It looks like it was kid against kid," she said whimsically. "Mother, I believe I'd rather dress a kid than dress in kid. Miss West will understand—at least I hope so."

She ran to the 'phone and called up the saleswoman in some trepidation. "Oh, Miss Barry! Yes, it's too bad," mourned Miss West; "there's not an inch of that kid skin to be had in New York; I don't know what we can do—"

"Oh, that's all right," came the cheerful voice over the wire; "I've changed my mind, anyhow, Miss West, about my spring outfit. I'm thinking of Peter Thompsons and Buster Browns," and in the midst of an astonished splutter from Miss West the receiver clicked in place.—*Janet Allan Bryan, in "The Epworth Herald."*

Canadian Methodism will be well represented at the World's Sunday School Convention in Tokio, Japan. The following are some of the delegates: Justice J. J. MacLaren and Miss MacLaren, Mrs. Jas. Allan, Rev. F. C. and Mrs. Stephenson, Miss Jean R. Harris, Mrs. John A. Phin, Mrs. R. J. Fleming, Misses Queenie and Stella Fleming, Rev. F. Louis Barber and Mrs. Barber, Mrs. Helen A. Sinclair, Rev. Frank H. Langford, Mrs. George A. R. Clarke, Mr. and Mrs. J. W. L. Forster, of Toronto; Mr. and Mrs. John Dods, Alton, Ont.; Senator Lorne C. Webster, Mr. and Mrs. W. H. Goodwin and Miss Goodwin, of Montreal; Mr. and Mrs. Griffith and Miss Griffith, of Stratford; Miss Emma J. Coleman, Toronto; Rev. Levi Curtis, D.D., St. John's Nfld.; W. J. Waugh, Hamilton.

Stamp Collector's Corner

The Stamp Man, Christian Guardian:

Dear Sir,—Several weeks ago I wrote you we had organized a Junior Stamp Club in Langham. The boys commenced collecting in November. There are now nine active members and about as many more who are not so active. The first nine have collections ranging from 605 to 1,407 varieties. They held their closing meeting for the season May 31st. This was the occasion for awarding prizes for the better collections. Three prominent citizens acted as judges. The first prize (International Junior Album) was given Allen Burke, who has 1,407 distinct varieties; second prize (Modern Album) to John Hawkins, with 1,338; third prize (International Album) to Clement Obee, with 1,075. The judges were surprised at what had been accomplished in six months with so little outlay. One boy collected nearly one thousand varieties and did not spend five cents in cash. The most any one of the boys spent was five dollars. The boys were encouraged to do their collecting and trading with the minimum expense. They are anxious to get the names of boy collectors to exchange approval books. The club meetings will be resumed in November.

E. A. BLAKELY, M.D.
Langham, Sask.

Mainly About Saskatchewan

Guardian Staff Correspondence

REGINA COLLEGE REPORTS.

The board of Regina College held its annual meeting on May 20th, and had presented to it the ninth annual report of that flourishing institution. The report recorded another most successful year, and the correspondent gives an analysis of its contents for the benefit of GUARDIAN readers.

The attendance was the largest in the history of the college, with 228 boys and young men, and 445 girls and young women, a total of 673. The growth of the academic department was specially encouraging, there being 203 students registered, as against 168 last year. All but fifteen of these came from outside points. The commercial department also showed growth, winter classes for farmers being popular. The Conservatory of Music reports a most successful year, with 455 students in attendance.

The public has given generous financial support to the college during the year. The expenses this year total \$117,419; the income from fees totals \$109,585, a deficit of \$7,827. The deficit has been fully met by friends of the college.

In regard to the capital debt on the college, which has been so great a burden on its work, the board sees the end in sight. The Forward Movement has allocated \$150,000 to the college, \$20,000 of which has been paid. When all available subscriptions are reckoned, a small balance of \$886 will be left, and that it is hoped to raise in the fall. This will be a gratifying fact to all friends of the college.

After nine years the board declares that the work needs new buildings to extend properly. Toward this need the board has leased a fine large residence on Scarth Street for an overflow ladies' residence. A boys' residence is badly needed, and the board states that it must now turn its attention to that. It announces a campaign to raise \$200,000 for a new building, which it is proposed to start in the spring of 1921 if conditions are suitable. For this building project the college appeals both to the Methodist public and the general public, and states that its pupils are of fifteen different denominations—surely a catholic showing.

The concluding paragraphs speak of the religious work of the college under the guidance of D. R. Patterson, B.A., B.D., who has had charge of the department of religious education. The report states that there has been a fine spirit among the students, and the atmosphere of the college is most wholesome. The whole concludes with an expression of gratitude to the staff for its loyal and enthusiastic co-operation. The report is signed by the president, Dr. Stapleford; Judge J. T. Brown, chairman; and D. J. Thom, secretary.

OUR CROP CONDITIONS.

The connection between crops and church work is a most intimate one, as some of us who have been struggling along the last few years have realized. The rural work in these prairie provinces depends, humanly speaking, upon factors such as moisture, favorable conditions generally, grasshoppers and such like. Last year we started off in some of our districts with high hopes, but a tiny insect called the grasshopper took a hand in proceedings and managed to take the gilt off the gingerbread pretty thoroughly. In other districts in this province we suffered from too much sun and too little rain, so the "dried out area" business resulted. Other districts were more fortunate. We have a few spots in the province where crop failures are virtually unknown. It must be pleasant to be a minister in those districts if you are looking for a pleasant position. My farmer friends would doubtless say that it must be pleasant to be a farmer in those districts. It must. But of recent years many dis-

tricts have been hard hit. It is safe to say there has not been a good general crop in the province since 1915.

This year we have hopes again—who hasn't? But in poor, unfortunate south-east Saskatchewan these hopes are tempered by fear. We have had amongst us an expert from the United States, who tells us that this district has the possibility of one of the most disastrous hopper outbreaks ever known on the continent. At least this year our men know the possibilities, and are organized and on the watch to fight the little pests. The conditions are exceptionally promising otherwise; but the question is, will the farmer harvest the crop, or will the grasshopper? That only time can tell. We have to try and wait as patiently as we can for the outcome. In places where the hopper pest is unknown the outlook is reckoned quite promising, and it may be that the big crop year has come at last. We will all hope so.

SINTALUTA SUCCESS.

The correspondent has received the following eulogistic account of the work of Bro. Whiteley on the Sintaluta circuit. The report is sent by the circuit recording steward, Mr. Bishop. I give it as sent:

"This is one of the circuits that has lost heavily through removals during the last three years. No less than thirty-five members have moved away and seven others have died. These losses include some of the oldest and best families. In spite of these adverse conditions finances have been well sustained. Each year salary and connexional funds have been paid in full, and missionary givings have also increased. The pastor's salary has been raised \$300. With help from the Sunday school and Epworth League the circuit this year is giving \$950 to missions, and subscribed \$5,000 to the Forward Movement.

"It is with deep regret that the circuit loses its pastor at the end of the third year, as Mr. Whiteley has decided to visit his home in England. Mr. Whiteley is a strong preacher; his sermons show thoughtful preparation, they are fully modern and decidedly evangelistic. In addition to preaching three times on Sunday, twice to the same congregation, Mr. Whiteley has had charge of the boys' work in town, and has assisted with the Epworth League and has taught on Sunday in each Sunday school. He has had a big programme, and has filled a big place. His friends wish him and his wife and family God's richest blessing wherever they may be placed."

This report is signed by Mr. Bishop on behalf of the circuit. We think Bro. Whiteley has earned his holiday. Bon voyage!

BOOK CLUBS.

The Moosomin district has started a very helpful book club. Each minister of the district has selected a book, a list has been arranged, and the books are being passed around to each in turn. Even postage is provided, and it costs nothing to join—at least it has cost the correspondent nothing. The Moosomin district was very kind in asking the correspondent to join them in this scheme. Manifestly someone is paying for the books; whoever is is a public benefactor. Any scheme that will help ministers to read good books—some of these are expensive, and would not have been seen by some of us in any other way—is a good move, and in this little note I want to thank the unknown philanthropist. This seems to me a move that could profitably be copied in other districts.

THE H.C.L.

It is good to note the fine editorials in the Saskatoon Star and Regina Post, advocating better ministerial salaries. The Herman papers think the only mistake Dr. Chown makes is in not asking \$1,800 as a minimum instead of \$1,500. Certainly the present minimum is woefully inadequate in these days.

H. D. R.

Carievale, May 26th.

Northern Alberta News

Guardian Staff Correspondence

The annual musical festival, held this year in the city of Edmonton, reveals a deepening interest in the habit of harmony throughout the province. Hitherto the cities have contributed nearly all the successful contestants, but this year the entry of Delia, a little village, in major contests shows a departure from the custom, and we hope other small towns will gain courage and seek the development of the local talent, with a view to contesting. Success is not the measure of the good that will accrue from this movement, for the good will be apparent in deeper springs of life and in richer tones everywhere.

Among the eminent judges were Dr. A. S. Vogt, Dr. Coward and Herbert Fricker. Each of the judges expressed their pleasure in being present to witness the success of the various choirs and artists. Dr. Coward severely scored a group of male quartette parties for their lack of preparation, but freely gave praise where it was due. Dr. Vogt gave the press some wholesome thoughts after the work of judging was over, and since his words have a national value we quote them for the benefit of our readers:

"In these days, when the pursuit of wealth seems to furnish the principal concern of the people, the higher things of life are too often neglected. We are not giving the proper encouragement to artistic effort, and I fear that Canadians are not realizing their responsibilities to the same extent as their neighbors across the border. Many of our Canadian cities reveal a greater appreciation of music than is evident in the United States. Fundamentally

the musical situation with us, generally speaking, is of a higher order than obtains in the country to the south of us, but despite this advantage our musical interests are being permitted to take care of themselves, with the result that concerted action in Canada is oftentimes rendered impossible because of lack of interest on the part of our moneyed people, who are slow in extending financial encouragement to the upbuilding of the artistic life of the country.

"It has been said that the real musical spirit of a country can be fairly accurately gauged by the interest which is shown in choral music," Dr. Vogt continued. "Following the traditions of the Old Land, Canada has made remarkable strides in this direction, and we are rapidly becoming a singing nation. Practical experiments with the singing material, and after testing all the choirs at the festival which has just come to a close, in which choirs are made up largely of native and Old Country singers, I am convinced a blending of the British and Canadian voice with the full round tone of the old, provides an absolutely unexcelled combination.

"The Alberta musical festival is serving a noble purpose, both in a musical and social sense. Splendid work has been achieved in your province and in the neighboring Province of Saskatchewan, which might well be imitated in older sections of the Dominion. Festival schemes are under consideration in Ontario, and doubtless in the near future that fine old province will be well under way."

Dr. Vogt is most enthusiastic about the

school children's singing. Referring to the singing of the school choruses, he stated that he was greatly impressed with the quality of the children's voices. In the sixteen choruses competing there was not a weak one.

"In 1912," Dr. Vogt continued, "I visited Paris, and on that occasion had the opportunity of hearing the best children's choruses of France and England, and I have no hesitation in saying that the methods adopted here are producing the same effects and quality of voice heard on that occasion, proving that the voice of the Canadian child is able to develop as well as the Old Country voice, provided it receives the same careful training that for many generations has obtained in the Old Land.

"The singing of the children in the un-accompanied song and in the accompanied song by Ireland showed beauty of tone and an especially high order of technical development. The response to the baton of the massed choruses was worthy of the highest praise. Elasticity, responsiveness and general buoyancy were displayed. There was no forcing of tone, which carried remarkably well without at any time showing deterioration of quality."

In regard to the festival generally Dr. Vogt stated that the impressions of 1914 have remained with him. "Because of that," he said, "I am returning to Toronto from California this way in order to make a diversion from Calgary, so as to enable me to hear this festival. I find in practically all departments, and more particularly in the ensemble work, a great advance over 1914. The adult choirs have developed real artistic quality both as regards purity of tone and high ideals of interpretation. Interest seems to be growing, and the number of competitors from a distance must have been very encouraging to the local committee. A surprisingly large contingent was present from Lethbridge, nearly four hundred miles distant. The Lethbridge competitors included a mixed choir, which entered in the challenge shield class; and the women's chorus came as defenders of the shield won at last year's festival, as well as a number of solo competitors. The particularly interesting entry was from Delia, on the Grand Trunk Pacific, a most gratifying indication of the role music is playing in the sparsely settled newer sections of the province. One of the most popular successes of the series was that of the Delia Union Church quartette, which won first place in the mixed quartette.

"The outstanding feature of the festival was the capital performance of Coleridge-Taylor's setting of 'Hiawatha's Wedding Feast' by the massed choirs of Edmonton, under the capable direction of Mr. Vernon Barford. The city has witnessed a most surprising advance in the development of orchestral resources since 1914. It is remarkable that so efficient a body of resident musicians would have been found to assemble for the occasion. The general playing under Mr. Barford's baton was of a high order of excellence, and the singing of the choir was in the highest sense enjoyable, the tone being musical in quality, enunciation distinct, and the rhythmical responsiveness most admirable."

Having in mind the excellence of the material available, Dr. Vogt, in conclusion, made the appeal for further support on the part of citizens generally, and the greater development of music, which plays an important part in the upbuilding of the community. Music was recommended as an important factor in counteracting the unrest which prevails throughout the world, Dr. Vogt claiming that much of this was due to the lack of interest in the lives of people, which causes them to become restless and a disturbing element in the community.

Among the successful contestants were some Methodist choirs, and Wesley Church choir, Calgary, carried off the medal for all-round proficiency."

T. D. J.

AN EXPERIMENTAL UNION

In the summer of 1916 the Methodists and Presbyterians of Kelowna agreed to unite. The minister of the Presbyterian church, the Rev. Alexander Dunn, had resigned, to take a well-earned rest from the work of the ministry. He had always been an advocate of union, and did everything he could to prepare the people for the movement. It so happened that the Methodist minister, Rev. J. C. Switzer, had also resigned, to accept a call to Vancouver,



REV. E. D. BRADEN.

and the Rev. E. D. Braden was called to Kelowna. When the congregation united, Mr. Braden was chosen as the minister of the united church.

Everything was done in order. The consent of authorities of each Church was obtained. Only one vital restriction was made. It was thought better not to unite the Sunday schools. This was wise; for had the union not proved a success, the separating of the children would have been a serious blight on their religious and social consciousness. The Sunday schools were united in the fall of 1918, with the full consent of Presbytery and Conference. That was a proud time for the united church.

