

The Christian Guardian

• Established 1829 •

The God of the Fields

GOD'S world is a very beautiful one, and the power to appreciate it is one of the greatest gifts that men possess. To fail to use and cultivate the gift, to go through life as if there were no June mornings or golden sunsets, no rippling sheen on lake and river and no mystery and glory over wood and field is to be a traitor to our own soul's high endowments, and an ingrate to Him who bestows with such a lavish and unrestrained hand. The coming of the summer, and the opportunity it gives most of us of seeing more of the great world out-of-doors, should be used to the full in renewing our intimacy with and love for the great world of nature, so beautiful in sight and sound and perfume because it is the out-going and expression of the thought of God. A fresh touch with nature is one of God's own ways of giving freshness and strength and renewed vitality to life. We will be better and stronger and much more useful Christians if so be that we meet God out in the open during these glorious summer days.

TORONTO
JULY 9
1919

CARING FOR CANADIAN GRAVES

The following letter from Rev. A. Thompson, of Penton, Andover, England, to Rev. Arthur Whiteside, will be of interest to many in that it shows that England is sacredly caring for the graves of our Canadian dead. Mr. Thompson writes:

"Dear Mr. Whiteside,—The roses (sent per box) were on the wreaths on your boy's coffin; afterwards they rested on his grave, and I preserved them for you. Mrs. Cox, whose husband, Rev. Walter Cox, has a church in Ontario near Lyn, took these snapshots (of the grave) for you. The next grave is that of Sergt. Newton Cooke, the only one who died of illness (influenza) buried here. He was much beloved. The white crosses are the military registration ones, with name and number, and the large, dark wood Celtic cross, with its ring, emblematic of eternity, is the kind made at the Drome, and are placed at the head of all the graves here, and will be placed on the last three also (your son, Major Batchelor and Capt. Adkins). I hope, by end of summer, to have, as before, a bed of quick-growing creepers against the fence at the back. The little rose trees there are doing well, and will soon make a permanent hedge—crimson, pink, white and yellow ramblers.

"For Empire Day I had got out the summer ivy geraniums. The sexton worked till nine, and up again at 4 a.m., to get them all on the graves. Later they are pegged down. On your boy's gravehead I had a Canadian flag with three sweet verses, a Union Jack on Capt. Adkins' grave, and a white ensign on Major Batchelor's (who belonged to the R.N.), and verses on each of these. Then I had a Canadian flag, but no verses, on Mr. Gerow's grave, which is near your son's. His father lives at 711

Pine Street, Victoria, C.B.; and a large Union Jack, on a high pole, waving over all. Crowds of people visited the graves on the 25th after both services, and all said 'they looked lovely, and cared for.' The sides are all sodded up, and the plants on the top of each. I had also some of this pretty white plant on your son's grave. It was given me by a lady here who has two daughters married to Canadians. One has already gone out with her—Mrs. H. McNish, Lyn, Ont.; and another daughter is married to a South African officer, now in charge of a big camp at Valenciennes. Her son joined up from South Australia. All saw hard fighting, and all the years of service.

"The grave on which the tall cross is seen is that of an American pilot from Philadelphia, who also 'crashed' with the mechanic, who lies next him. Whit-Sunday last year, as the squadron was leaving here for France, Rev. Mr. Badger had one of the farewell services, after which he administered the Holy Communion to a very large number of those leaving. The mechanic wrote home to his mother about it and all that the service meant to him, and just as she was reading the letter a wire came to say he was killed. I had nice letters from the mother and sister. They sent flowers for the anniversary. When peace is signed we intend to put out all the flags again and a laurel wreath on each of the eight graves. The first poor boy killed here lies in Andover. He, too, was a Canadian Wesleyan, and I see to his grave also. His mother is Mrs. Le Messurier, 1230 Broadway East, Vancouver. The morning he crashed he had a letter from her, begging him to be careful, as she had had dreams of some dreadful accident to him. He went up alone and said to his chum, 'Fancy my mother writing like that! You

watch me,' and he did some stunts very high up and crashed. So strange! Your boy's chum, Mr. Moorehouse, always comes to our pew since that first Sunday I asked them (your son and he) in. He looks so sad. He stays for Holy Communion some Sundays.

A. THOMPSON.

Personals

Before his departure for his new field at Exeter, Rev. M. J. and Mrs. Wilson were made recipients of a beautiful silver-headed umbrella, with their names engraved, by the Girls' and Boys' Clubs; also a present from the Girls' Club, and a purse containing \$100 by the congregation.

On Thursday evening, June 26th, the Quarterly Official Board of St. Clair Avenue Methodist Church, Toronto, surprised the pastor and his wife, Rev. E. E. and Mrs. Scott, by presenting them with a well-filled purse. Many kindly things were said about the pastor's work and the successful pastorate which is just closing.

Recently the fiftieth anniversary of the marriage of the Rev. A. G. and Mrs. Harris, of 10 Elmwood Avenue, London, was celebrated. The golden wedding celebration was held at their home quietly, owing to the delicate health of Mrs. Harris. Only a few relatives were present, who presented them with an address and a well-filled purse, F. F. Thompson, son-in-law, reading the address. Those present and taking part in the presentation were: P. D. Harris, of Winnipeg; G. G. Harris, of Saskatchewan; Mrs. F. E. Thompson, of St. Thomas; and Miss Winnifred E. Harris, of Toronto. Flowers and gold pieces were showered upon the happy couple, who have spent the fifty years of their happy wedded life within a short distance of London. Mr. and Mrs. Harris have a host of warm friends throughout the London Conference, who recall with gladness their work of faith and labor of love. Bro. Harris was in the GUARDIAN office not long ago, and we must say that he looks remarkably "fit" for active work, despite the fact that he has given our Church fifty-five years of faithful, unremitting and effective service.

A meeting of representative citizens of Milden (Sask.) and district was held on Tuesday evening, June 24th, in the Town Hall, Milden, to say farewell to Rev. T. J. Stephens and his wife after a four-year pastorate of the union church. The meeting, which was called by the Ladies' Aid, was presided over by the president, Mrs. J. Johnson, and took the form of a social evening, with a short programme of music. During the proceedings Mr. and Mrs. Stephens were called to the platform, and a complimentary address was read by Mrs. Chas. Mills. Mr. Stephens was presented with a handsome black leather club bag, and Mrs. Stephens with a beautiful diamond and pearl necklet. A purse of money was also presented the minister and his wife on behalf of the community. Several men spoke in high terms of the service rendered by Mr. and Mrs. Stephens, not only in the church, but in every public enterprise, special mention being made of the valuable aid given by Mr. Stephens during the "flu" epidemic. Mr. and Mrs. Stephens are moving to Lang, Sask., and will be succeeded by the Rev. H. R. Vessey, who comes to Milden from Lang.

THE HAMILTON CONFERENCE.

The Evangelistic Committee of the Hamilton Conference desire that any requests for the services of the Conference Evangelist, Rev. John Ward, be sent direct to the Secretary of the Committee, Mr. John Armstrong, Guelph, Ont., who will communicate re all arrangements.

J. D. FITZPATRICK,
President of Conference.

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The Unspeakable Turk

WE have just been reading a few sketches written by Rev. S. T. Bartlett, and looking at some snapshots taken by him during his recent tour in Armenia, and we cannot wonder that when the Sultan's messengers appeared before the Peace Congress with requests for favorable treatment they were promptly ordered to return home. The sufferings of the Armenian race during the past three years have been simply indescribable, and the callous brutality of the hands of assassins whom the Turks called soldiers left nothing undone that fiendish ingenuity could devise to wipe out the whole Armenian race. To allow the recognized head of these cowardly murderers of unarmed men and defenceless women and children again to hold sway in Constantinople seems unthinkable. Let the world set its seal upon this never-to-be-forgotten fact, that no man and no nation can do such things and expect to escape punishment. The Turk has never been able to rule justly; now let him at least cease to rule over any but his own people. Let the Turk be banished from Europe, and be so carefully guarded that he shall never again be able to repeat his crimes.

The Polish Treaty

THE Allies have made a separate treaty with Poland, and in that treaty there is a very important article which guarantees religious liberty to all religious bodies. Stories have come of fierce pogroms, in which thousands of Polish Jews were slain. At first it was deemed an impossible thing that Poland, which has herself known so much of bitter persecution, should scarcely have secured her independence before she began persecuting her Jewish citizens. To many this seemed impossible, and some of our Roman Catholic papers, doubtless taking it as a reflection on the Roman Catholics of Poland, vigorously denied the truth of the stories. But unfortunately investigation seemed to show that the stories did not really give the full horrors of the case. And so now the new Polish treaty protects all the religious minorities in Poland—at least it aims to do so. And when the new nationalities of Central Europe shall make treaties with the Allies these treaties also will contain articles guaranteeing religious freedom to all. These newly-born nations are entering upon life at rather a stormy period, and if they are to exist at all they must learn to live and let live, especially in matters of religion.

William Hohenzollern to be Tried

IN a speech last week Britain's Premier announced that the associated powers had determined to place William Hohenzollern, only a few months ago Kaiser of Germany, and one of the foremost figures in world politics for many years, on trial for his crimes against humanity. The ex-emperor is to be brought to England, imprisoned in the Tower of London, and actually tried on British soil and by a fair and competent court, for the crimes of which he is popularly accused. But it is said that sentence of death will not be pronounced, although he might be banished for life to some distant spot. It is hinted that the ex-Crown Prince may also be tried at the same time. Some argue that such trials as suggested would be a clear proof of a spirit of revenge, and would be unworthy of civilized nations. But more argue that if men like the Kaiser and his aids are allowed

to escape scot-free after all the fendishness which they not only permitted, but ordered, justice will have made its most colossal failure. Why should not the authors of the Belgian, and French, and Armenian atrocities be tried for their crimes? Let justice be handed out to crowned heads and high dignitaries just as it is to other men, and the world will for centuries walk more securely. Of course the ex-Kaiser is not in Allied hands just now, but it is scarcely possible that Holland would defy the League of Nations if that League demand Mr. Hohenzollern's surrender. The Kaiser's friends absolutely refuse to admit that he will ever be tried for his sins, but if the Allies insist upon it it will probably take place.

Britain's Contribution to the War

THE June *Round Table* has a very interesting article showing just what Britain's contribution to the war really amounted to. When the war began there were in the United Kingdom only 733,514 men under arms. Since that time 4,970,902 men have been recruited, 4,006,158 from England, 557,618 from Scotland, 272,924 from Wales and Monmouth, and 134,202 from Ireland. Thus Britain and Ireland gave a total of 5,704,416 men to the war out of a population of 47,000,000. From first to last Canada had 628,964 men under arms, Australia had 416,809, New Zealand 220,099, South Africa 136,070, Newfoundland 11,922, the smaller colonies 12,000; the total forces from the Dominions being thus 1,425,864. Then India gave 1,401,350 men, and there were also 122,837 colored soldiers from different parts of the Empire. Thus the British Empire contributed to the great war no less than 8,654,467 fighting men. But of these only 5,399,563 were available for the fighting in France. There were 145,764 sent to the help of Italy; there were in Salonika from first to last 404,207 men; and the Dardanelles accounted for 467,987 more; Mesopotamia drew 889,702 men, and Egypt and Palestine 1,192,511. The casualties were as follows: In France and Belgium, 2,724,203; in Italy, 6,926; at the Dardanelles, 119,578; in the Balkans, 28,092; in Mesopotamia, 111,549; in Egypt and Palestine, 59,996; in East Africa, 19,572. The percentage of casualties to the totals sent overseas is as follows: For the United Kingdom, 43; Canada, 44.88; Australia, 63.36; New Zealand, 50.70. The United States sent 2,040,000 men to France, and the casualties were 264,998, or 13 per cent. Of course Uncle Sam came in in the nick of time, and his was an amazing contribution considering the short time in which he had to prepare. But alongside Britain's contribution, or France's, or Belgium's, or even Italy's, the United States' contribution does not appear so large.

World's Brotherhood Conference

A GREAT World's Brotherhood Conference will assemble in London, England, on September 13-17, and it is expected that there will be a large attendance. Doubtless many of our laymen and ministers who are interested in brotherhood work will be anxious to attend if possible, and any who are purposing to visit England at that time and would like to go as accredited delegates are asked to correspond with Mr. Thomas Howell, of Toronto, the General Secretary of the Christian Men's Brotherhood Federation of Canada. And if any churches would like to send a delegate they can get all necessary information from Mr. Howell.

The Dirigible Follows the Aeroplanes

FIRST we talked a good while about crossing the Atlantic by the air-route; then we decided it could be done; and finally the nervy airmen tried it. The American seaplanes were across first, as Hawker's daring attempt failed. Then came the British plane, and without a stop the Vickers-Vimy biplane bridged the great aerial gulf between Newfoundland and Britain. And last week, after the comparatively small and puny seaplanes and aeroplanes had succeeded, the giant British dirigible R34, 634 feet long, and with a gas capacity of 12,000,000 cubic feet, swung into the air in Scotland and headed for the far distant American shore. This monster of the air carried a crew of thirty men and nearly sixteen tons of petrol, and it covered 3,600 miles in a little over 108 hours, landing in safety at Mineola, Long Island, but with only enough petrol left to have run its engines ninety minutes longer. The Zeppelin has come to its own at last.