Knox Presbyterian Church was the larger building, and was chosen on that account. The Presbyterian Book of Praise

giving congregations to the refuge of union. There was enough truth in this to make it harmful. But of itself no necessity other than a spiritual one was sufficient to hold two congregations together so long as they have held. However useful the financial stringency of that year may have been as a starter, it does not explain the spiritual power that was developed by the union. Many a happy union has sprung from a less worthy motive.

It must not be forgotten that this union is Western. Somehow differences are not so sharp, nor prejudices so strong, as they are where life leans more upon the past. In the West the tendency always is to forget the past. The future is all in all. Creeds and forms count for something, but their value is diminishing always as the freedom of the individual is developed. Dogmatism has no place in the West. It is an anachronism, as well as an undesired and undesirable attitude. Some of the older folk like a stiff-backed, dogmatic sermon, but the newer generation of the West open their eyes in wonder and close their hearts in hatred at such, as in them, unintelligent and unintelligible. The atmosphere of the West is favorable for union movements, and, if given a chance, highly favorable towards them.

This Western spirit can plainly be discerned in the Kelowna union. One great difficulty the Kelowna United Church had to face was the question of church membership. But the solution was easy. A pledge card was drafted. It met with approval, and was adopted. Here it is:

MEMBER'S PLEDGE.

In presenting myself for membership in the Church, I thankfully acknowledge my dependence on the heavenly Father; I profess my love for Jesus, His Son, and declare my purpose to serve in the spirit revealed in the Holy Scriptures and in my own mind and heart.

In my daily life I promise to show love to God, and love of my fellow-men.

As a member of the Church, I will endeavor to enter into the fellowship, and will seek to serve therein, according to my ability and opportunity.

The first time that pledge was put before the people it drew nearly one hundred members into the fold. That speaks for itself. The membership of the congregation is now almost four hundred. As one man said to the writer: "Now we have a creed that we can understand, and that we have no qualms of conscience in signing."

What about the communion service?



PRESBYTERIAN CHURCH, KELOWNA, B.C.

was selected for the united congregation. A united church committee was formed, presided over by the Rev. E. D. Braden. Half the members of that committee were Presbyterian and the other half Methodists. There was give and take in everything. That was the prevailing spirit. Such were the outward and visible effects of the inward desire for union.

There were critics who declared that the necessities of hard times drove the strug-

There is a quarterly communion. It is largely Presbyterian in form. It is a silent communion, except for the service read by the minister. The older men of both congregations distribute the elements. They are the "elder" men.

There is a well organized Sunday school. The senior school is housed in Knox Church, while the junior school meets in the adjoining church hall.

Each school has a superintendent. The

senior school has a musical director. In the junior school there is a beginners' department. The whole school is run on the most approved graded system. The total membership of the Sunday school, including the Bible classes and the Teachers' Training class, is not far short of the membership of the church, namely, 380. That fact also speaks for itself.

The former Methodist church building, now called Wesley Hall, is used for a variety of purposes, such as church socials, young people's gatherings, lectures, concerts. One highly successful feature of the activities of this branch was the rest rooms for the female workers who came from the coast, to help in the fruit harvesting. This work cost the church a good deal of money, but it was well worth every dollar expended. Last year a caretaker was in charge of the building and looked after the interests and comfort of the girls, and the girls were exceedingly appreciative of what was done for them.

Although Kelowna is situated far from modernity, modern methods are used; indeed, they are sought after. The Sunday school an up-to-date lantern has been recently purchased. In the junior school a beautiful gramophone has been installed. And for the benefit of the

old people an acousticon is about to be installed in the church.

In all financial affairs an absolute equality is maintained. And it says a great deal for the leaders that so far no confusion or friction has developed. If the contributions to the Forward Movement are any indication of the condition of the church, the union church of Kelowna is particularly robust. The allotment was \$4,000, the amount contributed \$5,000.

Something must be said about the man who has directed and developed this united church—the Rev. E. D. Braden. He and his wife have done great work in Kelowna. One realizes what has been done when he sees that a less skilled and diplomatic leader might easily have ruined the union and brought it to confusion. He was a Methodist when he came to us. But now you may hear strangers asking old-timers to what Church he originally belonged. He is neither Presbyterian nor Methodist—he is both or neither; he is minister—we call him minister—of the united church of Kelowna. He leads his people in spiritual affairs as in all others, with judicious care and unaffected tact. He is one of the few men that could have made a success of such a movement.

JAMES GORDON.

THE CONFERENCES

TORONTO

Trinity, Toronto; Rev. E. Newton Powell, pastor.—Historic Trinity Methodist (Toronto), long recognized as one of the influential and progressive churches of Canada, has added yet another victory in the complete and final payment of its mortgage indebtedness. By the accomplishment of this, a great centre of Methodism has been set free to devote every energy and effort to the extension of the active and growing work of its constituency. Church mortgages have a habit of loitering about, and the story of the Trinity mortgage, its demise, and, finally, its cremation, on May 19th, 1920, is indeed a chapter of interest. Trinity Methodist, located as it is on Bloor Street, one of the great crossline streets of the city, is a very valuable property. A fine stone edifice, with an entire city block frontage, it is right in the heart of a flourishing district. Many there are now on the list of its membership who recall the days preceding the erection of the present building, when a tent on this now historic ground served as a place of public worship. But that is another story, and perhaps worthy of recital at some future date. A mortgage exceeding eighty thousand dollars cannot be counted a juvenile, yet that was the indebtedness which Trinity faced twenty-three years ago. Rev. Dr. Tovell was then pastor. Under his leadership, loyally supported by a most generous people, a special budget of more than twenty-two thousand dollars was raised, a goodly portion of which was applied toward the reduction of the mortgage. Since that time the amount has been gradually growing less, until at the beginning of the present church year it was \$33,500.00. With the inauguration of the National Campaign, a happy thought came to the Trinity Executive. Why not link up the National Campaign with the local needs, and make a twofold appeal? Splendid! The idea was acted upon, and the results most gratifying. Twenty-three thousand dollars was given to the National Campaign, and the church mortgage reduced to fifteen thousand dollars. But the matter was not to rest there. Visions of totally clearing the debt came a few months later. Sir Wm. Gage offered to pay the last five thousand dollars. The Trustee Board decided to ask Trinity people for the other ten thousand. Thus, in a few weeks, the full cash contribution was raised, and the old mortgage,

which down through the years had held on so tenaciously, was removed. The burning of the mortgage, always an event of significance, took place in Trinity parlors, at the annual meeting of the congregation, on Wednesday evening, May 19th. The meeting was largely attended, and was most representative of the large membership of Trinity, each anxious to witness the close of another epoch in the church's history. Rev. R. Newton Powell, pastor of Trinity, presided. Reports and addresses were given by Mr. J. J. Armstrong, treasurer; Dr. S. M. Hay, recording steward; Mr. H. P. Kennedy, secretary Trustee Board; Mr. Geo. Hambly, chairman local Finance Committee of the National Campaign; Mr. J. T. Evans, and others. Steady progress was gleaned from the information presented. The Sunday school had a registration of almost 900, with 88 teachers and officers, and from its ranks 45 joined the Church during the year. The Woman's Missionary Society, including the Senior Circle, The Joy Wallace and Mission Band, reported the best year in their history. Similar healthy growth was exhibited by the Epworth League, the Ladies' Aid, and other organizations. The total missionary givings of the church was \$12,271.00. All who attend Trinity know something of the excellent service and loyal co-operation rendered by the choir. The church membership for the year showed a net increase of 122, and a total membership of 1,406. Trinity regards with thankfulness to God the great general advance made during the Conference year now closing. Before handing over the destructive match, a farewell message to the old mortgage was delivered by Rev. Dr. Tovell. The match was applied and the cremation superintended by Sir William Gage, assisted by Mr. Ambrose Kent, and, amid the great enthusiasm of the audience, the flames soon reduced to ashes the memorable document. Sir William and Mr. Kent, each associated with Trinity from earliest years; reviewed, in interesting fashion, its early life, its struggles, and its achievements, down to the present time, and predicted for Trinity continued and increasing success as a great spiritual centre. A most happy social hour, replete with good fellowship and hearty greeting, during which refreshments were served by the ladies of the congregation, concluded one of the most eventful evenings in the life of Trinity.

Porquis Junction. Geo. H. Summerbee, Pastor.—The work has prospered abundantly on this field this year under the faithful leadership of Brother Summerbee. As there was no regular supply on the field last year, there were many things requiring attention, and the ground has been well covered. The membership list has been thoroughly revised, with a net loss of only one member; the field stands highest in the district in members received on probation, and increased givings are marked, both to local funds and missions. Last year Brother Arms, of South Porcupine, held services occasionally in the school, and later in the year Brother Bailey, who temporarily supplied the field, commenced the building of a church at Connaught Station. The happy culmination of the work of the year was reached when on Sunday, May 16th, Rev. F. L. Brown, Superintendent of Missions, dedicated this church to the service of God in this community. On the following evening the ministers of the district met with the friends of Connaught Station to rejoice with them on the achievements of the year. The feast was bountifully spread in old-fashioned tea-meeting style, and following this a happy little programme was listened to. The little Ladies' Guild of nine or ten members, who provided the refreshments, has done splendid service throughout the year, raising a total of over \$352. They fully exemplified the spirit of the "second mile" by providing the last \$10 of the debt of the church, so that before the close of the meeting we were able to sing the Doxology in a church absolutely free from debt. The building has actually cost, in money, material and labor, over \$2,200. Most of the work was done by the pastor, and is the neatest and best-finished little church we have seen in the North. One thing only is needed, and perhaps some interested friend or church would like to help. Pews are still needed to complete this little edifice. Perhaps in the remodelling of some of our city churches some might be available. Either Brother Summerbee or the superintendent will be glad to supply the specifications. Who speaks first?—E. E. Pugsley, Iroquois Falls, Supt.

Scarboro Junction.—On Wednesday evening, May 26th, 1920, the Beech Avenue Methodist Church choir, under the leadership of Mr. J. M. Sherlock, motored out to the Methodist Church, Scarboro Junction, where, with the assistance of the Hawaiian Orchestra and Miss Beattie, as reciter, they gave an exceedingly interesting and high class entertainment, varied to suit all tastes, from the opening strains of Mozart's Gloria, in which the well-balanced parts raised our minds by the recurring "Glorious is Thy Name" to the desire to "declare Thy wondrous works, forever and ever more."

The evening closed with expressions of thanks to those who had so kindly and liberally contributed to the success of the programme, followed by the strains of the National Anthem.

The proceeds were for the funds of the Ladies' Aid.

Italian Mission, Toronto.—Some of the members of our mission who went back to Italy, on account of the war, have written to Rev. Mr. Scarlata, saying that they will be faithful to Jesus Christ all their life. One of them, moreover, states that he was the means of converting his wife and his children to Christ, and since then a pastor, invited by him, from Aquila-Abruzzi, once every month goes to his house to preach the Gospel. At last visit which the pastor paid to the house of that member of our mission every neighbor was invited to hear his preaching. Then the Lord's Supper was administered and several partook of the Sacrament.

Windermere Avenue, Toronto; J. J. Wheatley, Pastor.—On Sunday, May 30th, the Sunday-school anniversary of the Windermere Avenue Methodist Church was held.

In the morning the pastor gave an illustrated address on "Character Building." In the afternoon Inspector Elliott favored us with a most interesting talk on "Birds," drawing valuable lessons from the feathery tribe. Both old and young were delighted. The Rev. J. B. Lamb, of Queen Street Methodist Church, conducted the service at night and delighted everyone with a splendid address on "Lions That Roar in Our Streets." The manner in which the children sang reflects great credit on Mr. George Webb, who bestowed much skill and enthusiasm in training the children. The day throughout was a red-letter day in our school. On Tuesday the Sunday-school concert was held. The programme revealed an entertainment of a high order, which was much appreciated by the audience. The school is in a very flourishing condition under the wise and genial leadership of Mr. E. Luck.

Parry Sound.—The annual meeting of the Ladies' Aid Society of the Methodist Church, Parry Sound, was held at the home of Mrs. H. E. Stone, on May 6th; about thirty members present. Rev. Dr. Smith presided at the meeting. The treasurer read the annual report, showing moneys raised during the year to be \$1,400. The officers for the ensuing year were elected as follows: President, Mrs. (Sheriff) Armstrong; vice-president, Miss H. Kirkman; secretary, Mrs. Shropshire; treasurer, Mrs. Hanna; Flower Committee, Mrs. Carson, Mrs. Jervis and Mrs. Taylor; Parsonage Committee, Mrs. White, Mrs. G. Moore and Mrs. McNabb. At the close of the meeting the members of the society presented the president, Mrs. (Sheriff) Armstrong, with a beautiful bouquet of crimson carnations, with a few words of appreciation for her faithful services during the past year.

Since the annual meeting the members were very much pleased when Mr. D. M. Carson presented them with a cheque for \$200 with which to begin their new year's work.—E. M. S.

BAY OF QUINTE

Cannifton.—May Official Board received a most encouraging circuit report for the year. Some fifty had united with the Church during the year. The general missionary givings had advanced in three years from \$425 to \$847, and the W.M.S. from \$383 to \$630 in the same time. The other connexional funds were all paid on time. The salary three years ago was \$1,050, and is now \$1,350, with an additional bonus of \$150.

A unanimous invitation was extended to their pastor, the Rev. J. S. McMullen, to return to the circuit as long as the Conference could send him.—R. S.

N. B. AND P. E. I.

Point de Bute; Rev. George Orman, Pastor.—The pastor's fourth year is just terminating and it has been a good year. The M. N. C. allotment of \$1,100 was exceeded by \$200. All the funds show increases, especially the W.M.S.—over \$80 increase. In addition to the salary, the members of the Quarterly Official Board cheerfully and willingly raised among themselves the sum of \$73 and handed it to the pastor to reimburse him for money paid out of pocket on "funds" and "printing" bills. Twenty-one have joined the church during the four years; 17 on profession of faith, the result of personal dealing, there having been no "special" efforts.

HAMILTON

St. Paul Street, St. Catharines; Rev. D. E. Martin, B.A., Ph.D., Pastor.—At a largely attended congregational meeting recently held in the church parlors, reports submitted showed one of the best years' work in the history of the church. The Sunday-school has increased its givings by fifty per cent, and 191 new scholars have been added; 25 have joined the

church during the year; an athletic association and the C.G.I.T. are both doing excellent work among the young people. The allotment for the National Forward Movement was \$7,000, and the congregation subscribed \$9,401. The pastor's salary has been fixed at \$2,400. Aggressive plans are already being laid for another year's work.

LONDON

Lincoln Road, Walkerville; Rev. H. A. Graham, Pastor.—Lincoln Road Methodist Church closed four weeks of evangelistic services Sunday, May 16th. To say that these meetings were well attended every week-night means a great deal in a community such as this. In spite of all the attractions, both in the border cities and Detroit, hundreds of people came night after night to hear the old gospel story in sermon and in song. Dr. Joe R. Hanley is well known to Methodists of Ontario. His sermons strike a responsive chord and make a strong appeal. As a result of these services, Lincoln Road Methodist Church has been made permanently stronger in spiritual life and in membership. Over one hundred have been already received into the church by the pastor. Sunday morning, May 23rd, was the largest communion service ever witnessed in this congregation. We can heartily commend Dr. Hanley for his own sake, as well as a preacher free from fads and anxious only to declare the message of salvation through the redemption that is in Christ Jesus.

Mr. Fred Fisher is still the able leader of gospel song he always was, and succeeds in a wonderful way in getting the congregations to sing. We trust these brethren may be long spared to labor together in the Lord, and are convinced that their presence and services will leave a wholesome effect in any church.—W. R. O.

Louisville.—The anniversary services of Kent Bridge Methodist Church, Louisville Circuit, held May 24th and 25th, were a great success. Large crowds greeted the preacher of the day, Rev. J. F. Knight, M.A., B.D., of Milverton, both morning and evening. The choir, assisted by Mrs. Knight, rendered excellent music. The sermons were stirring, heart-searching expositions of the Gospel of Jesus Christ applied to present conditions. On Monday evening a splendid musical entertainment was given, which was followed by Mr. Knight's unique and dramatic presentation of "Jean Valjean." Mr. Knight treats his theme in a style at once original, thrilling and appealing, which, with his verbatim quotations of the most dramatic parts, makes his presentation of Victor Hugo's masterpiece intensely interesting and instructive. We would recommend this recital to any church desiring an evening's entertainment.

MONTREAL

Thetford Mines; Rev. James Lawson, D.D., Pastor.—Last fall our pastor organized a Sunday-school. Special services were held during the first two weeks in January. The meetings were well attended and much good was done. Mid-week services have been continued ever since. Our pastor collected \$70 for the Ladies' Aid, and also added to their funds the sum of \$45 by his lectures on his tour of the Holy Land. The shortage in the missionary grant, amounting to \$117, has been met by the Quarterly Board, so that the minister's salary has been paid in full, and all connexional funds well sustained. Dr. Lawson has succeeded in putting THE CHRISTIAN GUARDIAN into every Methodist home under his charge, and into many other houses as well. At the fourth regular meeting of the Quarterly Board, at which every member was present, an unanimous vote of thanks was rendered to our esteemed pastor for his excellent services, both in and out of the pulpit, and a cordial invitation for him to remain another year.—James Lipsey, Rec. Steward.

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The Forum



THE FACTS AS TO QUEBEC

To the Editor of the Christian Guardian.

Dear Sir,—In your issue of June 2nd, one of your correspondents, under the heading, "The Facts in Regard to Quebec," quotes opinions, expressed in an address that is credited to me, as having been given some years ago. The statements to which I call attention are these: "There were parts of Quebec in which it is unsafe for an English-speaking Protestant to go, and that young men, graduates of the French Methodist Institute in Montreal, took their lives in their hands when they went into some districts to do missionary work." I wish to say that, at this moment, I do not remember having expressed that opinion. The statement made by your correspondent is evidently an inference or deduction, and I think a mistaken one, from something I said. The implication is that that statement represents the attitude of the French people to-day. I am writing this note to correct that impression, which I think is not borne out by the facts of the case.

While representing the Bible Society some years I travelled in all parts of the Province of Quebec, and was never molested. At the present time we hold an open-air meeting on the street at the door of our French church in Montreal. Sunday evenings during fine weather the French corps of the Salvation Army holds similar meetings, and the people listen with respectful attention. There is no disorder.

No doubt in the past there have been regrettable acts of intolerance; I have had personal knowledge of such incidents; but to-day there is a much more tolerant spirit. We feel it a duty and a privilege to bring to these people the message of direct access to God and of salvation by faith in Christ; but we seek to do it in a spirit not only of tolerance, but of the deepest respect for their religious convictions.

If I might venture to express an opinion on the subject, I should say that the action of the Ontario Government in giving \$10,000 to the University of Montreal (Laval) was an act of enlightened statesmanship. I believe that some years ago, when Toronto University was in need, Laval gave a generous gift to help that institution, and now the Ontario Government very properly reciprocates.

I sympathize very deeply with your correspondent's desire that we should build up a strong British nation out of the diverse elements of our population, but in my judgment this can only be done in a spirit of mutual respect and esteem. No doubt there is among the French people much error in doctrine and practice to be corrected, but we must, while preaching the truth as it is in Jesus, do so in the spirit of fervent charity that characterized our Lord.

I should add as a further correction that while I have been and still am a missionary in Quebec, I have never been a superintendent of missions. W. T. HALPENNY.
Montreal, Quebec.

MISSION WORK IN INDIA

To the Editor of the Christian Guardian.

Dear Sir,—In reference to the question: Shall we undertake mission work in India? I feel that we should consider very carefully whether our present responsibilities in China and Japan, with their increasing demands upon the Missionary Society, permit us to undertake at this juncture fresh obligations in another part of the world. There

is a sense in which these two countries have a very great claim upon us. We stand related to them geographically, and again by the strong ties of commerce. To do justice to our work in the Orient it will require an increasing budget for many years, until a large measure of self-support is attained. With these millions of unreached people, needing all the attention we can give them, ought we to go still farther afield? If we were meeting every claim that our present territory abroad imposes, it would be a very different matter. We must certainly do all the mission work we can, both at home and abroad; but let us do it wisely and well. I have no doubt that we shall be guided aright, and that no step will be taken with undue haste. Yours sincerely,
ROBERT HUGHES.

Kaslo, May 28th, 1920.

MINISTERS' SALARIES

To the Editor of the Christian Guardian.

Dear Sir,—May I add my little quota of comment to that already called forth by the article "From Ministry to Farm" in your issue of April 7th? I am an ardent advocate of a better-paid ministry, especially for the smaller circuits, and quite agree with the Conference President quoted in above-named article that "there is much of tragedy covered up by the fidelity of some of our preachers on the smaller circuits because of inadequate salaries," etc. But I would like to ask, too, what of the tragedy covered by the fidelity of the people in many of our rural districts, who, after a week of toil, struggle against weariness and inclination to rest on Sunday, go to church, hungry for the bread of life, only to return home starving, having received—a stone? For, I declare to you, Mr. Editor, the little essays handed out in lieu of sermons from many pulpits on our weaker charges, not only contain neither mental or spiritual food, but are a positive insult to the intelligence and the spiritual understanding of the average man and woman in the pew. Of course, there are glorious exceptions, but these exceptions come as a rule from that class of men who soon outgrow the smaller circuits and are called up higher. Meanwhile the people on the weak circuits go patiently on on their starvation diet, paying towards the ministerial support very often more per capita, and usually more in proportion to means, than the people on the stronger circuits. And if it were only the members themselves who were suffering they could possibly bear it, but when they see on all sides men and women and young people who should and could be attracted to the Church and are not, they feel, with great sinking of heart, that the Kingdom of God is not receiving value for the time and money they are investing in the local church.

Regarding the one who is going "from ministry to farm," the ministry cannot seriously suffer from the loss of any man who "has not found his circuit a challenge to his mental or physical powers"; and it strikes us there may be others who look upon their appointed fields from this standpoint, and that herein lies the solution in a large measure at least of the inadequate salary problem, as well as of many other problems of the smaller circuits. There are few, if any, of these smaller charges on which there is not much "fallow ground" that is ready to blossom into fruitfulness under proper cultivation, and when the pastors in charge exert themselves to as nearly

the limit of their mental and physical endurance as the majority of their people are doing in these strenuous times, the salaries will be forthcoming, the weak circuits built up, and the cause of God greatly advanced. "The people have a mind to work," and to pay, too; but they need consecrated, intelligent, efficient leadership. Yours,

A HUNGRY SOUL.

AN OBSCURE PREACHER'S BUDGET

To the Editor of the Christian Guardian.

Dear Sir,—We are only an obscure preacher's family on a three-appointment rural field. In the last four years our entire receipts for salary and horse-keep were \$5,314.90; deducting \$600 for horse-keep, \$4,714.90 to live on. Food, fuel, clothing, books and other living expenses for the family for the four years cost \$5,287.63, or \$572.73 more than salary received. We as a family have fairly revelled in one luxury, giving to the support and the extension of the Kingdom of God on earth. But how were we to do it under the circumstances? We have trusted God and followed the leadings of His Spirit. In these four years we have given over \$1,000, which would be more than two tithes of our receipts for salary. Lots of things which we would like to have had we have done without, but we never lacked the conscious presence of the Lord Jesus Christ. According to the mathematician, we ought to be in debt \$1,572.73. But we are not in debt, for a small increase in salary this year included above will enable us to make ourselves presentable on the next field which we expect to go to when the Stationing Committee has done its work. I will not sign my name, but, Bro. Editor, you are at liberty to give it to anyone who does not ask it from mere curiosity. Some may ask, Where did the rest of the money come from? From the same source that the air and sunshine come. PSA. 84:10.

THE FARMER MINISTER

To the Editor of the Christian Guardian.

Dear Sir,—Seeing several articles in THE GUARDIAN about the preacher who has gone on a farm, one of which said: "If he would work well, he would get his pay," I know too much about the physical and mental work this minister put through in preparation for the ministry to remain silent. To L. C. Wilde and "A Retired Farmer" I would say: "You need little fear; all the work he hires done will be what cannot be handled by any able-bodied man; and when you find any farmer who can do a day's work that will tire out the minister in question, you'll have to take a day off. Exercise at no time in his life was his bugbear. Is it your opinion a farmer's son could not become a talented minister?"

"If I were a preacher I would be ashamed to grumble so much." Being a long way from that state, how do you know? The Lord does a good many things besides "calling men to preach," and one of them is calling the layman to support him and his family. The Lord hasn't any royal exchequer of His own to which the minister can repair in these days when the unincreased salary will pay for about half what it used to. God's chancellors are you and I of the common tithing class.

Be content when you quote, "Be content with your wages," to apply it to the soldiers to whom Christ spoke. Ministers have not grumbled before; it is high time. If "A Retired Farmer" depended on someone else to look after an increase in his earnings he might wait a precious long time without grumbling; and if, besides, his pastor failed to give satisfaction, who, I wonder, would be the first to grumble?

Is it false economy to have a car to serve several circuits? Besides, no matter if laymen delegates "cannot possibly get there," a minister must travel continually or those who depend on him will wonder what's wrong with him. Is train fare any cheaper?

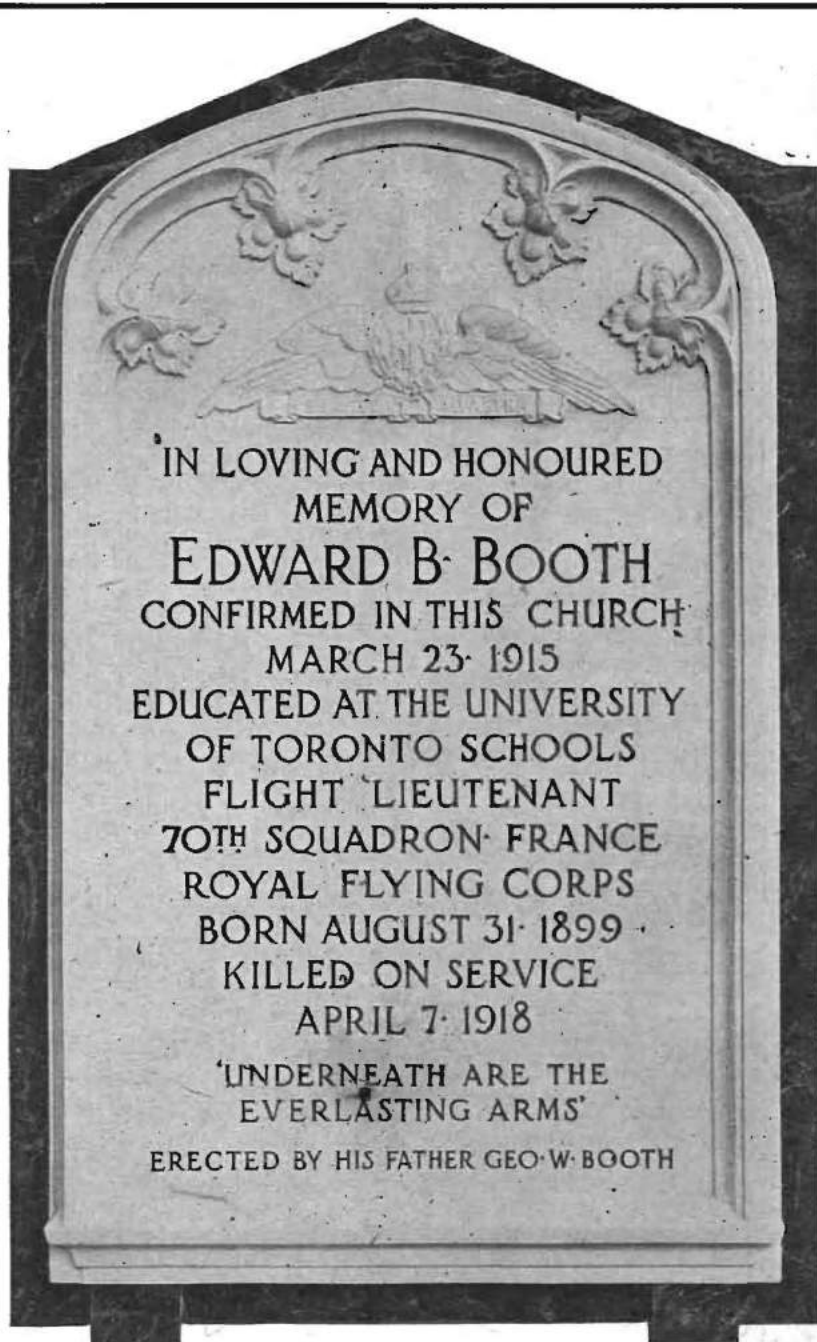
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The minister, "James Pickering," does not get a car to look like his neighbors, but to do his pastoral and other numerous excursions as quickly and cheaply as possible.