Toronto's Strike is Over

TORONTO'S street car strike is ended, and her citizens are glad. They have been doing more walking, and more dodging of innumerable jitneys, than ever in their lives before; and they were beginning to wonder how long it was going to last. The Ontario Railway Board took charge of the street railway, and everybody seemed to expect the street car wheels to start revolving at once. But they didn't, and it seemed as though the Railway Board was just as helpless as the company itself. And then the Conciliation Board got back on the job and made certain propositions that seemed very fair; but unfortunately they coupled with them a recommendation for an increased car-fare, to which the citizens will not be apt to assent so long as the company controls the road. If the street cars cannot be run satisfactorily at the present fares, the citizens will be quite willing to change them if necessary; but not in order to pay a dividend to the Street Railway Company. If the city and the company had been able to agree in the past there would be little trouble now, but prolonged and costly litigation has produced a suspicion of the company which will continue for years; and this suspicion was not allayed by the discovery last week of the fact that the Street Railway's books had been sent out of the province, apparently in order to escape examination. But a settlement has been reached and the cars are running, and a move is on foot to take over the railway at once, instead of waiting two years for the expiration of the contract with the Railway Company.

Report of Industrial Commission

THERE was both a majority and a minority report last week from the Commission which has recently been at work investigating industrial relations. The majority report is signed by five members of the Commission, the minority report by but two. The majority report declares that many employers agree with the workers as to the need of a change in the very basis of industry, but the Commission thinks that the majority of both employers and employees agree that it would be better if such changes come gradually rather than by a violent upheaval of present relations. The Commission did not find evidence of any great degree of unemployment, and it found that the unemployed did not care generally to go upon the land. In regard to the high cost of living, the Commission points out that many think there are too many middlemen, but the Commission does not say what it thinks. A legal eight-hour day is recommended, with certain provisions to protect the Canadian employer against unfair competition. The right of workers to organize into unions is maintained, and also the right to collective bargaining, providing the representatives of the employees and employers be chosen by the parties to the dispute, and not by outsiders. Proportional representation is recommended to Parliament as "worth serious study." Industrial councils are discussed, and it is recommended that joint plant councils be adopted, and developed as occasion may require. The Commission recommends a minimum wage; State insurance against unemployment, sickness, invalidity and old age; and extension of highest educational privileges to children of the poorest. The minority report does not approve of unemployment insurance or old age pensions, for fear of its

"impairing the ambition" of the workman. We wonder if they would recommend the discontinuance of pensions to our judges and civil service workers! Possibly, however, it would not impair their ambition! We should not be greatly surprised to find not a few members of the Senate sharing these same misgivings as to the "pauperizing of the poor." We are relieved, however, to find that this Commission recognizes clearly that we have reached a time in our history when we need new measures to meet the new needs.

The Senate Halts Prohibition

LAST week the Senate, running true to form, again turned down the Commons' proposal to continue Dominion prohibition until twelve months after the signing of peace. The Senate takes itself very seriously, and seems inclined to insist that its members are really the parties responsible for the proper government of Canada. Senator Crosby declared that the members of Parliament were here to-day and away to-morrow, and the Senate was a permanent body which had been "selected with special care." The truth of this we are all prepared to admit, but it has yet to be seen that the "special care" gave them in any marked degree special qualification for legislating wisely. Senator Crosby said further that the Commons were inclined to support whatever promised a few votes; but the Senate, not depending upon votes, was able to judge, without bias or prejudice, what was best for the country. No doubt a grateful country would be only too willing to record its appreciation of the impartiality and wisdom of the Senate if the Government would only ask its opinion in regard to that august body. If possible, the Senate seems determined to kill prohibition, and we venture to think that if they continue that fatuous opposition in the face of a big majority of the electorate, it will not be prohibition which will be killed, but the Senate itself.

Very Profitable Business

THE cost of living evidently does not hit some businesses very hard, as appeared last week in the revelations before the Commons' Committee which is trying to find out something about the matter. To the ordinary citizen the revelations are not very reassuring. For instance, one company, with \$500,000 of paid-up capital, had gross earnings last year of \$3,434,758, which Mr. H. H. Stevens declared were not gross earnings, but net earnings. They paid a dividend of \$400,000 on the stock, and carried \$1,100,000 to reserve. And when another concern was under investigation, the general manager, upon inquiry, said that his salary was \$5,000 a year, plus a share in the profits, and it transpired that the share in the profits reached about \$100,000. Then it came out that he only got half of this, the rest being distributed amongst the active management. And this company was formed six or seven years ago, in the office of Mr. R. B. Bennett, ex-M.P., and Senator Lougheed. We admit that this does not make pleasant reading, and yet we must bear in mind that what these men have done others have done; and furthermore, they have broken no law, and have taken not one dollar illegally from anyone. And we must bear in mind that many of our chief men, our statesmen, our merchants, our professional men, our farmers, have profited just as these have from the peculiar opportunities of war. And we are confronted also with the fact that many of those who have made money in this way are bitter in denouncing others. The farmer who has made a small fortune during the war denounces the manufacturer for doing the same thing, and the manufacturer denounces the farmer; while the one who is neither farmer, nor manufacturer, nor munition worker, skimps as he never did before, and wonders how long the Jericho road really is. What shall we do? Calling names will get us nowhere. What is the way out? We have passed laws that apparently the Government dared not enforce. If we wish we can confiscate these war profits, or a part of them. But are we as a country prepared for that? Frankly, the editor must admit that he does not know. Most of us are quite willing to have the other fellow's profits go to the State, but ours must be left alone. And yet every revelation of profits of 60, 70, 100, or 300 per cent. per year helps to intensify the popular feeling that the state of affairs that permits this, while hundreds of thousands are hardly able to make ends meet, is neither Christian nor politic.

FAIR PLAY FOR MEMBERS OF PARLIAMENT

IN the *Military Gazette* of June 24th attention is called to the pernicious practice of seeking subscriptions to churches and other organizations from members of Parliament, simply because they are members of Parliament. The writer says: "An M.P. should be asked to do his bit in proportion to his means in connection with the church of which he is himself a member or adherent, and for not one cent more. The moment he is asked to contribute in excess of his share as a private citizen, the moment he is asked to give largely because he is a member of Parliament, and not because he is one of the congregation, that moment blackmailing and graft show their ugly heads." And then he adds: "But not only does the contribution not stop at his own particular place of worship; it is asked for other churches of the same denomination in his riding, and for every other church, no matter though of different dogma, in his county." And in closing he refers to still another abuse. He says: "The enforced subscription to every county fair, to every athletic team, to every brass band, etc., etc., etc., is in the same category, but those at least do not come from the spiritual leaders of the community, and they are less disgusting in consequence."

We do not know how widespread this custom is, as the members of Parliament themselves dare not mention the matter for fear of being misunderstood and of being accused of being parsimonious, but we have no hesitation in condemning the practice. The fact that a man represents us in Parliament gives us absolutely no right to ask him for a subscription for our church, no matter how much we may need it. If we ask for such a subscription we know, and he knows, that to refuse will mean probably the loss of some votes, and no matter how we try to disguise the fact, the request is in reality a demand for a bribe on penalty of losing more or less church votes. And if we wish to keep political life clean we must scrupulously avoid anything which seems liable to interfere with the unfettered use of our franchise, or the rightful liberty of the man who represents us in Parliament.

It may be that in the past such practices have crept into some churches, and while the import of them has not been clearly apprehended they have been condoned; but in these days we cannot afford to condone any such thing. We send a man to Parliament to represent us, and we demand that he be above suspicion of receiving a bribe; why, then, should not we ourselves be above any possible suspicion of taking a bribe? The Church must keep clear in this matter.

WALKING HUMBLY WITH GOD

WHEN the prophet long ago told his hearers that one of the things which God required of men was that they "walk humbly with God," he uttered a profound truth which the Church of our own age cannot afford to overlook. It applied to the Jewish life of that day, and it applies to the Gentile life of to-day. It was needed then; and it is needed now. It was a hard lesson to learn in those days; and it is still the same; it will never be easy, but it will always be necessary.

Humility is under a heavy discount in these days. There is a general impression that the humble man will stand no chance at all in to-day's rough scramble for place and power, and young men are not usually enamored of the virtue. But this seems to be largely because we misconceive the meaning of the word. The humble man is not a man of no convictions; not a man who is prepared to let emperors and beggars alike elbow him aside; not a man who dares not call his soul his own, and who never makes an enemy because he never dares to speak his mind; this is no proper description of the humility referred to.

Humility means teachableness, the willingness to learn, the ability to grasp strange and unwelcome truths, the state of mind which wisdom forever prescribes for all those who would know the truth. The difference between a wise man and a fool is very often simply the difference between willingness and unwillingness to learn. The true teacher realizes that often the clever pupil is distanced by the plodder because the clever one is not really a scholar. The moment we become convinced of our own wisdom, that moment we cease to be teachable.

And yet it is characteristic of all strong minds that they do

not lightly relinquish a cherished idea. They are not easily converted. They are intellectually "last ditchers." But this does not mean disloyalty to truth, but rather truest loyalty, and such men, while hard to convince, are always worth convincing. The men who change their creed as easily as they put off their clothes are not usually of very great value in the moral world, where intense conviction counts for much. You get few martyrs from this class of men.

But the prophet does not seem to have been thinking of human teachers, but of the one Divine Teacher. He does not ask us to "walk humbly with men," but to "walk humbly with God." And if it be true that the man who would learn must be willing to learn from men, it is even more true that the man who would learn the deepest and most necessary lessons of life must be willing to learn from God. There are soul depths that only the eye of God can pierce, and that only the voice of the Eternal can reach. And this is one of the things men need the most—to walk humbly with Him who comes to earth to walk and talk with men.

But the very first implication of this humility is a willingness to have God tell us our duty. The average man is quite able to run his own life, and he is very impatient with any interference from either God or man; and it usually takes many a hard lesson before he is willing to admit that God knows more than he does. Early training does much for men, but after man's full maturity is reached it is hard to make him realize that the new day brings new duties. It is not easy to convince a man that a thing which last year was to him a thing of innocence may this year be a sin, or to make him see that something which he has ignored with a clear conscience for forty years is to-day a binding and imperative duty. The ruts of non-progressive goodness are as hard to get out of as the ruts of admittedly evil habits. This explains the fact that so many good Christian people remain hopelessly mediocre in their Christian attainment. They have failed to grow because they have ceased to be learners; in other words, they are on low Christian levels because they are not "walking humbly with God."

We sometimes think of humility as a clog to advancement, and ambition spurns it because it seems to mean permanent inferiority; but the truth is just the reverse of this. Great spiritual attainment, highest elevation of character, supremest saintliness, are possible only to the man who is willing always to learn from God. There is a knowledge that is not in books, that does not come from scholastic research, that is not to be found even in God's great out-of-doors, but that is possible only through quiet and obedient waiting upon God. And with this spiritual advance comes a keen spiritual joy that must be felt to be appreciated. The joy of religion is deeper and more lasting than any other; and this is one of the gifts of God to His friends, to those who walk with Him. And this walking with God is possible to every man in every age.

THE RURAL PASTOR

WE suppose it is natural that the young men in our ministry should feel keenly the glamor and magnetism of the city, and it seems a natural corollary to this that they should rather undervalue the importance of ministering to a rural charge; but we should not fail to emphasize the fact that while the city has its charm, the farm and the small village are also not wholly unattractive. If dollars form the only mode of payment for life's toil the city may possibly come out ahead, although even here there is ground for a reasonable argument; and we cannot but think that in most cases the average man will be better provided for in old age on the farm than in the city. But money is not everything, and work in the field usually pays vastly better dividends in health and vigor than does work in the factory. Our millionaires live in the city, but all the city dwellers are not millionaires; and the average standard of living is probably usually a good deal higher in the country than it is in the city. It is not true that all the advantages are on the side of the city; and it is true that the life of a country pastor may be not only a very useful one, but also an exceedingly happy one. The rural circuit is not purgatory, even if some poorly-informed ecclesiastical candidates think that it is; but in order to do good work on a rural circuit the preacher must be adapted to his work.

In the first place, he must appreciate his congregation. Upon some of our most primitive charges we find men and women wrestling, and wrestling intelligently, with the great problems of to-day, and many an "uncrowned king" is following the plough to-day upon rural circuits. Not the noisy soap-box orator of our city parks, but the strong-minded, possibly slow-spoken, but thoughtful and intelligent farmer, is the man in whose hands chiefly rests the destiny of our country for the coming years.

It is true that comparatively few of our farmers ever graduated from our universities; but it is not true that they are therefore of lower mental grade than the university graduate who preaches to them. And many a Methodist preacher will be ready to confess gratefully that some of the ablest and wisest sermonic criticisms he ever received came from some of the brethren or sisters to whom it was his lot to preach on a rural charge. And some of the sanest and saintliest men and women in Methodism are found in our rural churches. One of the first things a rural pastor needs to know is that his congregation is one that is able to appreciate, and one that has a right to expect, his very best service.

And the preacher should understand the real value of the farmer's toil. Only a fool will sneer at the farm. Despite all the drudgery, and despite the slow returns, there is no service on earth more necessary to our civilization than that of the farmer. His life is no get-rich-quick affair, and he sometimes worries unduly over "profiteers" and such like, but there is no occupation which serves humanity better than, and few that serve it half as well as, his. It may be necessary for the preacher to show his rural audience the value of theology and the value of a number of other things with which he is highly impressed, but it is much more necessary that the preacher himself should understand the value, the incalculable value, to men, of the men and women to whom he ministers, and their chosen life-work. The rural pastor must appreciate rural life.