I wonder where we are going to find ministers for future days who will not be afraid to work. You say, "We have them." Thou hast well said, "We have them," and now how are you making them last? Shortage of ministers worse every year. Whence recruits? To replace the loyal, patient souls in our pulpits many a young man of promise would have borrowed money and studied had he been able by all possible economy to pay it back, and keep out of debt on a typical minister's salary. Should a minister be in debt? You say you never heard they are. Of course you don't. The ministers bear it without complaint. At last one, with a family to keep, who has studied many years to fit him for his work, takes the best way out of it; and his call to the ministry is doubted. Sincerely,

Whitevale, May 22.

LAYMAN.

ANOTHER FARMER'S EXPERIENCE

To the Editor of the Christian Guardian.

Dear Sir,—I am one of those tired or retired farmers, and I fully agree with all that has been said in reference to ministers not getting enough salary to live on. Many people who are getting three times the wages they got ten years ago seem to think the Church and the ministers can get along on the same amount as formerly. We have people connected with every Church in Canada who do not contribute enough to pay for warming the seat they occupy. At present prices of coal and general expenses the man who is contributing five and ten cents per Sunday is paying nothing towards the minister's salary, because it costs more than that to pay his share of the running expenses of the church. I might say as a farmer, my last farm I had for twenty years, and when I sold it, after deducting what I invested twenty years ago, I had made \$1,000 per year for the twenty years, or \$20,000 more than I started with twenty years ago. I had no family and hired all my help, and my wife neither milked or helped with any outside work, for I had a notion that was not part of her work. Now why should not a minister be paid enough to lay by some money for his old age? How many dozen ministers are there in the Methodist Church who did not get a salary that averaged \$1,000 per year for the past twenty years, let alone put by that amount? It is now two years since I quit farming, and if I had remained at it I am quite satisfied I could have made \$2,000 per year for the past two years. So I trust that many of my farmer friends will do as I have done: where I formerly gave fifty cents per Sunday, now, as I have seen the greater need, I give one dollar to general expenses, as well as help the other funds.

RETIRED FARMER.

MUNCY INDIAN MISSION CEMETERY

To the Editor of the Christian Guardian.

Dear Sir,—In walking through the Colborne Indian Cemetery, on the Muncy Indian Mission, a few days ago, I was greatly touched to find several little tablets marking the last resting place of some of our heroic dead. On tablets not longer erect, we read the following records:

"Isa, wife of the Rev. Ezra Adams, died September 29th, 1832, age 35." (What must life on the Muncy Mission have been like in the early thirties?)

"Sara, wife of Rev. James Musgrove, who died 1859, age 45. Rev. James Musgrove, who died in 1863, age 56."

"Emma Florence and Charlotte A., daughters of the Rev. Allen and Jane Salt, who died in March and August, 1875."

"Harriet Marie, wife of the Rev. E. Hurlburt, who died in 1871, age 45 years."

And I doubt not that there are others whose names I did not find. The fence is down and the whole place has a sad and

neglected appearance. Surely this ought not to be—someone should care. We are taking steps to have a new fence erected and the place generally improved, and I am wondering if there are any friends or relatives who would like to assist in beautifying the last resting place of these worthy dead. If so, will they kindly communicate with our missionary, the Rev. H. W. McTavish, or myself? Yours very truly,

S. R. McVITTY.

The Institute, Muncy, May 18th, 1920.

WHO BUILT THE FIRST METHODIST CHURCH IN CANADA?

To the Editor of the Christian Guardian.

Dear Sir,—I have just finished reading the splendid fraternal address of Dr. Moore at the General Conference across the line. Dr. Moore speaks of William Losce as the builder of the first Methodist church in Canada. That honor belongs to Cumberland County, Nova Scotia. An ancestor of Dr. Trueman, just elected to the secretaryship of the Educational Board, was one of the trustees. The dates are not at my hand, but were printed a few years ago in the *Sackville Tribune*, *The Wesleyan* and other Eastern papers. The minister, Black, referred to by Dr. Moore as coming from the U.S.A., was without doubt William Black, ordained at the Boston Conference of 1784. William Black was converted in a cottage kitchen prayer-meeting in the home of George Oxley, whose great-grandson is the writer's Sunday-school superintendent. This was in Cumberland. Two years later he commenced to itinerate, aged twenty-one, having never seen a Methodist preacher since his early boyhood in England. For four years he travelled the Maritime Provinces alone, and then at the direction of Wesley went to Boston for ordination. It may be of interest to know that the Church of England rector at Amherst administered the sacrament in this Methodist chapel to the "Society" on a certain Lord's day recorded in the diary of the elder Trueman. Yours very truly,

CHARLES H. JOHNSON.

Berwick, N.S.

The Rev. Harper H. Coates, D.D., has arrived in British Columbia on furlough. Since his arrival he has been addressing large audiences of Japanese. He spoke two and a half hours to the Canadian Japanese Association, and was requested by the Japanese Consul to visit all the Japanese settlements in British Columbia and deliver the same address. He is also in demand for



REV. H. H. COATES, D.D.

summer school work. The doctor has been asked to take charge of a Japanese mission for the summer. He will therefore spend a large part of his furlough in British Columbia. The doctor is to be congratulated upon the success of his children. On May 6th Wells and Wilson took their B.A.; Miss Lila took a general proficiency scholarship for \$150 in her third year; Miss Bertha will try for her matriculation examination next month, and Miss Carol will try the entrance examination this summer.

PERSONALS

Rev. Dr. S. F. Huestis, who has made a most satisfactory recovery from a very severe illness, is removing from Toronto to St. John, N.B., where he will reside with his daughter, Mrs. (Rev.) G. F. Dawson.

His many friends will greatly regret that Rev. Joseph E. Wilson, of John St. Church, Sault Ste. Marie, has been compelled to ask superannuation for a year on account of ill-health. The ministerial session of the Sault Ste. Marie district meeting passed a resolution congratulating him on the success of his work at John Street, and hoping that a rest will restore him to full vigor. We are sure the whole Conference will echo this wish. Brother Wilson has greatly endeared himself to his brethren and he will have their most cordial good wishes for his recovery to full strength and activity.

The American University, at Washington, D.C., held its sixth convocation on June 2nd, 1920. The convocation had an international aspect and the audience united in singing first a verse of America's national anthem and then a verse of "God Save the King." Then came two addresses on Reciprocity between Canada and the United States; Rev. S. D. Chown, our own General Superintendent, presenting the subject from the Canadian point of view, and Rev. W. F. McDowell, General Superintendent of the Methodist Episcopal Church, presenting the case from the point of view of the United States. The addresses were plainly worded, strong, clear, presentations of the subject.

The Rev. S. J. Hughes, of Montreal Conference, spent the winter at Porterville, Cal. He writes: "I was very sick for a month. For two days I was looking into the unseen and saw nothing to fear. The prospect of joining the Church Triumphant was welcome. While I was sick the large board of the First M.E. Church passed a resolution of kind regard and tender sympathy, and appointed Principal Ferguson, of the Collegiate, to convey the message in person. Brother Ferguson is a son of Rev. T. A. Ferguson, of Hamilton Conference, whom I knew when I was a boy. We meet good strong men from Canada everywhere we turn in California. In a ministerial meeting in Los Angeles recently I met twelve ministers from Canada. I have just been looking at the likeness of Rev. Doctor Dorion, late editor of *Zion's Herald*, Boston. His father, Rev. T. A. Dorion, was my colleague at Danville, Que., thirty-two years ago. He was doing work mostly among the French-Canadians. Charles was the eldest son in a large family. He was a bright, manly little lad. While his father was taking lessons in English from me the boy spoke English well. He attended the public school in Danville, and was learning the printer's trade at the same time. I received him into the Methodist Church and watched him grow in every way. I watched his work and progress in the ministry in the New England States. He was ever a student. He did splendid work among the young people. They say a man who is trained to journalism never gets over it. I was not surprised when my friend became editor of that splendid Methodist paper. A little before he broke down a dear friend of mine from the Montreal Conference was visiting Boston and paid her respects to the office of *Zion's Herald*. When the editor found the people were from Canada he was interested at once. I had no communication with him for years, but he inquired if they knew me, his former pastor. How well he remembered after all the work and varied experiences of thirty years. He sent me a very sweet message and spoke of the influence of my ministry upon his life. It came as balm to me in my isolation. I said the pastor does not know what he is doing in touching the life of a boy."

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The God Who Cares

This wonderful Twenty-third Psalm has been presented to us so often, and in so many ways, that it may seem to us that it will be very difficult to find anything very new in it to talk or to think about. But even so, it may be that it is not something specially new that we need, but rather a fresh realizing of some old truths that may be well known, yet are not appreciated quite as they might be. This little section of Scripture is very old and very familiar, and yet it is a somewhat sure thing that it has not yet been exhausted in the life of any one of us.

To us it would seem a mistake to try to analyze the psalm, or to get a specific idea or teaching from every figure that it contains. Breaking it up into minute sections, each with its definite message, does not seem the best way to enter into its spirit or to realize the beauty and power of the truth which it contains. The psalm contains one great thought, which its writer struggles to give expression to, a thought which he realizes words, no matter how beautiful or expressive, cannot make as clear or as forceful as he would like to make it. To let that thought come home to us, with all its grace and helpfulness, is a better thing than to try to understand what each specific expression in it has reference to.

Of course, the great thought of the psalm is that God cares for men, and that He meets our common human need for guidance and comfort and friendship and care. And the thought of His care is brought home to every individual in the most particular and personal way. The great psalmist does not say merely that God is the Shepherd and Friend of men, though that would be a tremendous thing to say, but he puts it in the first person possessive, "The Lord is *my* Shepherd," a truth the full significance of which every man and woman and child in the world should try to grasp.

Does it not seem strange that the psalmist's thought of the goodness and the care of God should have been brought home to him by the fact of his own care for and goodness toward the animals given over to his charge? Whether the psalm was written by King David or not—and we have never seen any argument that would convince us that it may not have been written by him—it is quite evident that it was written by one who was familiar with the shepherd's life, and who knew, by personal experience, all about its duties and responsibilities, its joys and cares. And the best figure he can get to convey his thought of the intimate, personal goodness of God toward men is that suggested by his own daily and intimate care of his sheep. How painstaking and faithful his work of shepherding must have been, when the best way he could illustrate God's goodness to himself was to compare it with his goodness to the sheep that he cared for.

It might be worth our while asking ourselves how we could endure the test of such a comparison. For instance, does our love and unselfishness as a father in any way suggest the great truth of the Fatherhood of God? Does our faithfulness as a friend to any degree illustrate the gracious fact of the friendship of God? Do our goodness and sympathy and patience look anything like the infinite goodness and sympathy and patience of God? Those are testing questions to ask, but we ought to ask them, and face the answers that may come.

For, after all, such questions are not too testing. We are Christians only in so far as we are like Christ and have His spirit and purpose and motive in our lives; we are

God's children only in so far as we reflect the mind and thought of our heavenly Father. Any lesser test, such as what we believe, for instance, does not come to the centre of the matter at all.

Another thought comes to us as we meditate upon this matchless bit of Scripture. As the psalmist saw it, the common, everyday things of life best illustrate God's attitude toward men, and best reveal His spirit and purpose toward them. To the Jew of the earlier day this thought of God as a shepherd of men, caring for them in an intimate, personal way, and supplying all their wants, would be an altogether new one. His God was the Great Jehovah, throned in glory and dwelling in light unapproachable, the Great I Am, to be drawn near to only in awe and trembling, and with sacrifice and propitiation. This picture of Him, as One who comes into intimate and everyday relation with life, and in a spirit of the tenderest care and sympathy, would be a new and altogether gracious revelation of Him.

But it is to be feared that such a picture of God still remains new and unreal with many people. He is still a God afar off, and the common, everyday things of life do not at all suggest His nearness. And yet it is only as our God becomes an everyday Helper and Friend, with us in all the little as well as big businesses of our lives, that He becomes the real power and force that our lives need. And we needn't fear, as some of our forefathers apparently did, that we can get on too friendly and familiar terms with God. Such a familiarity makes for the truest reverence, because it brings God and the divine into all of our living, and does not confine Him to special days and places. The man with whom God is an everyday Friend cannot have anything of the merely secular in his life, for everything is ennobled by the sense of the divine presence in all that he says and does.

Can we take the thought from this psalm that the fact of the divine care and guidance and blessing involves, of necessity, a fulness of material good? That the psalmist himself had something of that thought we are almost compelled to admit. And this was quite in accord with the old Jewish way of looking at things. It was not until a very late day in Jewish history that the orthodox Jew came to the place where he could reconcile the material misfortune or trouble of the good man with the fact of the divine goodness and care. But, gradually, he came to it, and the lesson he learned is one that we ought not to forget. It is true, no doubt, that the divine blessing in a multitude of ways brings material good, and yet the truth that this beautiful psalm brings home to us relates itself more to the things of the spirit than to the things of the flesh. The green pastures of God's providing are not always fields of earthly comfort and good, but they are none the less fields of joy and rejoicing. God does not promise to give us wealth or freedom from care, but, after all, these are not the things that make greatly for happiness and satisfaction. He does assure us of peace of mind and gladness of heart, and a hope that nothing can daunt, and these are the things that fill life with a song.

There is, indeed, no fear but that our life will be filled with comfort and satisfaction if we are willing always to let God guide and control and keep it. The green pastures that our souls long for are there, and there is no fear but that we will be led into them, if only we are ready to let the Good Shepherd have His way with us. Our selfwill and disobedient spirit are responsible for the leanness of soul and smallness of joy against which we often complain.

The International Sunday-school Lesson for June 20th. "The Lord Our Shepherd." Psalm 23. Golden Text, Psalm 23: 1.

WINDSOR DISTRICT

The annual meeting of the Methodist churches of the Windsor district was held in Lincoln Road Methodist Church, Walkerville, on Thursday and Friday, May 20th and 21st. Rev. H. A. Graham, B.A., presiding. Rev. W. Williams, M.A., was elected secretary.

The ministerial session occupied most of Thursday, during which the regular business of the district was transacted. One very encouraging item, among others, was the coming forward of a very worthy young man from one of our parsonage homes as a candidate for our ministry—Erwin Pentland Kaine, son of Rev. C. C. Kaine, of Cottam. After examination before the ministers he was recommended to the Annual Conference for admission on trial.