Too often a rural pastorate is looked upon but as a preliminary to a city charge; and the minister has this in view from the beginning to the end of his labors. This is an unfortunate thing, and has unfortunate results. The rural charge should insist upon its own value, and strong and talented men should not consider such work beneath them. One of the difficulties in the past has arisen from the undue multiplication of churches and the poorness of our roads. The time has come when, with better roads and automobiles, there should be considerable church amalgamation, which would give us larger congregations, larger Sunday schools and vastly stronger circuits, and would at the same time make possible community work of the most helpful kind.

Our rural communities are just coming to their own, and they must do their share towards placing our rural work in the very front rank of church enterprise. Canada has reason to be proud of her progressive rural communities; and Canadian Methodism recognizes that the Methodism of the rural sections is of the most solid and sturdy type, and we should aim to develop it so by wise and progressive measures that it shall reach that place in the thought of our Church which has always rightfully belonged to it.

SNIPING THE PARSONS

NO matter how much fault we may find with preachers, the world tacitly recognizes that they are the spiritual leaders of the people, and probably the greatest moral force in human civilization. We all recognize the value of devoted laymen, and yet the observant man cannot fail to notice that to the Church the preacher speaks with an authority all his own. It does not make so much difference whether the preacher claims to be the legitimate successor of St. Peter or not; the fact remains that in a peculiar sense he stands as the head of the Church of God, possessed of a dignity and an authority that belongs to no other class. And if we care to investigate we usually find in the very forefront of every moral reform, undeterred by difficulties and undismayed by dangers, not a few preachers of the gospel of Christ.

The leadership of the ministry is clearly recognized by the forces of evil, and every vile campaign which seeks to attack Christian civilization under cover of some specious and spurious liberty, directs its chief shafts of ridicule and venomous misstatement against the ministers of the gospel. The whole underworld rejoices whenever a preacher goes wrong, and it is the

business of every champion of wrong-doing to lessen the influence of the pulpit.

"Sniping the parsons" is an old sport, and, from the devil's point of view, it is a profitable one. In the campaign against any reform the silencing of the leaders, which means in many cases the preachers, is one of the most common and most effective plans of attack. Only the other day we heard of rather a well-known anti-prohibitionist, who lends his valuable aid freely to whiskey at \$50 per night, making the statement that there wasn't a preacher in his home town whose cellar was not well supplied with liquor. Of course this was a most effective argument, but when confronted with the facts the orator as usual declined to admit that he had ever made the statement. But the hope is in such campaigning that if you only fling enough mud some of it will stick.

Now we have no objection to criticism of the ministry, for it is all the better for wise and temperate criticism; but we should never lose sight of the fact that the preachers, by their very position, make splendid targets; and that, moreover, they are one of the greatest assets of our modern civilization, and the man who is busy trying to destroy their influence is no friend of the race. It would be an evil day for the world if its preachers were to be silenced. The world needs them and their courageous message as much as it ever needed them in all the past.

It is a very common practice for even church-going people to take a shot at the preacher. Most of us know far better how to preach than he does. His sermons are too long or too short; they are too anecdotal or they are too theological; they are not practical enough or they are not spiritual enough; we criticize his theology, we pulverize his politics, we score his economics; and, if everything else fails, we blame him for his wife's sins. And the preacher is defenceless, for he does not know at all what we are saying about him. We do not believe that the preacher should be immune from criticism, but at least it should be wise, and fair, and kindly. In injuring him we are injuring the Church, and this we cannot afford.

"GOOD FOR THE COUNTRY"

REV. HENRY CARTER, of England, who has been visiting the United States, writes in the *Methodist Recorder*, of London, England, giving his impressions of the temperance situation on this side of the Atlantic. He says that the people generally believe that the liquor game is up, and they are preparing for a very long dry spell. "'What will you do when you have used all your private stock?' I asked a fellow passenger, who told me that he was buying and stocking wines and spirits freely. 'Oh,' he said, 'when it is all gone I will just have to give up drinking. After all, a man does not really need to drink, and prohibition will be for the good of the country.' That last phrase sums up the faith of the real American. He may not like prohibition. He may dislike it very much. But he knows it is good for business, good for the children, good for his city. In a word, prohibition is good for America."

We think Mr. Carter has a correct appreciation of the situation in this respect. There are not a few men who would like to make money out of the manufacture and sale of liquor; there are more who would like to continue drinking as long as life lasts; and there are a few who are fighting prohibition, not because they like their beer, but chiefly because they don't like new regulations; but there are very, very few in any of these classes who do not believe that after all a country is better without beer. Prohibition may pinch the pockets of a few men; it may pinch the appetites of a few more; but it is generally recognized that it will be good for the country.

Of course no one defends the moral evil which the traffic has done, but it is not this fact which is receiving chief emphasis to-day. The traffic is being put out of business largely because it is a wasteful and foolish traffic, whose record is as plain as it is bad. If a nation is to be great, alcohol must go; if it is to be rich, alcohol must go; if it is to conserve its manhood for work and war, alcohol must go. Alcohol is an enemy of the individual, an enemy of the home, an enemy of the Church, an enemy of business, and an enemy of the State; and because this has been proven beyond all dispute, men on every hand are admitting that prohibition is "good for the country."

England Between the Tides

By

Rev. William Wakinshaw

MANY of us have been on the shore when the tide has been on the turn. We have watched the waters ebbing down to their lowest level. Then there has been an uncertain interval of waiting. Suddenly we have seen the waters beginning to heave and to lift. Then, sometimes with the crawl of a snail, and at other times with the speed of a racehorse, we have watched how the tide has swirled and eddied until it has reached its utmost limit. That is a figurative way of describing what, it seems to me, is the condition of England to-day. Two or three mornings ago, when I had devoured the principal contents of the daily paper, I laid it down with a sigh that almost deepened into a groan. I never knew such an almost unbroken procession of dismal columns and paragraphs. Like all figures of speech, however effective they may be, that which I have employed is imperfect. We all know to a minute when the tide will rise, and we all know to an inch how high it will rise. But no one will be daring enough to tell us how soon the tide of contentment and prosperity will flow over England, and how far it will extend. After this general statement, let us look into details.

In the minds of all thoughtful people the peace question occupies the foremost place. Every day we are torn and tortured with fresh doubts, and with new and exasperating delays. The process is sickening, and its effect is clearly perceptible on the public at large. The average man and woman are far more interested in wages or in food than they are in the discussions at the Peace Congress at Paris. During the war I remember *Punch* had a picture of two tramps, one of whom was standing and reading the paper, and his mate, who was sitting propped up against the wall. "This is a terrible war, Bill," said the reader. "Yus," the other replied; "what's the price o' beer now?" This is, of course, a humorous exaggeration. But it is the substratum of truth in it that imparts point and flavor to the story. No doubt there will be a great revival of interest when the peace is signed. But in the meantime the Congress and its doings are being more and more pushed out of the chief seats in the papers and treated with diminishing respect. On the main matter for consideration I think there is all but universal satisfaction. We are all glad that the terms to Germany are to be modified. This does not imply that our appreciation of her atrocities is any less. But it does prove that common sense is more than ever prevailing, and the Allies are discovering that it is unmitigated folly to impose terms on the vanquished which it is impossible for them to fulfil.

The money question is again very prominent. Over the budget, both inside and outside Parliament, two schools of thought have been striving for the mastery. One of them prided and patted itself on its honesty and its patriotism. It demanded that our immense war debt should be paid as soon as possible. Let there be a steeper income tax, let there be a levy on capital, shouted these heroic financial reformers

until they were hoarse and incoherent. It reminds me of a confidential letter which Lord Randolph Churchill wrote to one of his political comrades. He said: "The proposal to tax the foreigners," which he had unfolded at a meeting, "went down like melted butter; but how it is to be done I do not know." That does not complete the irony of the situation. The very men who are denouncing profiteering and clamoring for the despoiling of the rich are themselves in many cases most reluctant to pay income tax. Some of them will actually work less than they might do in order to escape what they regard, when applied to them, as an intolerable impost. The other school of political thought are those who have pleaded for the retention of a huge national debt to be borrowed from the nation. They have prevailed in the struggle, and the result is known to all this morning. The conditions of the enormous new war loan, through the press and the post, are scattered broadcast. So far as I have studied them they appear very favorable to the investor. The promoters of this big flutter are determined to surpass all precedents in their propaganda work.

The wages question is next-door neighbor to the money question, and here we seem on the eve of a tremendous tussle. The masters among the engineers and the ship-builders have thrown down the gage of battle by demanding a decrease of five per cent. from the war bonuses paid to their workmen. This means in round figures the shaving of five pounds from every hundred that has been added to the wage list of each firm. The workmen are up in arms. They ask that nothing be done until food, and coal, and clothing, and other commodities are very much cheaper, and in the meanwhile, as a counter proposal, they are requesting an advance of fifteen per cent. in their pay. Here are all the elements of a fierce industrial quarrel, and if two branches of labor are involved it may be that others will soon be implicated. But we need not anticipate difficulties that perhaps after all may be adjusted without a strike. Ministers' salaries may be fairly regarded as a branch of this topic. Nearly all the churches seem now to have wakened up to the fact that many of their ministers are on the verge of genteel poverty, if they have not already entered its boundaries. Most of them have had some sort of a war bonus. But in very few cases has it borne any proportion to the vastly enhanced cost of living. Now the glaring disparity between a minister's stipend and his reasonable requirements is apparently about to be redressed. They have, of course, never threatened to "down tools." Therefore they deserve the greater consideration now.

The contest between Lord French and Mr. Asquith has aroused universal attention. It is unfortunate that the discussion was opened. Happily the heat engendered on both sides is now subsiding. It is the pre-

vailing opinion that the ex-Premier has scored in the duel. But in forming our conclusions we are relying too much on partial documents, and we must have full and unprejudiced information before the nation can be guided to a final verdict.

Turning now to matters ecclesiastical, there is much in this area to cheer the optimist. Never was the spirit of unity more powerful. Its effects in three directions may be noted and chronicled. The first is in the realm of the federation among Churches of a different type. Anglicans are holding out the olive leaf to Free Churchmen, and then again Nonconformists among themselves are trying to find the common denominator. Personally, I go with all these explorers almost as far as they have voyaged. But they are "sounding on a dim and perilous way." The man in the crow's nest has not yet shouted "Land ahead!" In plain prose, I do not think these alliances or projected alliances will ever mature. The ox and the ass ploughing together were an unequal yoke, and they were only an expedient. For the present, at any rate, Churches with a dissimilar polity are unlikely to work very closely together, though there is no reason why they should not co-operate wherever and whenever possible.

The outlook in Scotland is much more hopeful. Its religious life is dominated by Presbyterians in two chief sections. One of them is the National Church, which, as its name implies, is under the control of the State; but far from the same extent to which the English Establishment is in bondage to the law. The other Kirk is the United Free, which in its turn is a combination of two powerful denominations. It is now seriously proposed to fuse the two branches of Presbyterianism. Both Assemblies have heartily approved, and only the details have now to be arranged. Thus in a year or two we may hope that a long, bitter day of separation will soon come to a perpetual end. The outlook among the Methodists plans is also propitious. Until, however, the three Conferences concerned have spoken, no one can tell us which way the wind sits. In a few days the supreme court of the Primitives will have pronounced its judgment. That will be followed in a week or two by the decision of the Uniteds and the Wesleyans in their respective Conferences. I may be over sanguine, but I am persuaded that all three gatherings will approve of the tentative proposals, emanating from a large joint committee, which will be placed before them. In the meantime Sir Robert W. Perks, who is the recognized leader of the movement here, has rendered another conspicuous service to the cause by two powerful appeals that he has contributed to successive numbers of the *British Weekly*. The second of them appeared yesterday. Both of them are at once timely and convincing. They cannot fail to enhearten those who are unionists, to inform the uninstructed, and to prevail on the timid and the doubting to fling away their fears. The flush of the day of victory flames in the forehead of the morning sky.

Liberty! A Word to Women

By
Hessie Cooke

JUST now, everywhere in Canada, two factions are earnestly at work, each claiming to be friends of liberty. One day recently, on a street car in the early morning (we were all going to work) two women talked excitedly. The discussion began over mutual joy at the safety of "that gallant gentleman," to quote the *Globe*, who essayed to fly across the Atlantic. The women grew friendly, and spoke of other things, finishing up with a few sharp words re beer. The older of the two, evidently a respectable widow on her way to work, was loud, and undoubtedly sincere, in her defence of the people's liberty. "We came here to be free, and we are going to be free. If we want a glass of beer, surely we can have it!" The car was crowded, and the younger woman, who seemed of a different opinion regarding liberty, but not equally gifted in courage and vocal powers, subsided into a reluctant silence. The incident set me thinking.

At home in the Old Country, where the fight against alcohol has been quietly but persistently waged for many years (and not, as many people believe, altogether without success, for things gradually improve) between drinkers and non-drinkers, there is a great gulf fixed. On a temperance platform the speaker is almost invariably a "live wire," with little flesh to spare; but he is usually a "good life" when it comes to getting insured. The man who gets up to try and interrupt him (he is often in the pay of the brewer) is florid and rotund, with probably a strawberry nose. He is not fluent, his vocal cords are wheezy, but his own party considers him a "jolly good fellow." If he has not yet insured his life, he will find it almost impossible to do so; but what matter? He is fat and well-looking, and a credit to beer—"none of your starved-looking objects."

Then there are social distinctions—the working man who drinks and the working man who does not drink belong to different orders, and are uncomfortable in each other's company. But here in Canada, where the alcohol habit is not so pronounced, very little such distinction exists. All the same, it came to me as something of a shock to find a worthy, hard-working woman crying out in protest lest the liberty she came to find (though surely in that particular it was not curtailed in the Old Land) be taken from her. I thought it over, and tried to come to the conclusion that such sentiments exist only where there is limited intelligence and lack of education. Then I kept my eyes open.