The Financial Secretary, Rev. J. W. Hibbert, was able to state that the church year had been a very successful one financially. All the regular connexional funds had reached 101 per cent., and the subscriptions to the National Campaign had reached 105 per cent. of the objective for the district, making a total of \$77,516. This is a very fine achievement, and it is good to notice that the regular connexional funds were responded to more generously than ever. The receipts for missions were \$18,262, an increase of \$1,454; education, \$18,869; Evangelism and Social Service, \$897; ministers' salaries, \$31,575; and all other funds well sustained. Total raised for all purposes, \$182,398.

Increase in church membership, 193. In connection with the National Campaign thirty-two young people volunteered for life service. A slight increase in Sunday-school enrolment was reported, and total receipts for all purposes were \$15,462.

At the Friday general session there was a good representation of ministers and laymen. Rev. S. V. R. Pentland was elected to the Stationing Committee. The following resolutions were adopted: "(1) That taking into consideration the high cost of living and conditions in general, it is the opinion of the Windsor district assembled that the minimum salary of ministers should be \$1,500, exclusive of travelling allowance." This resolution is being forwarded to the Annual Conference; also to the General Conference Special Committee.

"(2) Very strong protest was made against any change in the civil law regarding divorce which would strengthen the grounds upon which divorce may be secured. And we further protest against any ecclesiastical law such as the *Ne Temere* decree, which also breaks down the sacredness of the home and the validity of the marriage ties."

"(3) All ministers, laymen and church members should be urged to every possible effort to secure a favorable verdict in the coming referendum, and the attention of the Provincial Government is needed to give its attention to the great need of the border cities, so that the O.T.A. may be there effectively enforced. As the Essex County Temperance Association has adopted a more aggressive policy for promoting the cause of temperance and prohibition, we pledge ourselves to co-operate heartily."

"(4) Strong protest was made against the Government in allowing the resumption of gambling in connection with horse racing, and all our people are urged to keep away from races when gambling is carried on."

WESLEYAN THEOLOGICAL COLLEGE

The graduation class this year numbers 24, the largest in the history of the college. The total enrollment in the different courses is 92, and the number of resident students is 57, an increase in the former case of 20 over last year, and in the latter case an increase of 32. Of the 57 students in residence 30 have served in His Majesty's forces.

The Joint Board has seen fit to award one of the vacant travelling fellowships to the Rev. C. W. Topping, B.A., formerly lieutenant of infantry and wounded at Vimy Ridge. Mr. Topping leaves at an early date for two years' post-graduate study at an overseas university.

During the year the following professors have been added to the joint faculty: Dr. Ernest Best, professor of religious education; Rev. Thomas Eakin, Ph. D., professor of homiletics; Rev. S. P. Rose, D.D., will also lecture during the year in the Wesleyan Theological College.

It may also be of interest to the general Methodist public to know that the co-operating Colleges have been chosen as the official Canadian centre for the training of Y.M.C.A. workers. In conjunction with McGill University, a complete course, covering physical, administrative, pedagogical and theological training has been prepared for these workers. We have arranged to forward a syllabus of this course to every Methodist minister in Canada, and we have also made arrangements to have this syllabus distributed to every lay member of all our Annual Conferences.



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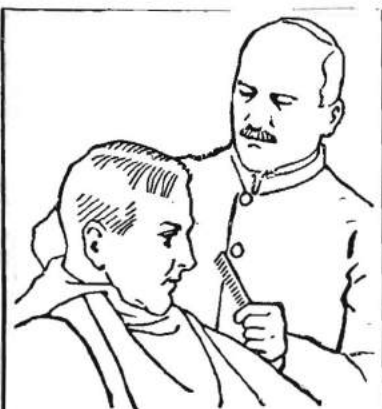
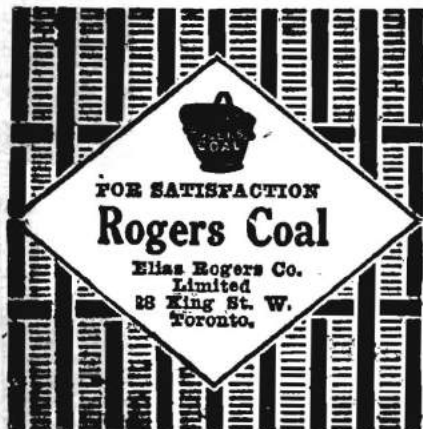
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CORRECTION.

In the report of Trinity Methodist Church that you published in last week's Guardian, I find I made a mistake in stating the first instalment of the National Forward Movement, \$2,750, had been applied to the reduction of our church mortgage, which is not correct. The \$2,750 mentioned was collected for that purpose, and was not part of the Forward Movement.—G. M.



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INTER-CHURCH ADVISORY COUNCIL OF CANADA

A meeting of considerable significance was held in Toronto on Friday, May 7th. In view of the remarkable success of the Inter-Church Forward Movement, and in view of the urgent call growing out of the character and magnitude of the tasks now confronting the Churches for a clearing committee, through which the Churches might confer in matters of common interest and co-ordinate activities of an inter-church character, the Home and Foreign Mission, Social Service, Education and Sunday-school boards of the Churches had been asked to appoint representatives to consider the question of forming an Inter-Church Advisory Council.

These representatives recently met in an all-day conference. Their findings were passed on to the boards of the Churches for action. The meeting of Friday was the convening of the appointed representatives following the action of their boards. Owing to the fact that some of the boards interested had not yet met to take action in the matter and others had referred the question to their higher church authorities, the appointment of officers and standing committees was of an interim character. Representatives, however, were present from sixteen of the twenty-three boards invited.

The utmost unanimity prevailed. One conviction possessed all present, namely: that only by some form of united counsel and general policy on those matters in which all have a common interest can the situation which the Churches face be in any sense adequately met.

It was unanimously agreed to form a council which shall be known as "The Inter-Church Advisory Council of Canada." Its objects as agreed upon are:

- (1) To confer together with reference to those matters in which the Churches have a common interest, and in relation to which some general policy may be advisable or co-operative action possible.
- (2) To co-ordinate social and religious activities of an inter-church character.
- (3) To carry through such general policies and co-operative efforts as the boards of the several communions may from time to time agree upon—as, for example: (a) Making adequate surveys of religious and social conditions. (b) Undertaking united and simultaneous campaigns for special objects. (c) Preparation and publication of such literature as may be used in common and general publicity. (d) Acting together in the interests of religious and missionary education and community betterment.

It was agreed that no action should be taken at any time by the council inconsistent with the complete autonomy and independent administration of each separate communion.

The council is to be composed in the meantime of representatives appointed by the boards previously named as they decide to enter the council in the following proportions: Congregationalists, 2 from each of the boards indicated; Baptists, 3; Anglicans, 4; Methodists, 4; Presbyterians, 4; making a total, when complete, of 85 members.

The interim officers and committees appointed are: Chairman, Rev. Principal Gandier; vice-chairmen, G. H. Wood, Esq., Rev. Dr. Hugh Pedley, an Anglican and Baptist to be added when representatives are appointed by those communions; treasurer, J. H. Gundy, Esq.; secretary, Rev. H. C. Priest.

Executive Committee: The officers; conveners of standing committees, Rev. J. H. Edmison, Rev. Dr. Endicott, Rev. Dr. T. Albert Moore, Rev. Dr. J. W. Graham, Rev. Dr. J. C. Robertson, and Rev. Dr. W. T. Gunn, and Rev. Dr. Sedgewick, Rev. Dr. Laird, Rev. Dr. C. E. Manning, Rev. Frank Langford, Rev. Dr. F. J. Day and Rev. A. Margrett; Anglican and Baptist members to be added when those communions appoint their representatives.

Standing committees were appointed on Home Missions, Foreign Missions, Social Service, Education and Sunday-school and Young People's work, these committees consisting of the representatives of the respective departments from each communion. A standing committee was also appointed on literature and publicity and a special committee to consider and report on the question of a National Survey.

RELATIONSHIP OF THE Y.M.C.A. TO THE CHURCHES

A conference on the "Relationship of the Y.M.C.A. to the Churches" was held in Toronto, April 15th, 1920. There was an attendance of forty representatives appointed officially by the Church of England, the Baptist Convention of Ontario and Quebec, the Congregational Church, the Methodist Church, the Presbyterian Church and the Young Men's Christian Association. Mr. C. W. Bishop, General Secretary of the National Council Y.M.C.A., presented a

very clear and interesting synopsis of the constitution and work of the Y.M.C.A. in Canada; also a resolution passed by the National Council of the Y.M.C.A. in January, 1920, as follows:

"That the National Council of the Young Men's Christian Associations of Canada declares its desire to confer and to co-operate closely in policy and in programme with the Churches in all phases of the work which they and the association have in common, and as an illustration of the effectiveness of such co-operation calls attention to the splendid results of such obtained in the relations between the boys' division of the Young Men's Christian Association and the various Churches as units in the Advisory Committee for co-operation in boys' work.

"That in the establishment of association work now being introduced in the towns and rural sections of Canada by the new Town and Country Department of the National Council of the Young Men's Christian Associations of Canada, we hereby declare our desire and readiness to enter fully into co-operation with the churches through their recognized agencies, such as the Religious Education Council, nationally, provincially, in districts, and in local sections of such organizations, not only with respect to boys' work, but in all community programmes for all classes."

Following this, there was general discussion in regard to the various fields of activities in which there was need to-day for inter-related efforts—home missions, foreign missions, social service, religious education, etc. A resolution was then moved by the Bishop of Ontario, seconded by Dr. T. Albert Moore, and carried unanimously, "That this Conference recommends the formation of a standing committee consisting of representatives of all the Churches and of the Y.M.C.A., to act in an advisory capacity in all matters affecting the relationship of the Y.M.C.A. to the Churches and the Churches to the Y.M.C.A., and that a copy of this resolution be sent to each body represented in this Conference for their approval and appointment of delegates."

A Continuation Committee was appointed from the members of the Conference to act as an interim committee until the regular standing committee could be appointed. This Continuation Committee held a meeting May 21st and completed arrangements for having representatives appointed at an early date by the various Church Courts on the permanent Advisory Committee. The outlook is very hopeful.

BROCKVILLE DISTRICT

The annual meeting of the Brockville district was held in Brockville, May 13th, under the chairmanship of Rev. W. A. Hamilton. Rev. A. E. Mathews, of Algonquin, was elected journal secretary; and Rev. L. S. Throop, who had been previously appointed statistical secretary, took charge of that part of the work. Mr. C. A. Winter, of Brockville, acted as secretary of the Laymen's Association of the district. Rev. J. G. Fulcher, of Lansdowne, secretary of religious education, presented the report of the Sunday schools on the district. This showed the schools to be in a most flourishing condition. An increase of 265 in the Sunday-school membership was noted. During the year 102 of the scholars have become members of the church. The amount of money raised for various enterprises was \$5,698, an increase of \$534 over last year. The report of the Statistical Secretary indicated that the financial objective of the district for the National Campaign was practically assured. The missionary givings of the district show an increase of \$925 over those of last year. Rev. T. J. Vickery, of Athens, was elected district representative to the Conference Stationing Committee. Rev. W. Wells was elected alternate representative. The meeting made choice of Mr. W. T. Rogers to associate with Rev. A. Wilkinson on the Annual Conference Missionary Committee. The meeting adjourned, to meet at the call of the chairman.

BERMUDA'S NATIONAL CAMPAIGN

The Great War brought four lean years to Bermuda, yet the Methodist National Campaign has achieved a remarkable success on that southernmost front of the Church. The district's financial objective is in sight and a final and supreme effort to attain the personal objectives is now in progress, according to a letter from Rev. J. H. Freestone.

Running many weeks behind schedule, and lacking the inspiration of connexional and inter-church co-operation, the island congregations did not discuss finances until the spiritual revival had been experienced. Then each congregation voluntarily set its financial objective and the common testimony is that "the money just came." Last autumn the \$5,000 objective for the island was considered staggering, but \$5,800 is al-

ready promised, and every appointment has reached its goal.

"Again and again," writes Brother Free-stone, "we heard the request, 'Increase my subscription, for what I first promised does not mean sacrifice.' The pastors spent their time and energy upon the first part, and then the people set their own money objectives, everything being voluntary. Our most optimistic dreams have been realized, and a vast spiritual impetus has been gained by our churches."

The one Presbyterian Church of Hamilton took part, but no other religious body co-operated. There were other bogies. The membership is only 600. Prices are 35 per cent. higher than in Canada because of the exchange. Few tourists came to spend money and few vessels to take away produce during the war. Not until March could a financial objective be decided upon. Isolation from the Church was severely felt.

What a wonder God has wrought out for His people! Bermuda's campaign is a cause for thanksgiving from Prince Rupert and Chengtu to St. John's and Hamilton.

THE LATE MRS. (REV.) A. B. CHAMBERS

An Appreciation.

To write in brief space the story of a life great in all the essentials of goodness is impossible. Louie McCullough Chambers was born in the Methodist parsonage, Belleville, Ont., Feb. 19th, 1844. Her father, the late Rev. W. McCullough, took rank among the more scholarly and gifted ministers of his day. Her mother lived in intimate communion with Christ. Her testimonies were sermons, and her prayers brought the consciousness of pardon to many penitent souls. Reared in such an atmosphere, it is not surprising that in early childhood Louie made a complete surrender of her life to Christ.

After attending the high schools in Napanee and Bradford she took the prescribed course in the Hamilton Ladies' College, from which she graduated as mistress of English literature in 1866.

On June 16th, 1868, she was united in marriage to Rev. A. B. Chambers, and for more than fifty-one years and a half she enhanced the joys and lessened the sorrows of domestic and ministerial life. Her gentle disposition, spontaneous humor and sparkling repartee charmed many a social gathering. In all the activities of the church she rendered willing and efficient service. She was a life member of the W.M.S., and an ardent supporter of the W.C.T.U. Our translated loved one was blessed with an unquestioning faith in her Redeemer and the reality and glory of the house of many mansions. On the day before her departure she said, "Death is a great mystery; but there is no reason why we should be sceptical." At another time she said, "I belong to Him, and He can take me whenever He wants me." As the sun was going down on the evening of Feb. 7th, 1920, He said, "I want you," and she left us.

In recent years Mrs. Chambers suffered much and almost constant physical pain with patience which made us wonder. She lived to serve, and through service to make others happy. She is survived by her husband; three daughters, Mrs. R. W. Anglin, Mrs. A. N. Burns, both of Toronto; Mrs. A. E. A. Stirling, of Pennant, Sask.; and her only son, Harold, of Toronto; also one sister, Mrs. H. J. Riddle, of Salmon Arm, B.C., the last of a family of ten.

THE LATE MRS. (REV.) CHANCELLOR TEETER

The clouds hung low at Selkirk, Man., and the hearts of all the town folk beat fast with a great sorrow when Mrs. Chancellor Teeter went home to the land beyond the stars and found rest unceasing in the presence of God. A beautiful soul was that western saint whose daily business was to bring comfort to weary hearts and to lead the lonely wanderers in the wilderness of sin into the light and sweetness and beauty of the new life that lies around the Calvary cross. She was the third daughter of the late James Zimmerman, of Burlington, Ont., and tender memories abide in that old district of the gentle maiden who scattered sunshine along the paths she trod.

On July 8th, 1885, that memorable year of the second Riel Rebellion, she was married to the Rev. Chancellor Teeter, and went to Maple Creek, Sask., where she caught the prairie vision, and began life in pioneer parsonages, prophetic of ups and downs, and a glory surpassing far the fading grandeur of the trappings of the palaces of ancient and modern times. The trail of the itinerancy led her on to Medicine Hat, Roland, Deloraine, Hartney, Thornhill, Ninga and Selkirk, where it came to an end, and she waited until the angels arrived to guide her up the golden path to the gates of the city, there to meet the loved and lost and to find her last home. On Dec. 22nd, 1919, she heard the one clear call, and three days later an im-

pressive service was held, in which the Revs. T. G. Honnor, Wellington Bridgman, T. W. Beattie, Presbyterian minister, and the writer took part; and the garment of flesh was borne to Elmwood Cemetery, Winnipeg, and laid beside the dust of the beloved son who suddenly passed from earth to the home with the sheltered door.

Along the old trails are monuments of grace, more enduring than marble shaft or bronze tablet, for the inscriptions formed on living souls by her simple and beautiful life abide, and from the shores of Lake Ontario to the foothills of the Rocky Mountains there are men, women and little children whose eyelids were wet when the news was carried to their homes that the sainted woman had reached a halting place on earth, and passed on with the angels to be at rest with God.

Winnipeg, May, 1920. John Maclean.

A TRIBUTE OF ESTEEM

Miss Sarah A. Squire was the second daughter of the late Benjamin Squire, of Brookholm, Ont., a family known and highly esteemed by our Methodist ministers. She was brought to a saving knowledge of Christ in her youth. In all her life she beautifully exemplified the spirit of her blessed Lord, loyally sustaining the services of the Church and living in true fellowship with her neighbors. During her last prolonged illness she showed the same happy spirit and steadfast faith in her Saviour. This is the tribute of esteem I wish to bear to my dear, departed friend.

George W. Hewitt.



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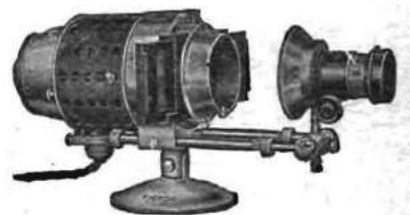
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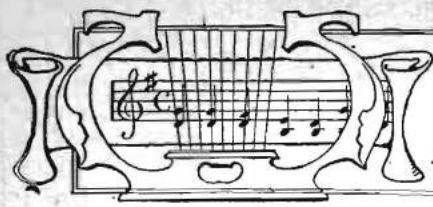
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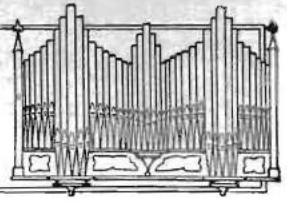
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MUSIC



Allow me to Introduce

VINCENT PERRY HUNT

Musical Director of Albert College; Organist and Choirmaster of Bridge Street Church, Belleville, Ont.

Mr. Hunt is one of our best-known musicians, and also among the longest in work in Canada, having recently completed thirty-five years in continual service as an organist. He is a Canadian and born in a parsonage, the son of one of the pioneer ministers of Canadian Methodism, the Rev. John Hunt, who was a musician of ability and for many years the recognized "precentor" in the Annual Conferences of the Church.

"Perry" received early instruction in music from Miss Nora Hillary, of Aurora, and afterward was a pupil of the late Dr. F. H. Torrington, finally spending two and a half years studying in England and Germany. When the Toronto Conservatory of Music was founded by the late Dr. Edward

sung by the Belleville Philharmonic, under Mr. Hunt's direction. Among these may be mentioned "The Messiah," "The Creation," "The Hymn of Praise," "The Holy City," "Ruth," "The Banner of St. George," etc. The Bridge Street choir is one of the best in Eastern Ontario, with a high standard of artistic singing. Also, Mr. Hunt's recitals on the beautiful Casavant organ are always anticipated and enjoyed with eager interest.

In 1906 Mr. Hunt became an associate of the American Guild of Organists (A.A.



makes bad fingering for the Bb instruments), is simply to ask the piano to play it in flats, (mentioning flats to the brass section), and "away she goes." Trombone plays tenor, cello same, bass read off the score. My fellows are all amateurs, no professionals at all, so that if you did go to expense of orchestration, I would not need to buy. Yours truly,

GEO. MCGUIRE.

Uxbridge, June 7th, 1920.

###

Memorial Organs

Suggestions for memorials to fallen heroes have been as varied as they are plentiful. The memorial tablet in bronze or marble seems to be the obvious means for many communities to perpetuate the memory of those who have "paid the price." The elements of permanency, beauty, and general adaptability would all seem to commend these as the desirable media of expression. Other organizations, and amongst these we include some well-known business concerns, have made use of the time-honored granite shaft or emblematic pillar.

The acid test of to-day, however, seems to be expressed in the words, "Of what use is it?" Now, while we are sure that the friends who would subject such things as memorials to such a test, have no thought of commercialized usefulness, yet the feeling seems to be rife in their minds, and perhaps quite properly so, that memorials should be made to express themselves in service as well as in sentiment. Memorial halls, memorial chapels, memorial schools and memorial libraries—these have achieved a mighty popularity during the past three or four years, and rightly so. All of these can be made to pass any of the tests to which either pillar, arch or tablet may be put, and they carry the desirable suggestion to the mind of visitor, worshipper, scholar and reader, that one should give oneself in service as does the commemorative structure with which they are so continually associated.

On several occasions we have heard the suggestion made, "Why not instal a pipe organ in our church in memory of the boys of the congregation who have given themselves that we might live?" It was with real joy that the writer received a letter from a Western GUARDIAN reader, asking for suggestions as to various makes of organs and their probable cost. The Methodists of their community had decided to secure an organ to perpetuate the memory of their young heroes. I have not heard whether they brought their plans to completion, but I have since continued to feel that such a memorial was entirely fit and proper. It combines the elements of beauty and usefulness, besides appealing to and delighting the sense of hearing. A memorial organ is, then, well worth considering, the writer would say, from all standpoints. The price need not be prohibitive, for, despite the tremendous increases in all commodities, the pipe organ companies of Canada still can, and do, meet the requirements of any purse.

The Music Editor, while unable to mention in these columns the names of organ builders, will, on request, be glad to help any church committee secure any desired information on the subject of organs. He feels that a memorial organ, suitably fitted with a brass, bronze or marble inscription slab, might serve many churches as nothing else could.



MR. HUNT AT THE CONSOLE OF THE FINE ORGAN, INSTALLED UNDER HIS SUPERVISION, IN McDougall Methodist Church, Edmonton.

Fisher he was associated with him as one of the first piano teachers of this institution. He has held organ positions in the Orangeville Methodist Church; Simcoe Street Church, Oshawa; Zion Congregational, Sherbourne Street Methodist and Central Presbyterian churches in Toronto.

On receiving the appointment of musical director of Albert College he moved to Belleville, and after nine successful years at "Old Albert," accepted the position of organist of McDougall Church, Edmonton, Alta., and musical director of Alberta College, in that city, where he spent eight years. But an urgent call to return to his old position in Belleville brought him back to Ontario again, where he is still to be found.

Many important choral works have been

G.O.), having passed the examination of the guild in New York city. As an organist and choir director he holds that church music should always be of the very best in quality, and that it should aid the minister in his gospel message; that the congregation should join heartily in the grand hymns of the Church, and should learn to love the best in sacred music; that the choir singing must be not only artistic, but devotional in spirit; and that the most intimate and closest understanding should exist between the minister and organist, and also between the organist and his choir, in order that the best results may be obtained.

The musical gifts of the family are being passed on in Mr. Hunt's daughter, Miss Helen Hunt, of Toronto, who is winning great favor as a concert violinist in Canada.

Orchestration of "Canadian Hymnal"

The Music Editor, The Guardian, Toronto.

Dear Sir,—I note the article in your issue, June 2nd, "A Pertinent Query," signed H. K. Copeland, Burlington. The orchestration of "Canadian Hymnal" would cost a lot of money. It is not necessary. I am leader of the Business Men's Bible Class orchestra here. My orchestra consists of the following instruments: Three

violins, flute, C clarinet, 1st Bb clarinet, 2nd Bb clarinet, 1st Bb cornet, 2nd Bb cornet, Bb soprano saxophone, Bb tenor saxophone, Bb trombone (bass clef reader), cello (bass clef reader), string bass (bass clef reader), piano. We use the "Canadian Hymnal" every Sunday. The violins play from score, also the flute and C clarinet. All the Bb instruments read one note above score, which is not hard to do, as the music is so simple. What I do in case of the key being in sharps (which



Come Unto Me, ye Weary

No. 544; Tune, Come unto Me.

The writer of this beautiful hymn says: "I was ill and depressed at the time, and it was almost to idle away the hours that I wrote the hymn. I had been ill for many weeks, and felt weary and faint, and the hymn really expresses the languidness of body from which I was suffering at the time. Soon after its composition—and it took me some time to write it out, for my hand trembled, and I could with difficulty hold the pen—I recovered, and I always look back to that hymn as the turning-point in my illness. It is a somewhat curious fact that most of my best known hymns were written when I was suffering from some bodily ailment. Mr. Dykes' setting, I consider, one of the most beautiful in the hymnal."

Mr. Dix was almost inclined to say that the tune had much to do with the success which his hymn won.

"Come unto Me, ye weary,
And I will give you rest."
O blessed voice of Jesus,
Which comes to hearts oppressed!
It tells of benediction,
Of pardon, grace, and peace,
Of joy that hath no ending,
Of love which cannot cease.

"Come unto Me, ye wanderers,
And I will give you light."
O loving voice of Jesus,
Which comes to cheer the night!
Our hearts were filled with sadness,
And we had lost our way;
But morning brings us gladness,
And songs the break of day.

"Come unto Me, ye fainting,
And I will give you life."
O cheering voice of Jesus,
Which comes to aid our strife!
The foe is stern and eager,
The fight is fierce and long;
But Thou hast made us mighty,
And stronger than the strong.

"And whosoever cometh
I will not cast him out."
O welcome voice of Jesus,
Which drives away our doubt,
Which calls us, very sinners,
Unworthy though we be
Of love so free and boundless,
To come, dear Lord, to Thee!

The Beginning of Sight Singing

Toward the end of the sixth century Christian music showed a decline, in consequence of impatient meddling with the slow, canonical psalmody, and "reformers" had impaired its solemnity by introducing fanciful embellishments. Gregory the Great (Pope of Rome, 590-604) banished these from the song service, founded a school of sacred melody, composed new chants and established the distinctive character of ecclesiastical hymn worship. The Gregorian chant—on the diatonic eight sounds and seven syllables of equal length—continued, with its majestic choral step, to be the basis of cathedral music for a thousand years. In the meantime (930) Huebald, the Flanders monk, invented sight music, or written notes—happily called the art of "hearing with the eyes and seeing with the ears"; and Guido Arentino (1024) contrived the present scale, or the "hexachord," on which the present scale was perfected.

Rambler's Column

(Continued from page 2)

cated every year. This year I had one schedule all filled out properly, as I supposed, when I noticed that it was requested to differentiate between male and female members of the organization. 'How many males?' 'How many females?' It is but a step further in classification to demand the age, color of eyes, hair, straight or curly, height, weight, and size of shoes. This may be expected after next General Conference. But I am growing pessimistic myself now."

¶ Just to prove that Tom Sawyer is a condition and not a mere name, as Mark Twain would have us believe, read this further blood-curdling episode from the adventures of Mr. Hone's "Swimmin' Hole" crowd: "One dark night, two venturesome members of the gang swiped the family spades, and undertook to dig into the mound in the fence-corner, which was fondly regarded as the grave of an Indian. They thought they might be able to find some valuable relics, and sell the skeleton to one of the local doctors. They reached the spot, and, in fear and trembling, began to dig. When about two feet down one of the spades struck something solid. Just then a hoot-owl near by lifted up his voice in protest. The two body-snatchers flung down their spades and never stopped running until they reached the first electric light in town. Next morning they went back for the spades—but, alas! they were gone. The top of a big boulder was just visible in the hole. It was not until some time later that my brother revealed to me in confidence the mystery of the disappearance of the family spade."

¶ The Rambler is glad to chronicle a nice additional list of contributors to the Trinity Church Fund for that fighting Calgary cause. It must be that Trinity Church will be held, the Master will surely see to that—but we mustn't forget that He will want to use your dollars and mine for the purpose.

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"I don't believe in giving children names that can be shortened into nicknames," said Mr. Merit. "No Tom, or Dick, or Bess for me. My children are named Paul and Scott and Ruth." "May I see them?" asked the visitor. "Certainly," said the proud father, and called out, "Ruthie, bring Paulie and Seottie here; father wants you."—Onward.



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THE LATE REV. A. B. FREDERICK

Rev. Aymer Blake Frederick was the
only son of the late Irwin Frederick and
Mrs. Frederick. He was born on a farm
near Rossmore, in Prince Edward County.
When he was but seven years of age his
father died, leaving his mother, with her
four small children, to face the heavy
burdens of the coming years, which she
did with noble, Christian fortitude.

Aymer was always a dutiful son, and,
while a mere lad, nobly assisted his mother
in caring for his sisters and in providing
for the home. When he was eight years
old the family moved to Campbellford,
where he attended public and high schools,
grew into youth and gained a rich Chris-
tian consciousness. A course in a business
college fitted him for a position in com-
mercial life, but this was not to his liking,
and he soon returned to the home town,
where he took up the work of a carpenter.
While plying his trade he came much
under the influence of his minister, Rev.
B. Greatrix, then stationed at Campbell-
ford, and was moved to leave the car-
penter's bench, as did his Master, and
train for the Christian ministry, which de-
cision was definitely made at a summer
school at Twelve O'Clock Point, some six-
teen years ago.