A conversation between two young girls, one a bank clerk and the other a trained nurse, was a revelation.

"... and used to take our lunch—bread, cheese, crackers and bottled beer!"

"Beer!"

"Yes; what's the harm? We all liked it, and you couldn't get drunk on beer!"

Then I put out a feeler in another direction. A master mechanic, working on his own account, informed me that "if some-

thing isn't done to end this dry law soon, I intend winding up my business and going back to the Old Country. I want liberty, I do."

Liberty again! Well, after all, what is liberty? I thought back several years, and remembered how I had come out to Canada to recuperate, nervously overwrought because in the London Settlement work to which I belonged, the daily contact with the effects of the liberty to drink beer had proved too great a strain! Liberty, indeed!

There was that woman, whose case I was sent to investigate re helping her with her children.

"'E was as good a man as ever was, and stood well with 'is mates. A good 'usband and father till 'e took to the drink."

"He was a soldier, wasn't he?"

"Yes, in the Life Guards. 'E stood six feet one in 'is stockings! A sergeant; came through the Boer War without a scratch. 'E took the Queen's shilling (it was in good Victoria's days), when 'e was a lad, and was always glad of it. 'E was proud of the army; but 'e did love 'is beer! 'E could usually keep sober on duty—they is awful particular in the army—but this time what 'e took must 'ave been over strong; it went to 'is 'eart."

"Beer?"

"Yes, only beer. 'E must 'ave took a drop too much, and 'e 'ad to go on duty, and 'e hadn't the sense left to 'ide it. It wasn't the first time, either, and 'e was put in the guard-room, and 'e couldn't stand the disgrace. 'E waited his chance, and blew 'is brains out! 'E was as fine a man as ever lived when 'e was sober." And the poor soul wiped away a tear with the corner of her apron, and I proceeded to go into details re number of children, etc., etc., for this was one of very many similar cases, and we had carefully to discriminate, for the funds of the Children's Home would only hold out for the most needy ones.

But they were not all fine men and women, those beer lovers—parents of the boys and girls that our work rescued! Many of them were thoroughly brutalized by beer drinking, just as the people of Germany were—they, the beer-drinking nation. I think now of a lad of twelve, as jolly a red-haired boy as you would wish to see, who was "owned" by a mother whom he sometimes pushed home in a wheelbarrow from the "pub," when she was too drunk "with beer, just beer," to stand; and a father who was seldom sober, sodden through and through with "beer, just beer!" This boy was the only one of a large family who had had courage enough to survive, and because of the "good stuff in him" he was taken away from his parents and beer!

Then those children, how they suffered!

They did not all die. Even though here in Canada our reformatories are full of mental defectives, they are comparatively few when one remembers old London as it was in pre-war times. In many families in the beer-drinking districts (for it was worse in some parts than others) there would be one, two, or even more cripples—born cripples! Sometimes a bright little mind was imprisoned in a woefully weak and deformed body; or maybe a strong, healthy child was a hopeless mental defective. In some families not one child could be said to be normal. One wee girlie I remember of whom we all became very fond was born so tiny and weak that at five years old we carried her for safety on a pillow—the heritage of beer, just beer. Some of the cases coming for care and treatment to our Cripples' Home were too painful to describe.

"Why refer to them?" you say. "Forget it all." Sometimes, amid the busy, happy social life of Canada it is good to pause and consider these things. Now is the time to keep this country free from such horrors. The fight ahead of all those in favor of a clean, temperate life for our nation is going to be much bigger than we at first hoped. The bleary, jeering crowd which stood outside Massey Hall during the recent Alliance meeting is desperately ready to do anything to get back the bar—and they count for something!

Now if our newly-conferred vote, our women's vote, is to stand for good, as we hope, it must tell in this temperance question. We haven't only the crowd to deal with; many of our leading men and politicians are against us, as recent happenings prove, and we must everyone do our utmost. Just a word to the point to some undecided companions over afternoon tea; a few forceful words to a mere friend, which he will pass on, and which will be the means of showing him the direction of the win where the women's vote is concerned—there are lots of chances if one looks out for them. Get the children interested; sometimes a stray word will influence a vote. But in any case, just now, and at once, do something to disillusion those who do not know from experience the effects of beer, just beer! It may be years before the question comes up in the same way again, and in the meantime, if the dry law be revoked, great harm is going to be done and the clean life of the country is going to be soiled, and the future of our children ruined. So, for the love of the Master, to whom you have sworn allegiance, do something!

Before leaving Goderich for their new charge at Dresden, a number of friends of Rev. J. H. and Mrs. Osterhout held a "farewell evening" for them at the home of Mr. and Mrs. H. Allen. The evening was spent in music, games, recitations and speeches, and a dainty lunch was served. Rev. J. E. Ford read a very complimentary address and a well-filled purse was presented to Mr. and Mrs. Osterhout.

Our New York Letter

By
"Stylus"

It surely is most accommodating on the part of one of our city churches so to arrange its hours of service as to give its golfers, baseballers and general amusement-seekers another hour on Sunday forenoon, then all the remaining hours, both afternoon and evening. With an easy conscience the golfer can now go to the course and beat the little white pill from one hole to another, using the intervals in pious meditation. With that same freedom from religious depression, the baseballist can take his place in the grand stand, if he has the price, otherwise the bleachers, and there see a score of men try to hit an elusive ball, the crowd meanwhile whispering gentle, Sabbath-like expressions to the umpire. And what more fitting than for the fisherman to get out his rod, his flies, his basket, and amble off to some leafy woods through which a well-stocked brook babbles invitingly, and, while casting his line or hauling in a fish, sing with Watts, "How sweet a Sabbath thus to spend?" No new now to trouble about going to the beach, tumbling and frisking in the sea; all we require is an early religious sandwich, sliced thin, properly seasoned, willingly served, and the rest of the day is ours!

There is a marked difference between the old Puritan Sabbath, with its blue laws and its silly restrictions, and a proper, rational Sunday such as Christian people should observe. But when it comes to changing the hours of service, or having no service at all, it means that things have reached a dangerous pass. The American people are not overburdened with reverence. Nor are they, as the Athenians, excessively religious. This, however, is not surprising, seeing that they are a people made up of all peoples. But, because this is so, the greater is the necessity for maintaining the faith once delivered to the saints. To allow God's day to be shamelessly desecrated, given over to sports of all kinds, turned into a regular holiday, and even His house of prayer deserted, is one of the saddest and most serious problems facing this nation. The Christian Church has yielded one thing after another. It has weakly, sinfully compromised again and again. Things of vital value to the well-being of the country have been surrendered in response to insistent clamor. As a State, New York threw up its hands before the baseball magnates and vaudeville men, and it is possible in the near future that prize fighting may become a legal Sunday pastime.

Meantime, what are the Churches and Christian people generally doing in the matter? Very little. In many ways the Church is a pacifist. To be a pacifist, or even thought to be one, during the last three or four years was considered un-American, unpatriotic, unworthy in every way. Yet we have a bigger war on our hands than the downing of the Central Empires. But the Meroz idea seems to prevail. What is

the use of fighting? Why antagonize a popular demand? These are the days of self-determination. If people insist on certain things they are surely within their rights; why interfere? To be a generous, clear-eyed, open-minded Christian, one who is not bound hard and fast in vain and silly traditions, and in whose spirit there is nothing of the Pharisee, is the privilege of every disciple of Christ; but to let the things for which He died be torn away, and trampled under foot, is a crime against high heaven, and demands a righteous judgment.

The bearded, bathless Bolsheviki was up for discussion on a recent Monday in our preachers' meeting, and, of course, we had a lively time. The bewhiskered idea was introduced in a very able address, given by Dr. Daniel Dorchester, who has made a thorough study of Bolshevism; also the others isms to which it is closely related. But though Dr. Dorchester pointed out most clearly the dangers of the Bolsheviki movement, especially in New York, which has a vast Russian population, some of the more radical of our ministers disposed of much hot air in noisy form. Wonder why some ministers pose as the special friends of so-called labor and exploit themselves whenever possible? Nothing is gained by it except cheap advertising. The labor movement, as such, has small sympathy with the Church. If anything its attitude is more hostile than friendly. But there are men, even ministers, who love to rant, who would rather hear themselves talk than listen to an angel sing, and as rant and cant have much the same sound, and don't differ much in meaning, we must only accept the famous saying of Puck.

Now that the Church has taken away the poor man's club, where is the substitute, the other thing to take the place of the saloon? "Stylus" has yet to hear one definite, practical suggestion, or to learn of a church seriously facing the situation. Naturally we would like to see these hosts of men attend class-meeting, crowd our prayer-meetings, and bring to the church their splendid energy and spirit; but the time for that doesn't seem quite at hand. Meanwhile, what do we intend? Take the myriads who live in crowded tenements, where the walls are so thin every noise from the next apartment can be heard; where the air is stifling, the halls are dirty; smells of every kind, a compound of onions, garlic, boiling cabbage, are diffused everywhere, and no man, unless he is a cripple, will voluntarily remain in such a home night after night. So he has gone to the saloon, not so much for the drink as for relaxation after a hard day's work. What a chance the Church has now! But it must not ex-

pect the men to come and listen to Wesley's "Plain Account," or the women to read chapters in the life of "Hester Ann Rogers." This is the time for men and women who think big thoughts, who plan big things, and who are not afraid of big jobs.

We are hoping, through the funds available in the centenary offering, to do something of real value in city evangelization. So far the record in New York is not one of which we can boast. We have practically allowed ourselves to be crowded out, retreating before the incoming populations as though they had no claim on us whatever. Yet in point of fact we could do nothing else. Nor is anyone to blame. It is not difficult for a glib tongue to call a society by a careless name, or speak lightly of those in charge; in fact, nothing is easier, or more foolish. Possibly, if some of the complainers were in control, the woman who spent her all upon physicians would illustrate their management. It may be questioned if the New York City Society ever had a more devoted, earnest, painstaking secretary than Dr. M. L. Robinson, the present incumbent. And this is saying a whole lot, for this society has been served by such men as Dr. M. D. C. Crawford and Dr. Frank Mason North, names familiar throughout Methodism, ecumenical at that. To his sorrow "Stylus" was unable to attend a special meeting of this society, at which plans for the future were to be presented. We may be sure they were large plans. Dr. Robinson is no knot-hole observer. And if he can do something to save New York he will secure the gratitude of the whole Church.

"A Christ or a crowd, a fiddle or a gospel, which?" was the rather strange question one minister put to another a few days ago. "I don't know what you mean," was the reply. "Just this. A few Sunday evenings since I had a couple of fiddles in my church. Good fiddles, too. And well played. The selections were classic, all of high order. The church was crowded in every part. The following Sunday I preached as earnest a gospel sermon as I knew how to prepare, but there were no fiddlers, so my church was more than half empty. Now again I put it to you, 'Christ or a crowd, a fiddle or a gospel, which?'" No imaginary conversation this. The real thing, and between men of high standing in the church. Who is to blame? Though it is a hard thing to say, the answer is—the Official Board. Instead of insisting on strong, vigorous preaching, demanding the highest and best thinking of which men are capable, sermons with a message from God to men, they have allowed the pulpit to become almost an incident in church affairs, or the minister to act more as an executive secretary, a man of affairs and not as a seer, a prophet, a bearer of tidings from the spirit world.

What Official Board ever made an earnest

plea for a minister of deep spiritual attainment, a man noted for his gifts in prayer, in Bible exposition, his ability to so present the gospel that souls may be brought into newness of life? If there is such a resolution on any church record "Stylus" would like to see it. The usual demand is for a hustler, a crowd-compeller, a money-getter, a man who will put his church on the map, who will be popular with the young people, a good, lively talker, so that on public occasions he may appear to advantage. Not a word about profound religious convictions, faith in unseen and eternal things, a mighty all-absorbing consciousness in the plans and purposes of God. Hence the people neither look for nor desire such preaching as would arouse, inspire, or bring to them soul realities. They prefer the fiddle, a harmless little talk on "Music as a fine art," then the Benediction. For all of which the average Official Board is to blame.

And even more: Why hasn't the average Official Board gone at the matter of the

preacher's salary man fashion? It knows the preacher can't "ask for a raise." It also knows that he doesn't belong to a union, or can go out on strike. And it is even more fully aware that a mere financial recompense never once entered his mind when he thought of the ministry. All the more reason, therefore, for some kindly, generous thinking on the part of Official Boards. With household necessities at present prices, and ministers' salaries much as before the war, there must be sheer want, perhaps actual hunger, in many a parsonage. The ashman, who has just removed ashes and rubbish, and to whom "Stylus" put the question as to his wages, receives, apart from tips, twenty-one dollars per week, more than the average salary of the Methodist minister in any Metropolitan Conference, allowing for a few of the large salaries, which slightly raise the total. Then we wonder why the young, brilliant men, on leaving college, don't make a rush for the ministry. Think of the college, the seminary, the long years of preparation. Then think of the ashman!

appeals to ignorant passion and prejudice is clear now that the Commission tells us that the sound intelligence of labor allows us to disregard these as factors in the present situation.

5. The search for a new basis of organization such as will recognize human and spiritual values is found by the Commission to be operative not only in the Methodist "fanatics" and "idealists" and "arm-chair philosophers," but also among employers as well as workers.