Bro. Frederick took his training at
Queen's and Victoria Universities. In 1909
he was ordained for special purposes by
Rev. B. Greatrix, then president of the
Bay of Quinte Conference, and in 1913 was
received into full connection, and soon
afterwards was united in marriage to Miss
Jean Fee, of Lindsay.

Those who knew him well can speak of
his rare qualities of tenderness and sym-
pathy, meekness and patience, gentility
and cheerfulness. He was loved by a very
large circle of young Methodism. He was
a faithful pastor, a good preacher, and on
all his fields had the joy of winning many
to Christ. During his probation he served
at Dalrymple and Belmont, and, after his
reception, at Scugog, Centreton and Ivan-
hoe.

On May 9th he preached as usual. His
theme was "mother," and in his address
he made tender reference to his own
mother and her influence upon his life
and that of his sisters in their tender
years and now. On May 10th he was
seized with pneumonia, and on Saturday
following, at the early age of thirty-five
years, his spirit took its flight.

The funeral service was held in the
Beulah Methodist Church, Ivanhoe, May
19th, conducted by the president, Rev. W.
P. Rogers, at which short addresses were
made by his chairman, Rev. Wm. Higgs;
his immediate past chairman, Rev. H. B.
Kenny; and his personal chum, Rev. Geo.
C. R. McQuade. The body was borne to
Riverside Cemetery, at Lindsay, where, in
a beautiful plot by the peaceful river
bank, it was laid, to wait the resurrection
morn. In addition to a very large assem-
blage from his present circuit and former
circuits, thirty brother ministers had
gathered to do him reverence.

He leaves to mourn his loss his aged
mother; three sisters, viz., Mrs. (Dr.) Bur-
well, of Moose Jaw; Mrs. Vermilyea, of
Regina; and Mrs. T. C. Curvin, of Peter-
borough; besides his wife and three little
boys—Gordon, aged six years; Bruce, four
years, and baby Eugene, four months.

Geo. C. R. McQuade.

THE LATE REV. J. J. HAYLOCK

James Joseph Haylock was born in Lon-
don, England, April 2nd, 1844, and departed
this life in Chatham, Ont., March 25th,
1920. His father was a soldier, and while
with his regiment at Quebec wooed and
won the heart of Miss Catherine Rainey,
a native of Ireland. Shortly after their
marriage they returned to England, where
their only child, the subject of this sketch,
was born. About ten years later the
family emigrated to Upper Canada and
settled in Woodbridge, where their son re-
ceived his education, continuing at school
until he obtained a teacher's certificate.
Two of his classmates were the late Hon.
Clarke Wallace and the late Dr. Ruther-
ford, of Chatham, and it is interesting to
note that the associations of youth ripened
into a lifelong friendship. Following his
school days some time was spent in the
village store, and a more than ordinary
interest was taken in the little Primitive
Methodist church, where he taught in the
Sunday school and led the church choir.
We are not surprised at this, for Bro. Hay-
lock was gifted with a fine, rich voice and
a soul all afire for God. Quite early in
youth he had surrendered his life to Christ,
and thus grew up in the atmosphere of
Christian fellowship and service.

In 1867 he was received on trial as a
probationer in the ministry of the Primi-
tive Methodist Church, and travelled on
the Hamilton and Chatham circuits. He
was ordained and received into full con-
nection in 1871, and on June 27th of that
year was united in marriage to Miss Alice
Andrew, of Chatham, who was a companion
and helpmate indeed, sharing with him the
joys and labors of the itineracy for thirty-
three years. She predeceased him almost

eleven years, having been tenderly laid to
rest on the thirty-third anniversary of
their wedding day. Four daughters sur-
vive: Mrs. Glover (Emily), of Orangeville;
Mrs. MacDonald (Eleanor), of Harwich
Township, Kent County; Mrs. Mason (Win-
nifred), of Ottawa; and Mabel ("Babe"),
who has so faithfully kept the home for
her father since her mother's death and
during his superannuation.

His first appointment after ordination
was the Bradford circuit. Then followed
in succession Alwin, in the Province of
Quebec; Bearbrook, Glen Tay and Maberly,
Beachburg, Verona and Lansdowne, in the
Montreal Conference. In 1890 he was
transferred to the London Conference, and
served faithfully on the following cir-
cuits: Oil City, Bothwell, Harwich, Dover,
Stratfordville, Mersea, Rodney and Salem.
In 1911 he superannuated, having
preached forty-four years, and retired to
Chatham, to renew friendships with many
families with whom he had worked on
three circuits adjacent to the city. These
last years were very busy years, for he
identified himself with many good move-
ments in the city, and became widely
known and loved by all classes of citizens.
In the Horticultural Society, Canadian
Club, Ministerial Alliance (of which he
was secretary for years) and different
fraternal societies he displayed the quali-
ties of mind and heart of the patriot and
ideal citizen. During the progress of the
war he was heart and soul in every en-
deavor to promote the happiness and com-
fort of the soldiers, and with true British
patriotism and pride urged the people to
make every possible sacrifice to win the
war. He was often in demand for supply
work, and everywhere was appreciated as
"a workman that needeth not to be
ashamed." Chatham could not boast of
anyone more widely known among its citi-
zens and more generally loved.

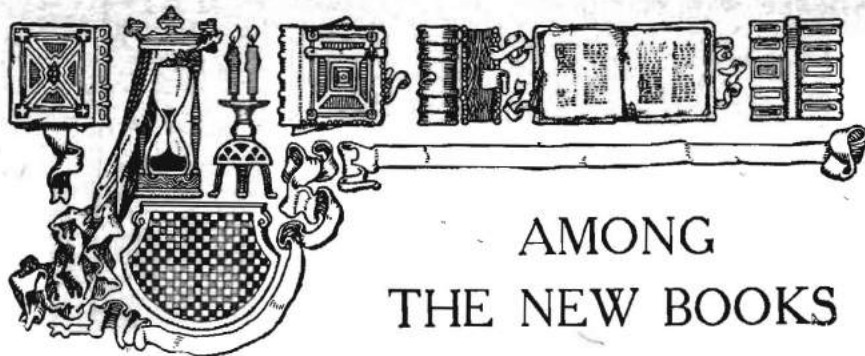
His passing away was quite sudden.
About three weeks previously he had at-
tended the meeting of the Ontario Alli-
ance as delegate from Park Street Church,
and took an active part in the discussion
of that memorable convention. When he
returned home he complained of being ill,
suffering chiefly from cold and fatigue, but
in the course of a few days he seemed to
recover his wonted health. But it was
not so. His work was done, his day had
come to its end, for without any warning
and alone he slipped away to the place of
many mansions, to participate in those
heavenly joys which he delighted to speak
of, and to meet many loved ones and many
whose salvation was due to his earnest
and faithful preaching. The funeral ser-
vice was held in Park Street Church, on
Sunday afternoon, March 28th, and was
in charge of Dr. Daniel, who was assisted
by Dr. Batisby, and Revs. Orton, Marshall
and Hicks. The addresses were given by
Dr. Dickie, who represented the Minis-
terial Alliance, and Rev. A. E. M. Thomp-
son, of Wallaceburg, the chairman of the
district. These brethren paid eloquent
testimony to his fidelity, buoyant youthfulness,
catholicity of spirit and triumphant
faith. The church was filled almost to
capacity. Only on one or two similar occa-
sions has Chatham so honored her dead.
The Masons, three hundred strong, attended
and gave him their last farewell with full
Masonic honors.

Bro. Haylock was a man of God whose
entire ministry was spent on hard fields
of labor. He was a good preacher, mighty
in prayer, "rightly dividing the word of
truth." He rests from his labors and
his works do follow him."

ADDRESS AND PRESENTATION

At the Methodist Church, Rockwood,
Ont., on Wednesday evening, May 19th,
the members and adherents of the appoint-
ments of the former Rockwood circuit as-
sembled to do honor to Mr. Samuel Harris,
prior to his leaving for an extended visit
to the Pacific coast. For twenty-six years
Bro. Harris, as circuit recording steward,
has most faithfully served Methodism and
the kingdom of God. At the close of an
interesting programme an appropriate ad-
dress was read by Mr. R. L. Guild, the pre-
sentation of a handsome club bag and en-
graved umbrella being made by Mr. Robert
Tuck.

There has recently come from the Gor-
ham Press, Boston, Mass., a book of verse,
entitled "My Place in the Shade." It is
from the pen of Rev. Theodore Sharpe,
Ph.D., Methodist minister, West Bend,
Iowa. The verses deal with various
themes and cover a wide field. There are
three or four fairly lengthy poems, which
may be termed "near-epical," but the
majority are short and snappy. The book
shows familiarity with life in its varied
phases, and gives evidence of familiarity
with human nature also. It is neatly
bound in light-green cloth, merits a large
sale and costs one dollar and a half. Dr.
Sharpe was born at Brampton, Ontario,
and educated at Victoria College. He is a
son-in-law of the late Lytle Duncan, Esq.,
of Queen Street West, Toronto.—G. L.
Powell.



AMONG THE NEW BOOKS

—The New Christianity. By Rev. S. G. Bland. (Toronto: McClelland and Stewart.) \$1.50 net.

This book by Rev. Dr. Salem Bland embodies his views upon the present-day labor problem and its solution. The doctor goes straight to the heart of his subject, and he speaks with no uncertain sound. He does not apologize for his views nor tone them down to suit the susceptibilities of his readers, but declares his mind freely. He believes in an industrial evolution which shall insure that so far as industries are not owned and managed by the community, they will be owned and managed by the workers that carry them on, and "capitalistic control must pass away." Just how and when this change will take place the doctor does not indicate; but the fact, he asserts, is beyond a doubt. And not only will this come to pass, but the doctor anticipates another very momentous change. He states it thus: "It may be a harder problem to work out, but economic equality will be worked out to the same conclusion (as political equality)—one man, one share of all the conditions of human dignity and well-being." This great industrial and economic evolution must needs be preceded by a religious evolution, and this will give us a new Christianity, neither Catholic nor Protestant, but conserving the good in both. This new Christianity, the author insists, is already here. He says: "Like its Master when He came, it is in the world and the world knows it not. It is still immature, undeveloped, unconscious even of its own nature and destiny. . . . But in promise and potency the coming Christianity is more fully and truly here in the labor movement than in any of the great historic organizations. Perhaps a more accurate statement would be that the labor movement needs less radical change than the great Church organizations to become the fitting and efficient Christianity for the new age." The book is not a logical and reasoned advocacy of the rights of labor; the author apparently aims rather to challenge the attention than to convince, and so we have statements which possibly in detail the author would not attempt to justify, but which may serve to arouse his readers to more solid thinking upon this admittedly difficult question. Few of his readers, probably, will agree with all the author's statements, and probably he does not expect them to; but he evidently hopes to arouse interest in the present industrial situation and its proposed solutions.

—The Church and World Peace. By R. J. Cooke. (New York: The Abingdon Press.) \$1.00 net.

Bishop Cooke here gives us a timely and able discussion of the Church's relation to world peace. He reviews briefly the genesis of the demand for a League of Nations, and advances cogent arguments to demonstrate its possibility; and then he lays upon the Church of Jesus Christ the responsibility for making this magnificent Christian dream come true. And we are sure that back of the bishop's plea is ranged every Methodist Church in the world.

—Public Opinion and Theology. By Bishop Francis John McConnell. (New York: The Abingdon Press.) \$1.50 net.

This volume by Bishop McConnell contains the Earl lectures of the Pacific School of Religion, 1920. The bishop is always

scholarly, thoughtful, strong and incisive, and few men command a more respectful hearing. In the present volume he undertakes to deal with the question of the adjustment of modern democracy to Christian theology. He frankly confesses the influence of public opinion over our ideas of the kingdom of God, but he proceeds to indicate some of the limits which popular authority will have to observe in its attitude towards the problems of divine sovereignty. He believes that "in the long run public opinion will settle practically everything in theology," but he holds that "in the short run public opinion is at times to be strenuously resisted." A thought-provoking, stimulative book.

—The Eyes of Faith. By Lynn Harold Hough. (New York: The Abingdon Press.) \$1.50 net.

This author's name is now so familiar to the religious world that he needs no introduction. In the present volume he deals with the life of to-day as it appears to thinking men who believe in God and in His Christ. He pleads for clearer vision and deeper thinking, and he does so in interesting and trenchant fashion. A strong book, with a real message.

—The Lord of Life and Death. By J. D. Jones, M.A., D.D. (Toronto: Hodder and Stoughton, Ltd.) \$1.75.

This book of sermons will be welcome to many who have read the author's previous works. The style is clear and uninvolved. There is no straining after effect, but a simple yet most effective putting of the case which the author desires to present; and the sermons as such will appeal to all who delight in persuasive, comforting, helpful Christian teaching.

—The Life and Letters of St. Paul. By the Rev. Professor David Smith, M.A., D.D., professor of theology in the McCreagh Magee College, Londonderry, author of "The Days of His Flesh: The Earthly Life of Our Lord and Saviour Jesus Christ." Published by Hodder & Stoughton. Price \$6.00

Prof. Smith has rendered all students of New Testament history, biography and literature a valuable service in publishing his great work, "The Life and Letters of St. Paul," a companion volume of "The Days of His Flesh." The biography of the Apostle Paul, as written by Prof. Smith, is a most fascinating story. The old becomes new, and as you finish the book your love for the "Apostle to the Gentiles" has increased, you are more conscious of his wonderful personality, and more appreciative of the troublous problems that he faced in establishing the various Christian Churches. One gathers from this work a most comprehensive understanding of the occasion and contents of Paul's Epistles. Prof. Smith's exegesis of Paul's writings is most elucidating. His translation of the letters in modern English adds considerably to that elucidation. This book is a modern, scientific, literary and historic study of the Apostle Paul and his letters and is destined to become a classic. One feels no hesitation in highly recommending it to every New Testament scholar. In the purchase of this volume, the student enters into the possession of a most valuable library on a great and important part of the New Testament.

(Rev.) Thomas Green, M.A., B.D.



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PIANO and organ teacher wanted in a town of 13,000; also to act as organist in Presbyterian church. Reply to Dr. R. G. Musgrove, Box 20, The Pas, Manitoba.

WANTED—Organist and Choirmaster for Ainslie Street Methodist Church, Galt. Experienced director required. Address applications to J. F. Roelofson, Chairman Music Committee.

MINISTERS WANTED.

MINISTER wanted for the Beresford Union Church; two outlying stations, thirty miles; salary, \$1,800, with free parsonage; duties to commence July 4th. Apply, stating qualifications and experience, to Harvey S. Simpson, R. R. No. 1, Brandon, Manitoba.