The Methodist declaration affirmed the right of labor to organize in such forms as would secure an effective voice in industry as well as in politics. This is what we call "industrial democracy." Now the Royal Commission gives its deliberate verdict that the sympathetic strike is the "logical outcome" of the "unjustifiable opposition" of employers to such search for industrial democracy.

It is also gratifying to note that the Commission frankly recognizes the profound distrust in Government as now constituted. This distrust cannot be ignored, nor can it be treated satisfactorily merely by repression. The Commission recognized that constituted government is itself on trial, and that constitutional change must be considered. Therefore they ask for a consideration of the schemes of proportional representation as a means of making our Parliament more truly representative. Many of us have for a long time recognized that the best way to avert the Soviet form of representation was by improved methods of selecting our own members of Parliament. Ruthless repression of demands for constitutional change cannot settle the question in a permanent form. Calling it sedition will not satisfy the thinking citizen.

Other proposals of our Conference looking to social insurance against invalidity, old age and unemployment are also here recommended. If the community is so organized that to meet the needs of "rush" periods of industry considerable reserves of labor must be kept on hand, often unemployed, this labor, even while not employed, should be adequately paid to avert demoralization.

Of vital public interest, too, is the Royal Commission's treatment of "collective bargaining." The effort of some to restrict this to treatment with the employees directly engaged in one's own particular firm is set aside. Nor is there any encouragement given to those who, as in the Winnipeg case, would recognize "the craft union," but refuse to recognize federated unions like the Metal Trades Council. The Commission rightly insists that capital has long had its equivalent of the Metal Trades Council without any objection from labor; and that the right of labor to its own equivalent must not be denied.

Does not this imply that the fundamental demand which underlay the Winnipeg strike is here upheld, and that the whole turmoil was caused by the refusal to grant what the Commission regards as a right? It thus shows how wasteful and costly is our popular indifference until we are aroused by the horrors of a strike.

Nor can one regret that the Commission calls attention to the fact that labor, in

(Continued on page 14.)

The Methodist Programme Upheld by Royal Commission

By Rev. Ernest Thomas

THE Royal Commission on Industrial Relations has made its report. A more conservative body than that Commission could hardly be looked for, for not one representative of the radical wing of the labor party was seated on the Commission. But, as was generally expected by those who followed the proceedings, the report is as drastic as any reasonable person would desire. Incidentally the whole programme of the Methodist Church is endorsed. That programme was based on the fact that the Church is confronted with a demand for the reorganization of industry on a new basis. This demand of the Royal Commission recognizes as coming, not from labor alone, but also from the employer class.

The Conference found the seat of trouble in the natural demand of the working classes for a voice in the government of affairs, and this also is upheld by the Commission by two recommendations—first, that labor find more adequate representation in Parliament, Legislatures and councils, by means of proportional representation; and second, that industries be governed by Joint Industrial Councils.

Labor is to be humanized rather than commercialized; it is to be studied and treated as organized human life, not as a commodity regulated in price by supply and demand. The General Conference asked for five steps to be taken:

1. The convention of a national gathering, in which all the elements of industry would be adequately represented. Strictly speaking, this proposal was formulated only by the Army and Navy Board to give effect to the Conference proposal. Now we

find this, which we laid before the Royal Commission, entirely endorsed.

2. The adoption of some scheme of joint government of industry was the starting point of a new order. Conference wisely abstained from endorsing in detail the Whitley report, because geographical conditions in Canada require considerable modification. But government of industry by management in which labor has no voice is clearly repudiated by the Royal Commission.

3. The Conference pointed out the necessity of a new motive power expressing itself in co-operation rather than the present partisan competition for gain, and on this the Royal Commission is most emphatic. The hostility born of ignorance of each other's difficulties and misunderstanding of each other's viewpoint, must give place to reciprocal understanding and co-operation.

4. The General Conference called attention to the urgent need of studying the essential documents in the case. The Royal Commission lays great stress on the fact that organized labor has been for a long time engaged in such study as makes superficial and worthless propaganda of no effect. It is strange that nothing has made business men more angry in several assemblies than being told of the great educational activity in labor circles, unless it be the statement that revolutionary or Bolshevik influences have no significance whatever as explaining the present acute discontent. Those who wished to evade the obligation to study found great comfort in the cheap explanation that the trouble was due to "paid agitators," "Bolsheviks," or "foreign agents." The mischievous nature of these



THE HOME AND ITS OUTLOOK



Home, Sweet Home

III.—THE FATHER IN THE HOME.

BY A. C. CREWS.

One of the first things the average man does when he rises for the day's work is to read the morning paper as he sits at the breakfast table. If he is a selfish fellow he reads in abstracted silence, and puts the paper in his pocket, to finish on the way down town. Of course there is not much talking at that breakfast table, for "daddy" must not be disturbed.

There is another type of father who reads the paper over his coffee, but in doing so he gives the members of the family a lesson in everyday history. When he comes across some interesting item he reads it out loud, and expresses his opinion concerning it. His boys and girls know which side he takes in the questions of the day, and they like to talk with him about these matters. If you want to know what kind of a father any man makes, the best time to observe him is when he sits at the domestic board.

Relations of perfect confidence should be established between father and child. A man renews his own youth and gains a fresh interest in life from the companionship of his sons, and many boys might be preserved from fatal mistakes if they could talk freely with their father.

It is fine when conditions are like those described by the boy who said: "My dad and I are on good terms. I tell him everything, and when I want any advice I go to him, and he always gives it to me; when he wants any advice he comes to me and I give it to him." This coming into confidential relations with children has many advantages. It secures for the father a knowledge of his son's tendencies, his temptations and difficulties, and it will teach the boy that the commands of his father are not the result of fancy or caprice, but are prompted by a desire for his good.

The true father will take an interest in all the affairs of his children, considering these of more importance than his daily business. He should watch their course at school, occasionally help them with their home work in the evening, have some knowledge of the books they are reading, acquaint himself with the character of their companions, and exercise some supervision over their amusements. If he is too busy making money to attend to these matters, there is something radically wrong.

As far as possible in the training of his children the father will avoid sharp differences of opinion and angry contentions, and will exercise that quality that we call tact. It softens the asperities of life. Sir Thomas More was once sitting on a balcony, when an escaped lunatic appeared with the declared purpose of throwing him over the parapet. Sir Thomas, being a man of rare

tact, suggested that the lunatic first throw over a dog which was on the balcony, that they might see what effect it might have on the animal. This the crazy man did, and immediately rushed down to see what had been the effect of the fall on the animal. Sir Thomas then quietly locked the door and prevented the lunatic's return. It is well, when difficulties arise, to have sufficient tact to first throw over the dog.

The father should make some allowance for the natural high spirits of youth, and refrain from drawing the reins too tight in the management of his children, giving heed to the apostle's admonition, "Fathers, provoke not your children to anger, lest they be discouraged." Over-much fault finding and censure leads to discouragement, from which no good can come.

In regard to discipline, it should be remembered that nine boys out of ten will respond to moral persuasion and suggestion if properly applied. No parent can expect to have much success in bringing up children if they are controlled only through fear. We are growing away from the old idea that corporal punishment is necessary to keep youngsters in the right path. The best educators do not hesitate to declare that this is the most dangerous, most cruel and least effective method that could be adopted in trying to develop good habits in a child.

It is better to be slow to punish and prompt to praise. Any boy will try harder to do right if he knows that his efforts are being noticed and praised than he will if he is constantly being scolded for his mistakes and punished for his wrong-doing. When your boy comes to you for advice, and you discover that he has been doing things of which you disapprove, do not get out of temper with him, but let him know that you are his friend as well as parent.

See that your boy has a little spending money to do with as he likes. It is a great mistake to withhold this from lads in their teens. Not long ago a boy was brought up in the Juvenile Court for stealing, and when the judge asked him why he had committed this petty crime he replied, "Well, judge, it was like this: My father never gave me any money to spend, and I felt mean when I was out with other boys who always had something of their own." It helps develop a boy's self-respect to know that his father trusts him with the handling of a weekly allowance.

Very likely, when your lad comes to the age of about seventeen, he will want to quit school and go to work. He becomes restive under the monotony of the constant grind of school work, and longs for more freedom. This is a very critical time in a lad's life, and the wise parent will be ready for it. Talk to the boy, persuade him, influence him to go on with his studies, and see that he goes through the high school at least. Show him that the trained and educated man has a great advantage over the

ignorant one. By some means keep him at school.

The father who is attending to his paternal duties will take his children with him to church. At first the little ones hold daddy's hand. After a time they get too big for that; but they never forget it, for there has been established a relation of sympathy and understanding which is worth everything. There are memories and influences clustering around the family pew in church that are never obliterated.

There is, however, one institution that makes even deeper impressions for good, and that is the family altar. It is impossible for young folks altogether to get away from the influence of prayer in the home. It is a sad thing for a boy to be forced to say that he never heard his father pray. There are difficulties, of course, in the way of the maintenance of the family altar, but these can be surmounted if there is an earnest purpose. The exercises should be brief, and as interesting as possible.

Perhaps the most important influence of a father is by means of his example. Church attendance and family worship are valuable, but what takes place in the home before and after are equally so. If children see that the religion of their parents is a mere formality, then all religion will seem to them an empty sham; but if the piety of the father and mother is of the genuine kind, affecting their work and actions in all the affairs of life, the young folks cannot fail to have respect for it.

A group of boys were discussing the subject of profanity, when one said, "I don't believe there ever was a man who would not swear when he was angry." Another replied, "You are mistaken. I do not believe that my father ever used an oath in the whole course of his life. I have seen him when he had good reason to be angry, and I never heard him swear." What a fine testimony that was!

The greatest fortune a man can leave his children is not a big bank account, nor a fine residence, nor a place among the aristocracy, but the legacy of an upright, gentle and useful life.

"While thy Servant was Busy"

BY GEORGIA M. COOK.

Many years ago I heard a sermon about that text and the incident from which the words were taken. The next words, "here and there," express, or rather imply, aimlessness of purpose, an ineffectual hurrying to and fro; while the pathetic conclusion, "they were gone," gives a sense of loss and regret.

I wondered then, and I have so often wondered since, if that fussy, futile "busyness," instead of being "about the Master's business," may not be one of the reasons for so much apparently wasted

energy in many of our endeavors. Did you ever excuse yourself from performing some work outside your own interests by that all-embracing, yet altogether vague, formula, "I'm really so busy, you know"? I have, and then wondered if the thing I was "busy" at was of as much importance as the call to service which I had rejected.

A lady said to Bro. X—, a prominent member in a large and wealthy church:

"I wish you would make a special effort to interest Mr. W— in the work and life of the church. He used to be a member, but through various causes has rather grown away from it. He likes you, and I'm sure you could help him."

"Yes, yes," was the instant and gratifying reply. "Now I'll make a special point of remembering Mr. W—'s case, and I'll make an opportunity to get near him some day soon."

But a year passed, and when the anxious worker questioned Bro. X— as to what progress he had been able to make with Mr. W—, she met with the old, old excuse:

"Really, now, I've been so busy with board meetings, committee meetings, special meetings, and a hundred and one things; I'm so sorry, but I've never had any time."

He "hadn't time" to approach Mr. W—, who lost all interest in Bro. X—'s church, never was inside it for six months, and "busy" Bro. X— hadn't even missed him, although the financial appeals came to him regularly, and he always paid his regular Sunday offerings. The pity of it is that Bro. X— has lost an opportunity and a blessing, and a strong man is in all probability lost to that church, if not to all church life, because "no man cared for his soul."

"So busy." How often we make that plea cover a disinclination to follow a plain path of duty. You were asked to call on that "new member," and you "had time" to embroider a useless monogram on twelve new table napkins ("monogrammed serviettes" are so elegant, don't you know?); but when the president asked for visitors' reports you said the same old thing, "Really, Madam President, I've been so busy. I'm sorry; but won't you get someone who has more time to take my place as visitor."

A mother is "too busy" to listen patiently to her little one's halting confidences, and, repulsed and hurt, the child turns to someone else and says:

"Mamma never has any time to listen to me, but she'll listen to big folks for hours, no matter what they talk about."

Poor, disappointed child-heart, and alas! the poorer "busy" mother. So careful is she about many things, yet losing the priceless gift of her own little one's love and confidence.

"Busy here and here," and forgot to look for the doors of opportunity that were open on every hand, and the golden hours ran by unimproved. "Too busy" to see the sad look on a lonely face, or to turn aside and comfort the aching heart.

"The Master's business—the King's business—requireth haste," and our own fussy "busyness" gets in our way and hinders dispatch.

"They were gone"—the golden oppor-

tunities for service; the moment when a hungry soul might have been won for God; the hour when a word of comfort might have healed a broken heart; the friends we might have knit to our very souls "with ropes of steel," if we had only taken time—all were gone. Many of us, I fear, as we recall the past, must plead guilty before the tribunal of our own conscience to much waste of time and energy, and must say of many lost opportunities for good:

"While they servant was busy here and there, they were gone."

Two Men who Cannot See Out

A workingman out in Denver sat down one day and wrote a letter to another Denver man, one of means and influence, about some things that didn't seem right to him. He wondered what the other man thought of them.

It was a short letter, and the question raised was not new, but it took the man of influence and means and broad culture more than fourteen months to reply.

When he did write, it was to say that he didn't believe he knew of any final answer, but he believed the thing to do at present is for "all of us to share what we have, whether it be money, or talent, or influence, or love."

Here are the two letters. The time it took to produce the reply is not mentioned as a criticism of the writer of it, any more than that the 1,900 years of failure to observe the formula laid down is any proof that it is not worth trying:

Dear Sir:

While working on your new home last year I chanced to overhear a number of remarks which impressed me that you are a man peculiarly devoted to conscience and principle.

This, together with your reputation as a man of democratic thought, leads me to wonder what men of your class, who always have abundance, think of men of my class, who never have enough.

I don't mean to divide all men thus into two classes; but there is a class which honestly gets plenty, and another which cannot honestly get the real necessities of life.

And between these two classes there is little difference in the essentials of mental and moral constitution.

Careful comparison of rich men and their families with "common" men and their families shows the "disqualities" of the latter to be chargeable to environment, not to nature.

So when I ask, why, under the providence of God and the influence of civilization, another man's servants fare twofold better than my children, I find no satisfactory answer.

Then I wonder how the situation looks from the other side: what are the thoughts of the conscientious successful men upon this condition; their attitude toward the problem presented; their convictions as to the ethics involved; their theory as to remedy or remedies?

Allow me to illustrate: In the past three years there has never been in my family a

proper supply of clothes; there has hardly been a time when the purchase of a postage stamp would not be felt. At the present time it is a serious problem whence is to come to-morrow's butter and next week's bread.

Here is a wife and mother, whose physical condition entitles her to rest rather than work, driving herself through the drudgery of a household, washing and scrubbing as well as the lighter work, refusing medical attention because the pay for it is never within sight.

Here are children suffering privation and isolation for want of good clothes and a little money for social intercourse and entertainment.

Here is a husband and father finding his wages at full time insufficient, but losing a third or two-thirds time; trying other kinds of work on the side and making very little; suffering in the family's suffering until he is nearly unfit for any work.

Let me say that to me charity would be torment and philanthropy is not sought. Simply this—I, like many of my class, have wrestled vainly with this problem.

Let a man under these conditions, who has earned what he could, spent nothing on vices or luxuries, thought and sought in vain, still say, "It is my fault, it is my failing."

Yet, when he sees others who never feel the need of food, fuel, clothes, fellowship, entertainment, or (what hurts me most) the chance of culture and refinement, he cannot fail to ask himself, "What do they think? What do they care?"

I have some thoughts about the individual and collective problems in such conditions, but already I have inflicted too much upon you, and now desist, repeating the question, "How can such things be, under the providence of God and the influence of civilization?"

Very respectfully yours,

Dear Mr. ———:

The letter which you wrote me a long time ago, and to which I replied that I hoped to answer it later, is still before me. I have not forgotten it. I have asked friends of mine how they would reply to it, but they gave me no satisfactory answer.

I used to think that every man who was industrious, ambitious and economical would ultimately rise from the bottom to the top.

Horatio Alger taught me, in the days of my boyhood, that the boy who swept the store faithfully and was diligent in promoting his employer's interests, usually married the charming daughter of his employer and became the owner of the business!

Perhaps that mirage did help me to press on across the desert of the early poverty of my own life, but I no longer believe in it as a law of life.

With concentrated industry and wealth, with so many men wholly dependent on other men in this modern world, a man is not usually his own master, although it may have been true twenty-five or thirty years ago.

As a nation we cannot ignore the questions you ask. Thoughtful men everywhere concede that it is intolerable that a man

of your type, in this rich country of ours, should not be able to develop the best things of life for himself and his family.

What the solution is I do not pretend to know. I cannot agree with the socialists in their programme, although I quite envy them their happy confidence that they have found the way out.

Many men have a gift for business and leadership which is as real as the other gifts of men. Such men ought to use their gifts in a brotherly spirit, with a sense of deep appreciation of the large opportunity given them for helpfulness.

You close your letter with the question: "How can such things be, under the providence of God and the influence of civilization?"

I do not believe that God is to be charged with such conditions. I believe that they

exist because we have ignored God's commands. His requirement in the Old Testament is that we "do justly, love mercy, and walk humbly," and, in the New Testament, "love thy neighbor as thyself."

Following God's commands would have developed a different condition than we now have. Following His plan would lead the strong to share with the weak until, in the acknowledgment of the Fatherhood of God the brotherhood of man would become a reality.

Frankly, I do not know of any other way at present than for all of us to share what we have, whether it be money, or talent, or influence, or love.

I know of few prosperous men who are smugly satisfied with present unequal conditions; certainly I am not. In 1912 I joined the progressive party, with its ad-

vanced social programme, to help toward a better day.

We need only to look back twenty-five years to see the great strides which have been made in arousing public sentiment on such questions, in which every political party is concerned.

Your questions would have been treated lightly twenty-five years ago. I have recently been in countries where such questions are never seriously raised above the tumultuous poverty, squalor and degradation of the masses.

I believe this great, free country of ours is fast becoming aroused to a sense of responsibility about such matters. We shall surely find a way out.

I thank you for writing me as you have.

Yours very truly,

—The Survey.



FOR THE BOYS AND GIRLS



My Kite

My kite is playmate to the wind,
And brother to the birds.
The baby cloudlets race with him
In gaily scampering herds.

Sometimes he seems a lonely ship
Upon a wide, blue sea,
When there are neither birds nor clouds
To bear him company.

I love to lie upon the grass
While he is sailing high,
And feel him tug against my hand,
That he may higher fly.

And then I love to wind the string
That draws him back to me,
Home to his place on cupboard shelf,
Safe from the wide blue sea.

—Doris Weaver Tripp, in "Picture Story Paper."

The Splendid Magpie

Oh, he was a splendid fellow! He was such a brilliant black and white as he flew over the cup of the valley toward old Storm King. And when he poised on the top of a dead pine the black of his folded wings and long tail took iridescent gleams of green and blue from the sunshine.

Indeed he was a splendid fellow!
And he was an Adventurer.

He had been born and brought up in Magpie Gulch, where all his family lived—that long, deep, dry, sandy gulch that twisted downward from the top of the divide to the river; a gulch so steep and rocky and hidden that no one ever went there. But in one place in its course there was a spring, and below that grew a tangled thicket of stunted willows; and in all those willows were Magpie houses—a perfect village of them; houses that looked something like beehives made of sticks, with a door in the side and nice tight roofs.

Yes, it was a fine Magpie village; any Magpie might well have been contented there; but our Magpie was an Adventurer; he had to strike out for himself, and he

meant to find the very finest place in the Rockies to found a new home.

From Storm King it seemed to him that Banner looked more promising. From Banner the many spires of Cathedral called him. And from Cathedral he caught a glimpse of Fairyland.

Now Fairyland was the place where the boys had built the log house with the big stone chimney; the place where the open slope around the house was like a green, flower-sprinkled lawn, where you heard the trickle of the spring in the little ferny gulch at one side, beyond which was a playground of huge, wonderful rocks. Fairyland was the place where you looked out over the climbing pines and spruces clear up the great Canyon to Logan and Rosalie and Evans, or where you looked the other way between the cedars out over the changing colors of the valley to the Windy Range and grand old Storm King.

And there, on top of the stone chimney, our Magpie perched, and looked, and was satisfied. He was satisfied because, in addition to all that, he saw, behind the little mesa the house was on, the short gully that joined the two longer ones; and in that short gully was as dense and as green a clump of sturdy, sweet-smelling willows as ever Magpie wished for.

But he saw more; looking down below him on the shingled roof he saw something fascinatingly bright—something solid and golden fastened to a little golden chain. Among all the bright things our Magpie had collected there was nothing quite so desirable as this. He picked up the chain in his beak, swinging the little golden object, and flew to the willow clump. He fastened it to a branch and so marked the place where he and his mate would found a new colony.

Up the trail to Fairyland came the little boy and the little girl far ahead of the others—all coming for another summer.

"Yes, I know it will be there," laughed the little boy. "You see, I was on the roof

taking one last look after you had all started, and the chain to your little golden knife was in my buttonhole. And then the boys called so many times and so loud I hurried, and though I knew something dropped, I didn't think what it was until afterwards when I caught up with you and told you, and then it was too late to go back; but now—"

"Yes, now," agreed the little girl, "now I shall have my dear little golden knife again!"

Up on the roof they both climbed, but they found no little golden knife, hunt where they would.

"Well," said the little boy in a puzzled tone, "that seems queer, doesn't it? It must have been snowed off, or rained off, or hailed off, and we will find it somewhere on the ground."

"Look at those children on the roof!" called one of the boys. "What do you see up there?"

"We see every mountain up the Canyon solid snow white; and so is Green and Winday and Storm!" called the little girl.

"Oh, we can see all that down here!" laughed the boys. "Come down while we see if the Wrens and the Green Swallow have built under the eaves again, and if the Phœbes and Bluebirds and Robins and Towhees are back!"

All that summer the little boy and girl hunted every once in a while for the little golden knife. They never found it. They were many times very near where it swung brightening the eyes of the little Magpies, for knowing every foot of the hills and gullies around them as they did, they soon found the Magpie's nest; yet, delighted as they were with this big addition in the way of nests, they never dreamed that its chief decoration was the little golden knife.

Quite before they knew it the summer was over; the last hike had been taken, the last picnic eaten, the last bonfire played around, the last long evening of singing and storytelling by their blazing fireplace had passed.

The padlock had been snapped shut on the heavy green front door the boys had made; and as usual everyone had started on but the little boy and girl.

"Good-bye, everything!" cried the little girl.

"Take care of our little golden knife!" added the little boy.

And just then overhead flew the splendid Magpie.

"Oh, Magpie! Good-bye to you!" called the little boy.

"Look, look! Look what he has in his beak!" shouted the little girl, and with heads bent back they watched the Magpie circle grandly above their heads.

"He has dropped it!" "He has given it to us!" "It is a present!" "Oh, joy!" "Oh, goody, goody!" "Oh, it is the knife!" they shouted, for down came the little golden knife, chain and all.

"Hurry up! You'll both be late!" came the warning call up the trail.

They snatched up the little golden knife and, calling back, "Oh, you splendid, splendid Magpie!" they dashed away after the others.—*Jessie Wright Whitcomb, in "The Congregationalist and Advance."*

The Dog with the Railway Pass

Roxie, the fox terrier of this story, is the only dog in all the world that owns a railway pass or permit. It allows him to travel all over Long Island Railway, in the United States, just when and as often as he likes. Roxie has done this for many years now, ever since the president or manager of the railroad first saw the dog kicked three times off his private car by an angry railwayman. When the president and his party asked what the cause of the trouble was, and were told about the dog, not only was Roxie made welcome to a seat in the car, but a pass was issued to stop anyone

interfering with the dog's fondness of travelling by rail. And that is all Roxie does. But how and when he came to take his first ride, and to whom he belonged at the time, no one can exactly say.

After he has spent a day or a night with one of his many railroad friends, a station-master, a signalman, or conductor, he will take a notion to meet a certain train. As soon as his train comes into the station Roxie jumps on board, and finds an empty seat, or he curls himself up on the floor of the car and dozes till he hears the name of his station being called out. Then up he jumps, and makes ready to get out when the train stops. All the men on the Long Island Railway think it very lucky to have a visit from the fox terrier. Sometimes he goes back in the direction from which he came, and sometimes he goes farther along the railroad, calling on more friends.

Roxie does not care where he finds his seat, whether with the passengers or with the engineer on the engine, or with any other of the train folk. And he does not like strangers very much, although he is always very friendly with all the railway officials, so very few except the railwaymen themselves have been able to make friends with him. All he wants to eat and drink he gets at the towns and villages that he visits by rail.

Sometimes a stranger, after listening to Roxie's history, will imagine he must be aye changing his home on account of not getting enough to eat, and tells one of the servants of the hotel to give the dog something to eat, and pays him for it. Woe to the waiter who thinks that, after the stranger is out of sight, the money can be pocketed and the fox terrier left to starve. From long experience Roxie knows perfectly well just what has passed between the two, and he will haunt that waiter hour after hour until he gets the meal that the stranger paid for.

Seldom does Roxie bark, and he has never been known to bite anyone; but he has a mind and a will of his own, and is not slow in asserting himself. Nothing will ever induce him to leave the train until he has arrived at the station at which it pleases him to get down. All the railwaymen and regular travellers on the Long Island Railroad know it is useless to call to him, or try to coax him away. It is safe to say that Roxie has more friends than any other dog in the United States of America, for he is the dog with the railway pass.

Regarding Roxie's knowingness, a capital story has been told. A waiter in a certain hotel thought this knowingness was all bluff and buncombe, and made up his mind to let the dog go hungry until he got tired and went away. After some minutes had passed, much to his surprise a Long Island Railway man who was eating his dinner at the hotel asked him from the other end of the room if he had not been left the price of the dog's dinner.

"Why, boss," replied the waiter, "I don't know anything 'bout that 'ere dog!"

"That's all fiddlesticks," was the answer. "I tell you, I know by the way the dog acts that someone has given you a quarter to feed him, and he wants his money's worth. Just look at him. He knows all

about it. Wasn't a dinner paid for for you, Roxie?"

"No, boss, you are wrong," the waiter answered. "Must have been some other waiter got that tip for the dog."

The railwayman called the fox terrier to him. "Who is to feed you this time, Roxie, old boy?" he asked, the attention of the entire dining-room now being turned upon the three of them.

Roxie had no hesitation whatever. Leaving his friend, he trotted over to the waiter, and rubbed himself against his legs and whined slightly, just for all the world as if he was saying, "This is the man! This is the man!"

Roxie got his dinner.