MINISTER wanted for the Rosburn, Manitoba, Union Church. Salary, \$1,500, with free house. Duties to begin Sept. 1st. Must be in good standing with either Methodist, Presbyterian or Congregational Churches. Apply, stating qualifications, to C. W. Wickett, secretary.

EVANGELISM.

GIPSY SIMON SMITH, Evangelist, with messages in sermon and song, has seen large churches crowded in August. If you need a supply, his address is Box 649, Cobourg, Ont.

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SCRIVEN'S GRAVE MARKED AT LAST

By C. Sinclair Applegath.

The reproach is lifted. No longer can it be said that Canada's best known hymn-writer sleeps in an unmarked grave. Fully five thousand people from all parts of Ontario and beyond gathered on Monday, May 24th, at the Pengeley farm, on the shores of Rice Lake, north of Port Hope, to pay a tribute to the memory and undying influence of Joseph Medlicott Scriven, author of the well-known hymn, "What a Friend We Have in Jesus," and to participate in the unveiling of a memorial stone over his grave erected by popular subscription throughout the country. Hon. E. C. Drury, Premier of Ontario, was the guest of honor, and the Millbrook Ministerial Association, under whose direction the memorial has been undertaken, deputed to Ontario's first citizen the honor of unveiling the beautiful white granite shaft that now marks the last resting place of the mortal remains of him whose great hymn is his best monument.

Miles away from a railway station, and hidden away in an obscure beauty spot on the north shore of Rice Lake is the Pengeley farm house, where Joseph Scriven acted as tutor to the Pengeley family fifty years ago. Close by the old farmhouse is a little private cemetery, overlooking the blue waters of the lake, and encircling this tiny "God's acre," in the midst of a grain field, is a quaint fence of granite field boulders, surmounted by grape vines, which cling to substantial wire supports. The beauty of the place is enhanced to-day by the fragrant blossoms of the old apple orchard nearby.

To this fit resting place for a poet whose song has found its echo in thousands of hearts, pilgrims travelled all day. Two excursions came by steamboats from points on the Trent Valley Canal system, while hundreds of autos thronged the roads. There was something about the occasion that breathed the simplicity and beauty of the poet's life. When Premier and Mrs. Drury entered the farm gate and passed through the waiting throng, there was no shouting or cheering. A few hand-claps were heard, but they found no response. A spirit of silent reverence possessed the people. Rev. W. D. Lee, President of the Millbrook Ministerial Association, introducing the Premier, said: "This is not a political meeting, and the Premier told me to-day that he was coming to enter into the spirit of this event." Prayer and the singing of hymns preceded the unveiling address of the Premier, and as the vast assemblage, made up mostly of farmers, looked for the first time upon the face of their former Premier, it was in a deeply religious atmosphere that will not soon be forgotten.

"We honor to-day," declared Premier Drury, "a man who did no material thing, built no railway or organized no great commercial institution, but a man who has voiced a need in his beautiful hymn—a need that we cannot get away from. Joseph Scriven witnessed in his life to the great fundamental need in human life, to lean on a Higher Power. In my official position to-day as Premier of the Province of Ontario, I honor the humble man, the simple man, but the man who contributed more to the welfare of mankind than many who occupied more prominent positions. In honoring Joseph Scriven's memory to-day we are honoring all humble lives who join in honoring the Creator."

Lifting the Union Jack which covered the monument, the Premier said: "May this monument stand as an emblem of appreciation of the people of Ontario to a fellow citizen who gave his first thought to the welfare of his fellow-men."

Rev. Dr. W. D. Lee, of Millbrook, and Rev. Wm. Higgs, of Madoc (the latter a class-mate of Premier Drury at Barrie Collegiate Institute), who was president of the Millbrook Ministerial Association when the memorial movement was originated, both spoke of the proud gratification of the association on the successful completion of the enterprise. Dr. Lee stated that the monument, which cost about one thousand dollars, and the other expenses of improving the property and building a cement walk from the road to the burying plot on the farm, totalling another thousand dollars, had all been fully subscribed and there was now money in the treasury. The memorial stone, which is of white granite, stands about sixteen feet in height. An ornamental but dignified base bearing the inscription is surmounted by a shaft of obelisk design, bearing the letter S, 1919. On three sides of the base in leaded depressed letters are the words of the three verses of the hymn. On the sub-base the following particulars are recorded: "This monument was erected to the memory of Joseph Medlicott Scriven, B.A. (T.C.D.), by lovers of his hymn which is engraved hereon and is his best memorial. Born at Seapatrik, County Down, Ireland, September 10th, 1819; emigrated to Canada, 1844; entered into rest at Bewdley, Rice Lake, Aug. 10th, 1886, and buried here. Blessed are the pure in heart, for they shall see God."

RECENT DEATHS

Items under this heading will be inserted up to a limit of 100 words only. These should reach the Guardian Office within three weeks of decease of subject of the sketch, and will be charged at the rate of two cents per word.

HICKS.—Tuesday, April 20th, 1920, Sarah Johnson Hicks quietly "fell asleep." She was born at North Gower County Carleton, June 15th, 1856. On May 18th, 1877, she was united in marriage to James A. Hicks, Essex. She was a true wife, a splendid mother and a wonderful companion. Early in life she was converted, joined the Methodist Church, and through a long life was active in Christian service. Her outstanding characteristic was her un-failing patience and kindness of spirit. She was ever a peacemaker and went about doing good. Five children—Edwin, Nellie, Viva, Ada, Evelyn—with her husband, mourn her loss.

LUND.—On March 5th a widely-known and highly-respected citizen of Oxford County passed to his reward in the person of James Lund, aged eighty-seven. Mr. Lund possessed exceptional gifts of mind and heart. As a local preacher he had few equals. His natural eloquence, combined with a rare knowledge of the Bible, gave him great power. Mr. Lund retained all his faculties unimpaired to the end, and no one could meet him or hear his public prayer and utterance without realizing his rich mental store and abounding spiritual life. Mrs. J. W. Saunby, of Japan; Mrs. Robinson, of Toronto; and Miss Annie, of Woodstock, are the surviving daughters. Miss Hannah Lund, missionary to Japan, predeceased her father.

ROBINSON.—Ella Cecelia Williams, widow of the late George Watson Robinson, passed away at her home, Victoria, B.C., on March 6th, 1920. She was born in London, Ont., in 1857. Later, with her father, George Williams, she moved to Killarney, Manitoba. After her marriage she moved to Manitou; then, in 1905, the family settled in Victoria, B.C. She leaves to mourn her loss two daughters, Cynthia M. and Ella P.; one son, George W., and two grandchildren; also three brothers, Joseph Williams, M.D., and Chas. Williams, M.D., both of Boston, and John Williams, Winnipeg. Mrs. (Rev.) Elliott, of Sardis, B.C., is a sister-in-law.

"And duty marked each path she trod
And love to men and love to God."

NEWMAN.—Mrs. Christina Carter Newman was born in Thorold, October 21st, 1853, and was eldest daughter of Mr. and Mrs. Edward Carter. In her teens she became identified with Beavertown Church. She was fond of music, and at seventeen was organist of the old church. In 1874 she was married to Mr. George Newman,

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and, moving to St. Catharines, identified herself with Niagara Street (now Memorial) Church, and for many years was organist. For five years she was a great sufferer from heart trouble, all borne with patience and Christian fortitude. Her devout spirit passed home May 26th, 1920.

AUGUST.—Mary Elizabeth Rutledge, wife of George August, of Horning's Mills, passed to the heavenly home on March 30th, 1920. Mrs. August has been a helpmate indeed, a kind wife and loving mother. From earliest years she was an earnest Christian worker, always ready to lend a kind and loving hand in sickness and bereavement, or wherever help was needed. The funeral service was conducted by her pastor, the Rev. T. W. W. Lane. Our sister is survived by husband and two daughters, Annie (Mrs. Richard Marshall, Melancthon), and Jessie (at Normal, Hamilton).

MR. BLACK'S BIBLE CLASS

As copy for Mr. Black's Bible Class arrived too late for last week's issue, we are printing it this week. It will, in most cases, be in time for Sunday, June 20th.

MISSION ROOMS' RECEIPTS

To June 9th, 1920.

General Fund.

Receipts to date\$897,974 31
Same date last year 733,333 98
Miscellaneous receipts to date... 5,947 41

The regular class work of Stanstead Wesleyan College will end on Wednesday, June 9th, and the remainder of that week will be taken up with the Commencement Events, a list of which is given below. The Government and Matriculation examinations will begin on Monday, June 14th. About three hundred Stanstead College students and teachers enlisted in the Great War, and thirty-seven of them lost their lives. It is the desire of the Alumni Society to have a reunion of old teachers and students at the close of school in June, in order to welcome home the old boys and make plans to remember, in some fitting way, those men who will not return. The most of the boarding students will go to their homes on June 19th, and on the same day the College residences will be thrown open to entertain, free of charge, all those who are able to return to their Alma Mater to join in this week-end celebration. Those interested should communicate promptly with Mrs. J. M. Holding, Stanstead, Que.

A "Map of the Dominion of Canada, indicating Natural Resources, Transportation and Trade Routes," scale 100 miles to the inch, has just been published by the Department of the Interior.

On this map varieties of mineral, agricultural and fishery resources, and the timber and fur in general are printed in red lettering in their proper locations. The sites of important water powers, developed and undeveloped, are indicated, and the lines of all railroads completed up to date are clearly defined.

The map can be obtained free of cost on application to the Superintendent, Natural Resources Intelligence Branch, Department of the Interior, Ottawa.

Births, Marriages, Deaths

Notices under these headings will be charged for at 2 cents per word. Minimum charge of 50 cents per insertion.

BIRTH.

McFARLANE.—On Saturday morning, May 29th, to Mr. and Mrs. J. Herbert McFarlane, Prestonvale, a son.

DEATHS.

HOWARD.—Dr. George S. V. Howard, second son of the late Rev. V. B. Howard, died at the home of his brother-in-law (Rev. S. Crookshanks), 626 George Street, Peterboro, Ont., May 5th, 1920, aged 71 years and 11 days.

McFARLANE.—On Saturday afternoon, May 29th, infant son of Mr. and Mrs. J. Herbert McFarlane, of Prestonvale.

MARRIAGE.

ANGUS-EGAN.—On June 3rd, 1920, at the Methodist Parsonage, Fort Frances, by Rev. W. E. Egan, father of the bride, Mr. James Robert Angus, of the Canadian National Railway, to Miss Olive May Egan, daughter of Methodist minister, Fort Frances.

Wise and Otherwise

"Why did you strike the telegraph operator?" asked the magistrate of the man who was summoned for assault. "Well, sir, I gives him a telegram to send to my gal an' he starts readin' it. So, of course, I ups and gives him one."—*Tit-Bits*.

As the express for New York stopped at Bridgeport an anxious countryman rushed up to the conductor. "Say," said he, "does this train stop at New York?" "Well," drawled the conductor, "if it don't, there'll be an awful wreck!"—*New York Evening Post*.

A hotel man was invited to dine at one of the fraternity houses. "I hope," said one of the hosts, "that you will make yourself feel at home here." "It seems that I should," replied the landlord, as he glanced over the table. "I see plenty of my silverware."—*Stanford Chapparral*.

"Bredren," said a colored minister down on a plantation, "I've got a five-dollah sermon, an' a two-dollah sermon, an' a one-dollah sermon; an' I want dis here indelicate audience to take up a collection as to which one of dem dey can afford to hear."—*The Forester*.

Tearful Parishioner (saying farewell to departing minister): "I don't know what we will do when you are gone, Dr. Blank." Minister: "Oh, the church will soon get a better man than I am." Tearful Parishioner: "That's what they all say, but they keep getting worse and worse."—*Life*.

A mild little man was about to take an examination for life insurance. "You don't dissipate, do you?" asked the physician. "Not a fast liver, are you?" The man hesitated a moment, looked a bit frightened, then replied, in a small, piping voice: "I sometimes chew a little gum."—*Oil Trade Journal*.

A woman who for years lived in one of our cities and attended the "College Church" went to California, where, after some years, she died, and her remains were brought to the old home for burial. The city paper, among other things, stated that "for years she lived in this city and attended the 'College Church,' but in California she was afflicted with the Congregationalists."—*Congregationalist*.

It must have been an old lady from unsophisticated regions who hurried into one of the Glasgow railway stations, and, going up to a porter, said, "I say, porter, can't you tell me where I shall get my train?"

"Where are you going, madam?" he asked.

"What have you got to do with that? Can you tell me where I shall get my train?"

"But I cannot tell without—"

"Well, I'm not going to tell you where I'm going. I'll get someone else to help me."

With that the old lady toddled farther up the platform, and, meeting another porter, propounded her conundrum to him.

"Where are you going, madam?" was his natural question.

"Oh," she retorted, "you are just as impertinent as your mate. I'm not going to tell you where I'm going."

She went up to a third porter and asked him if he could tell her where her train was. She got the same reply, and, in apparent discouragement over the insatiable curiosity of railway porters, said, "Well, if you must know, I'm going to Paisley."

The porter directed her to the Paisley train, and just as it was leaving the platform she put her head out of the window and shouted, "How do you feel when you've been 'had'?" I'm not going to Paisley at all. I'm going to Edinburgh"—which, it need hardly be added, is in quite the opposite direction.

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¶ When a young man seeks entrance to the Ministry, he virtually renounces wealth and the hope of luxury. He says in effect, "Here is my life, I can give no more, I place it at the disposal of my Church to be used in God's service."

¶ Service is the currency of the Kingdom of God. The vows of the young minister are dischargable only in this coinage. Let us, the Church, look to it that these men lose not faith in us. They rightly look to us for the sustenance we have pledged ourselves to supply. We must see to it that we keep our honor unsullied.

¶ No, money cannot pay a minister for his services, but it will, if given in sufficient quantity, ensure him and his against financial anxiety.

¶ The present minimum wage of our Methodist pastors, is decidedly less than the amount upon which government experts find that the average family can barely live.

¶ Are we "playing fair" by those who have renounced so much for us?

¶ Fifteen hundred dollars per year—nothing less. This is the amount recommended by the Special Committee of the General Conference at their recent sitting in Toronto, as the minimum salary of our pastors.

¶ Fellow laymen, this is a matter of honor. Let us see to it.

*This statement is issued by the Laymen of the Dominion
Methodist Ministerial Support Committee*

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Vice-Chairmen, WM. HANSON and H. W. ACKERMAN

Secretary, DENZIL G. RIDOUT, 604 Jarvis Street, Toronto