His pass, which is engraved on his brass collar, sets forth that he is an employee of the railway, and directs all to pass Roxie between stations. And so he fares safely on his journeys.—*N. Tourneur, in "Christian Register."*

The Methodist Programme Upheld by Royal Commission

(Continued from page 10.)

the assurance of its own rights, fails sometimes to realize the difficulties of the employer in financing his concern amidst the bewildering and rapid changes of conditions. This is no time for recriminations, but one would like to see Boards of Trade organizing Employers' Educational Groups, as labor has its Workers' Educational Associations. But the economics and history should be interpreted to the employer as labor sees it, just as the workers ask to have those subjects interpreted to them as seen by the capitalist.

The early Methodist attitude to slavery long since won the endorsement of the civilized world. The Methodist attitude to the liquor trade is now adopted by a great majority of Christian Churches, and now we see even in Canada a most conservative Royal Commission making drastic proposals coinciding with those for which our own General Conference has been rather prematurely denounced. The cause is right, victory is certain.

But one horrible question forces itself on us: Will the National Government dare to act on the report? The patient toleration of scandalous conditions recently revealed does not inspire us with the confidence we would like to cherish. But the facts revealed by the Royal Commission indicate that the essential claims of labor are sound, that opposition is unjustifiable, and national safety demands action.

When Mr. Gap Johnson, of Rumpus Ridge, Ark., entered the crossroads store, he found the proprietor thereof, old Wess Pucker, sitting at ease on the small of his back and smoking contemplatively. "Howdy, Uncle Wess!" saluted the customer. "Have you got any axle-grease yur?" "Well, I hain't paid no pertickler 'tention lately, but I reckon likely I have," was the reply. "But say, Gap, couldn't you just as well have come around some time when I was—yaw-w-w-w-wn!—standing up?"—*Judge.*

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MR. BLACK'S BIBLE CLASS

A Memorial and a Prophecy

The fact that the Lord's Supper was instituted as Jesus and His disciples sat around the table partaking of the Passover feast in the Upper Room provided by a friend; the fact that it was the last meal that He took with them before the terrible tragedy of the end came; and the further fact that in instituting it He explicitly intimated that His followers were to continue to celebrate the feast in memory of Him, all have combined to make the memorial idea in connection with the Lord's Supper stand out with very great prominence in the thought of the Church through all the Christian centuries. It was inevitable and perfectly right that it should be so. His Sacrament is a great memorial feast, greater than the Passover of the Jews, because the great salvation which lies at its heart is greater than anything the Jewish nation ever knew. It is a memorial of the greatest love, the sublimest service, the most wonderful sacrifice that the world has ever seen. The event that it commemorates is the very greatest, most significant and most sublime that the world has ever witnessed.

And, therefore, it is very important that the memorial aspect of the ceremony should be kept prominently in our thought, and that it should be gone through with regularly and devoutly by us, that the great facts and truths which it celebrates should be kept fresh and living and real in our minds. If we would remain really Christian in our appreciation of what Jesus did in the great crowning work of His life, we need to keep this memorial feast, steadily and regularly, and there can scarcely be any excuse for our failure, under any normal circumstances, to do so. And in doing so we ought to remember, gladly, gratefully, joyously, all that Jesus did for us, and how great and glorious is the salvation that He was able to achieve.

But we ought to remember also that the Lord's Supper is both a memory and an anticipation. It looks backward, but it also looks forward. It is a great memorial feast, but it is a great prophetic feast as well, pointing not only to the great things that have been, but to the great things that are to be as well. The golden text of our lesson, as well as other Scripture passages, show us clearly that that prophetic view of the Sacrament, which bids us look forward with high hopes for the future of the great kingdom which Jesus Christ came to establish, is a view that must not be overlooked or neglected.

1. The first of the great prophetic ideas which lie wrapped in the Sacrament of the Lord's Supper is that great fact of the intimacy of fellowship between Christ and His followers. It was a great privilege those first disciples of Jesus had of keeping company with Him and eating at the same table with Him throughout the hallowed months of their earthly intimacy. Taking a meal together is the most intimate of all the social functions, and what a privilege of all privileges it was to be permitted to take this last meal with Him. And, yet these same disciples admitted that the fellowship they had with Him after His ascension, and as they remembered Him in the bread and wine, was even a more real and blessed and satisfying experience. And we of to-day do not need to envy them those experiences in Galilee and Jerusalem when Jesus was with them in bodily presence, for at the table of the Lord to-day we may come

closer to Him than they were then able to do, and rejoice in a fellowship that is infinitely more vital and satisfying. The Lord's Supper is prophetic of that greatest of all Christian privileges, the privilege of intimate, glad, full, free fellowship of the disciple with his Master and his Lord.

2. But our communion is not only with Christ, but as well with our fellow disciples. It is at the table of the Lord that we realize, as nowhere else, the value of Christian fellowship and the worth of the Church as the communion of saints. This Sacrament teaches with all possible emphasis the unity of all Christian believers in a common Lord and a common gospel. Nearly all the Churches give their invitation to Communion as to the table of the Lord, forgetting all denominational barriers and differences. It is true that we still have close communion bodies, but more and more their position is becoming difficult to maintain, and more and more their attitude is coming to be seen as a very regrettable and altogether un-Christian anachronism. The Lord's Supper is a true and impressive prophecy of the unity and prosperity and final triumph of the Christian Church if she will follow in the way that her Lord and Master has marked out for her.

3. Finally, we ought not to miss the idea which Paul lays emphasis upon in the golden text of our lesson, "We do show forth the Lord's death till he come." It is not our purpose to discuss here the hope which some of the early disciples held, and which some to-day hold, of a literal fulfilment of this promise here on the earth. Such hope, personally, we believe to be an altogether empty and fruitless one. The conception of our Lord's return which John gives us in the fourteenth chapter of his gospel is the conception that alone seems to us full of hopefulness and meaning. But the point to be made here is this—the last Supper on earth points surely and unmistakably to the first Supper in heaven. The Lord's Supper speaks most clearly of the reunion of Lord and disciples in the great kingdom and home which is to be. And that is a thought in connection with the great Sacrament that we ought not to forget. It tells us that we may all drink the wine new with Him in the great kingdom which is to be.

Among the Books

—THE KINGDOM THAT MUST BE BUILT. By W. J. Carey. (Toronto: The Macmillan Co. of Canada.) \$1.10.

We do not know who Mr. Carey is, but from a reading of this book and of some other things he has written we would give him a place among that group of writers that the war has done much in producing, and of whom Donald Hankey may be taken as a type, who have developed a special gift for bringing the old gospel home to our day with peculiar insight and power and effectiveness. Mr. Carey does not say anything that is specially new, but he does say it with a freshness and conviction that makes it effective in quite a new way. Every page of his book not only stimulates thought, which is something, but it very positively prompts to consecration and service. Mr. Carey believes in a man finding God, but he is not the kind of mystic that thinks that everything is over when that is done. In reality that is only the beginning. He has some strong words to say about church unity.

—THE WAR ROMANCE OF THE SALVATION ARMY. By Evangeline Booth and Grace Livingstone Hill. (Toronto: William Briggs.) \$1.60.

This is the war story of the Salvation Army of the United States, and it is a thrilling one. The Army was sorely needed, and it rose heroically to every demand upon it. It was not always welcome; it was sometimes misunderstood; but its soldiers were accustomed to rebuffs, and were prepared to carry on despite everything. And their triumphs were more numerous than their trials, and in the end they won the confidence of the men amongst whom they toiled, and they found an open door to preach the free and full salvation of Jesus Christ. Occasionally a Salvation Army book has good material, but its literary form is very defective; but in this case this defect cannot be urged. The book is a well-written story of heroic deeds.

—BUILDING THE NORTH. By J. B. MacDougall, B.A., D.Pæd, Master of English and Science of Education, Normal School, North Bay. (Toronto: McClelland and Stewart.) \$1.50.

Mr. MacDougall was Inspector of Public Schools for New Ontario from 1904 to 1911, and it was his interesting experiences in that work that led him to write this story of the growth and development of the work of education in Northern Ontario from the earliest time. It is a very interesting story, showing the hardships and difficulties of many phases of the work; the courage, faithfulness and high ideals of many of those who had it in hand; and the excellent results that have attained through that faithfulness and a wise adaptation of plans and ideals to conditions and circumstances. Mr. MacDougall pays a fine tribute to the work of Dr. Ryerson and other more humble leaders in the work of education in Canada, a work that has had consecrated to it some of the finest men and women the Dominion has known. The book has some very interesting photographs.

—PREPARING THE WAY. The Influence of Judaism of the Greek Period on the Earliest Development of Christianity. By Frank Streatfeild, B.D. (Toronto: The Macmillan Co. of Canada.) \$1.65.

The very great influence of the Old Testament upon the writers of the New Testament is a fact the details of which have been more or less familiar to most modern Bible students, but not many have been led to see in similar fashion how very close has been the connection of the New Testament with, and how very great its debt has been to, the literature and customs and beliefs of the three centuries immediately preceding the birth of Christ. These generally have been considered rather fruitless centuries, save in a kind of negative sense, as a preparation for the coming of Christ; but closer and more careful study is revealing the fact that no centuries did more in a positive way in preparing the way of the Lord. In what way that is true is the subject of Mr. Streatfeild's volume, which seems to us to be unusually interesting and valuable. To understand the New Testament as we ought to understand it in an historical sense we need to know in a most intimate and familiar way the atmosphere in which it was born, and understand the life and thought and aspirations of the people to whom its wonderful and thrilling revelations came. Any intelligible idea of Revelation implies that if we would know and understand the message of God we ought to have something of an intimate knowledge and appreciation of the human instruments through whom it came. Mr. Streatfeild's book shows careful and scholarly work, and yet it is marked by real illumination, and is written in a very readable and attractive style. The author has the footnote habit more than some readers will appreciate, but his quotations seem unusually illuminating.

The Toronto Conference

(Continued from last week.)

VISITORS.

Rev. W. C. Graham, of Montreal, reported for the Wesleyan Theological College. The Conference thanked him for his address, and rejoiced with him in the prosperity attending the co-operative college in Montreal, of which Wesleyan Theological College was so prominent a member.

Rev. S. W. Fallis, the new Book Steward, was introduced, and gave his view of the spiritual work that he thought might be rendered by the Book Room. He was heartily received by the Conference, and unbounded confidence was expressed in his leadership.

Rev. W. E. Hassard, B.A., of the Upper Canada Bible Society, spoke of the good work done by that organization.

Rev. Hiram Hull, principal of the National Training School and Deaconess Work, gave a good account of the work under his care.

Mr. E. S. Caswell reported for the endeavor to relieve Trinity Church, Calgary. Toronto Conference had paid little more than one-half of its allotment.

Dr. S. F. Huestis, a veteran of Methodism, was presented to the Conference and heartily welcomed.

Rev. J. D. Fitzpatrick, the new president of Hamilton Conference, was welcomed by his brethren of his first Conference, and they rejoiced with him in the honors that had come to him, and a successful term of office was wished him by President Adams.

The Secretary was instructed to send a letter of sympathy from the Conference to Rev. Dr. Manley Benson, another veteran of Methodism, who is at present very ill.

Capt. (Rev.) William Ward, of the Brotherhood Federation in Great Britain, told of their endeavor to get the men of England to attend places of worship. Besides this good work, they had during the war cared for many destitute, and were now trying to render assistance to the helpless ones, especially in Serbia, where there were 500,000 destitute children. Capt. William Heal, of the same federation, also addressed the Conference.

Other distinguished visitors to the Conference from across the sea were Messrs. J. Carter and G. B. Wilson, of London, England; Thomas Ray, of Edinburgh; and John Dawson, of New Zealand. These men had been attending the World's Temperance Conference in Washington. All these men commended the way in which the people of Canada had met the temperance question. Canada and the United States were leading the world. Mr. Ray said that they would have had prohibition in Scotland long ago, but their votes were overwhelmed by the English and Irish members of Parliament. Mr. Dawson said they hoped to have prohibition in New Zealand by next Christmas, and not as a war measure, but as a permanent one.

THE RECEPTION SERVICE.

Three young men were present to be received at the reception service: Benjamin LeGras, B.A.; Fred J. Vowels, B.A.; and W. J. Little, B.A. After they had narrated their call to the ministry, the Secretary, Rev. W. J. Smith, moved that they be received into full connection. The resolution was seconded by the Rev. John J. Ferguson, B.A., in a very earnest, thoughtful and beautiful address. A minister of Jesus Christ, he said, may be an administrator or may not; he may be a financier or he may not; but he must be an exemplar of Jesus Christ. He must show men how to live the Christ-life. In putting the world right we must lead men to know God, love God and to work in fellowship with God. In everything we are to live the spirit of Jesus Christ. The great service of Jesus to the

world was the living of the spiritual life. He owned nothing of a worldly kind. He left the carpenter's bench and went out, claiming nothing. He had faith in God to supply all His needs. The minister of Christ to-day should do his work on no other basis. He must refuse to be influenced by monetary considerations in his preaching and pastoral work. Jesus did nothing for profit. His life was one of free and full surrender, and all He sought was service. The thoughts and souls of men must be freed from the considerations of remuneration, and be filled full of the thoughts of service. Whatever the returns may be, we should see that our service is like that of the Master, glad and full. Mr. Ferguson could not bring himself to believe that the world is to be condemned forever to the idolatry of money and cruel competition. To live spiritually, life must be above the slavish thoughts of compensation. Thoughts of remuneration rob life of its nobility. To do and give generously; to do and give and serve as God. Are we not now called to be children of God? The spiritual life and its glory is to live the life of God and act like Him. It is because men have not seen the spiritual beauty that there is in things and in men that there is so much trouble. To be free men we must be above earthly consideration. To be anxious for worldly things is to be a slave. To be anxious for our bodies, our family, nation, or church, is to show the weakness of our faith and how far we are from godlike calm.

We have no faith in our message until we see it in print. Jesus wrote nothing. He told wonderful things and left them for other spirits to grasp and hold. The woman of Samaria said, "He told me words that I can never forget." His words were words of spirit, words of life, and these men who hear them will never let fall to the ground and die. Such are the messages we must seek to deliver, such are the words that we must speak. These words of life mean salvation to men. When our words are vital men will hear us. They will find our words too precious to let go.

This address was one of the most thoughtful and beautiful of a long series of magnificent reception addresses that the writer has had the privilege of hearing and reporting. The resolution of receiving the young men was put to the ministers and unanimously adopted.

DR. BRIGGS SUPERANNUATES.

The passing of the veterans is always a moment of pathetic interest. To a Methodist minister it is an occasion of unusual pathos to come to the time when he is not considered an effective and is given no station. There have been times of high feeling for these veterans as they have been passed into the superannuated class; but perhaps Toronto Conference never felt more deeply for any passing veteran than she did when our grand, faithful and noble Book Steward, Dr. William Briggs, after sixty years of service in the Methodist ministry and forty years of eminently successful service in the Book Room, full of years and honors, but sadly stricken in his home ties, stepped down from the company of effectives. In spite of his years and the sorrow that had recently passed over him like a flood, he bravely took the platform to present this year's report of the Book Room, and a splendid report it was. But its importance this year hardly impressed the Conference. Interest was all in the man who spoke so bravely, cheerfully, hopefully, to the Conference.

This was seen in the following resolution, which was presented to the Conference by Rev. E. B. Lanceley, seconded by Mr. F. W. Winter, and most enthusiastically endorsed by the Conference:

"That this Conference desires to recognize a unique event in its history. In the annals of the former Wesleyan Methodist Church of Canada appears the name of William Briggs as having been received on probation at the Conference of 1859. The records of the Conference of 1919 contain the announcement of the superannuation of the same William Briggs, having spent sixty years of great service for God and the Church, thus attaining his diamond jubilee. This Conference wishes on this occasion to congratulate our dear brother upon his wonderful record, and while we mourn his departure from the ranks of the active ministers, we shall never forget him as a standard bearer of high degree in the great conflicts of the past and rejoice in his presence as one of the great war veterans of Methodism. We desire to express our profound sympathy with him in the passing of one who for so many years trod with him the pathway of life, shared with him his successes, and was a partner in his griefs. His geniality, his foresight and wisdom have been demonstrated in a marked degree during these years. He has succeeded as few men have been able to do in uniting the experience of age with the spirit of youth. We pray that the grace of God may be abundantly vouchsafed, and that these days of retirement and loneliness may be brightened by the continual presence of Him whose we are and whom we serve."

In response to this outburst of feeling and sympathy Dr. Briggs spoke feelingly and gratefully. He will ever be welcomed at the sessions of the Conference.

While dealing with the veterans of Methodism, there are some who come regularly to the Conference. One superannuate, Rev. W. W. Ryan, of the North Bay district, has the unique distinction of having a place on the Stationing Committee, and his remarks in Conference have a pungency of wit that cause them to always secure a ready hearing. Another veteran who finds his seat in Conference, and will have his part, is the beloved Peter Addison. On one occasion he said, as he took a front seat: "I come up here to hear. I missed the first part, but it seemed good, to judge by the cheering." He had his part in the great debate on economics. He said he was reading up that question, and "found it quite interesting." Like that of some other heroes, his eyes are to the front and his vision is forward. Such men never really grow old. Their lives are full of movement, anticipation, buoyancy, and when death comes for such it is not an end, but a transition.

On June 16th, the eighty-seventh birthday of the Rev. Isaac Baker, of Toronto, who had spent sixty-two years in the ministry, the Conference sent a special letter of congratulation.

THE MEMORIAL SERVICE.

A solemn memorial service was held in memory of the ministers who had died during the year. The list was long, and contained the names of men who had rendered long and distinguished service in the Church. It contained the name of one of our first missionaries to Japan, and one of our last recruits from the Indians. The list also contains the names of three of our men who died in service overseas. The following is the list and the names of the ministers who presented their obituaries to the Conference:

The Rev. James Allen, M.A., obituary read by Rev. William Briggs, D.D.; Rev. Dr. J. H. Hazelwood, read by Rev. E. B. Lanceley; Rev. John W. Robinson, read by Rev. Dr. W. R. Young; Rev. T. E. Bartley, D.D., read by Rev. J. C. Speer, D.D.; Rev. William H. Laidlaw, read by Rev. C. W. Follett; Rev. Geo. M. Meecham, D.D., read by Rev. I. Tovell, D.D.; Rev. W. H. Thompson, read by Rev. T. W. Neal; Rev. A. Caton Jordan, who, while holding the rank of sergeant with the 54th Battalion, was killed in France, read by Rev. C. W. Watch;

Rev. W. J. Wood, read by Rev. H. E. Wellwood; Rev. Eric F. Johnston, M.A., B.D., who died of pneumonia in France while acting as chaplain, with the rank of captain, to the 198th Battalion, read by Rev. Thomas Laidlaw; Rev. Norman Oliver Dynes, who died while serving as a private with the R.A.F., read by Rev. I. G. Bowles; Rev. David Menomene, a North American Indian minister, read by Rev. Richard Black.

The fatal explosion that had taken place at the Cané works at Newmarket called out a special resolution of sympathy to Mr. Cane, not only because of his material loss, but because of the terrible ordeal that had been his, and sympathy also was extended to the families and employees that had been stricken. The Hon. E. J. Davis was asked to convey the sympathy of the Conference to Mr. Cane.

SOLDIER-PREACHERS HONORED.

There was great enthusiasm when Brigadier-General C. H. Mitchell was called to the platform, along with his noble father, Rev. G. H. Mitchell. There was an instant demand that all the returned soldiers now in the audience be called to the platform. There were ten present: Capt. Spencer, Capt. Magwood, Major Price, Capt. Morris, Capt. Lambert, Major Pugsley, Gunner Howie, Lieut. Morrison, Capt. Lawrence and Pte. Pogson.

General Mitchell said that he was glad that his first public appearance in Canada was in a Methodist Conference beside his honored father and in the Church of his choice. This, he considered, the most critical time in the history of Canada. He was glad of the honors that had come to him and other soldiers, and what inspired them was the thought of the honor that would accrue to their country from their faithful service. He was glad to be home again, and was here to serve his country as faithfully at home as he had while abroad.

Rev. Mr. Mitchell said that he used to be known as the Rev. G. H. Mitchell, "but now I am known as the father of this boy." The general is quite grey, and the father looked almost as youthful as his honored son.

All the other returned men were called upon for short addresses, and the Conference heard them gladly. That of Major Price was characteristic of the majority: "I did nothing more than my duty, and every man ought to do that. We have done the job given us over there, and we are here to do the job given us to-day."

The Conference rose and sang "Blest be the tie that binds our hearts in Christian love." On the motion of Dean Wallace a resolution of tender sympathy was extended to the families of those soldier-ministers who would not come back; and also to all our people who had lost loved ones in the war.

THE ORDINATION SERVICE.

The ordination service this year was conducted by President Adams, assisted by the ex-president, Rev. E. J. D. Simpson. Five young men were consecrated to the work of the ministry: Benjamin LeGras, B.A.; Fred J. Vowels, B.A.; W. J. Little, B.A.; S. M. Laycock, B.A.; and W. A. Irwin, B.A. Bishop Nicholson, of Chicago, was the preacher on the occasion. He took for his text, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." In his introductory remarks he referred to the excellent understanding that exists between Great Britain and the United States to-day. He said that the people of the United States were proud of the action, sacrifices and victories of the Canadians during the war. The British navy also received its meed of praise from the bishop, who thought it had won "the greatest series of naval victories in the history of mankind."

In taking up his subject he did not think

that these words gave any excuse to people who would use it to deny preachers any recompense. Such views and action strain the words from Christ's just meaning. "It is only fanatics who condemn thrift and industry, and who do not put something by for old age. We have some people who tell us that ministers ought not to receive any recompense. I say to them, 'The workman is worthy of his hire.'" The teachings of Jesus Christ have nothing in common with the ultra radical socialism which would place every man upon a common level. Get the main idea of the text, which means that man shall live by every ideal that is given to him by divine inspiration. The bishop urged the young men presenting themselves for ordination to live up to the ideals Christ had given them, and declared that "he only is great who greatly serves."

Bishop Nicholson also gave the inspirational addresses at the morning hours of Conference on Friday, Saturday and Monday. On Friday his subject was Jonah, and he showed that every man who disobeys God must bear the weight and punishment of his disobedience. "Preach the preaching that I bid thee," is God's demand. The world is paying a grievous price to-day because of the spread and practice of false teaching. Three things are needed to-day—faith in God, faith in humanity, and faith in God's power to save humanity.

In his second discourse Bishop Nicholson chose for his leading thought, "He looked on the burdens of his brethren," and used Moses and his life's service in illustration of the work of the ministry to heal the sufferings of his fellows and to lead them where they might fully serve God. The last address, given on Monday morning, "The Gospel Message for the New Day," was a fitting climax of a series of fine, helpful, noble addresses.

The thanks of the Conference were tendered to the bishop in a resolution presented to the Conference by Rev. R. J. D. Simpson and Dean Wallace, and beside commending the bishop for his excellent ordination sermon and helpful morning addresses, the Conference also assured the bishop of their appreciation of his coming and the spirit of good-will which was evidenced in his words, and hoped that at some future time the bishop might return to participate in similar Conference gatherings.

Bishop Nicholson also addressed the Conference in connection with the great forward movement that is proceeding so successfully in the Methodist Churches of the United States.

A GREAT OFFERING.

Rev. A. A. Wall reported for the Missionary Committee. The increase in missionary givings in the whole Conference had been twenty-six and a half per cent., making the magnificent sum of \$218,664. The committee thank God for this generous action on the part of the people of this Conference, and take courage as they realize the great tasks committed to the Church for the evangelization of the world. They believe the time is ripe for a great forward movement along the lines of evangelism, Christian stewardship and missionary endeavor. They urge the use of the weekly envelope for missionary givings. A special tribute was paid to the memory of Mr. H. L. Lovering, of Coldwater, who had for so many years been Conference lay treasurer of the Missionary Fund, and an active member of the Missionary Committee. Mr. G. H. Clark, of Orillia, was elected to the Missionary Board, to fill the vacancy made by the death of Mr. Lovering.

LOCAL PREACHERS.

The report of the Committee on Class Leaders, Local Preachers and other Lay Agencies was most beautifully printed and placed in the hands of the Conference, and if any party wishes to secure a copy doubtless it may be obtained from Mr. W. H.

Brigden, the chairman of the committee. This report was presented to the Conference by the secretary of the committee, Rev. Alfred Laycock. The committee commends the "organized" class as an admirable method of combining testimony, spiritual guidance and service. As an alternative of the regular class, they contend that at other meetings there should be "opportunities for the expression of religious experience and the cultivation of the inner spiritual life. We contend, not so much for the name or the form of the class meeting, as for its essence and purpose. The latter must be secured if the ideals and characteristics of Methodism are to be maintained."

When the pulpit has to be opened so often to the advocacy of financial schemes and other themes, provision must be made for the spiritual culture of our people. The Toronto Local Preachers' Brotherhood has had a successful year. Four hundred and thirty-five services were conducted by them, 175 being regular Sunday services, and it is estimated that 1,500 or more services are taken annually throughout the Conference by local preachers. The practice of ministers placing the week-night services in the hands of the local preachers and of calling them to assist occasionally in the Sunday services was commended. A just tribute was paid to the "hired local preachers," men who leave their other work and go to take charge of stations and missions for which ministers cannot be found. These men do their work for small remuneration and have no claim upon the Church funds. These men are especially worthy of notice, love and praise in the Church. The use of district visitors in "reporting arrivals and removals, sickness and distress, and in securing regular attendance at the Sacrament of the Lord's Supper, is invaluable."

A resolution on the conferring of "honorary" degrees was presented to the Conference by the Rev. (Capt.) W. J. Magwood, "to protect the colleges." He claimed that degrees should only be given "for eminent scholarship or distinguished service," and the Conference agreed with him.

The annual reports of the Epworth League Union, the Sunday School Union and the Epworth League of the Conference were given. Rev. Frank Langford, General Secretary of Religious Education in Canada, spoke to the young people. Never in the history of the world, he said, had there been greater opportunities than to-day. There was more knowledge, and the people had more time and more money than ever before, and because of this they should do more in the work of the Church.

On Monday evening there was a great rally of young people, and Rev. F. A. Langford gave them a very inspiring and helpful address. The musical part was under the efficient leadership of Mr. LeDrew.

On Tuesday evening there was held a great patriotic meeting, which was addressed by Capt. (Rev.) R. N. Burns, D.D., just returned from overseas service, and the Minister of Education, the Rev. Archdeacon Cody.

Rev. Dr. Burns gave some graphic descriptions of fighting in France. Dr. Cody urged the ministers to get elected to the local school boards, where they could be of much service. He urged that no further demands be made to ask for more religious education in the schools, but for ministers to read up the privileges now extended to them and for them to use them.

SOME STATISTICS.

For the various connexional funds the Conference raised: Superannuation, \$30,742; General Missionary, \$218,694, an increase of \$45,725; Educational, \$18,117; General Conference, \$4,692; General Sunday Schools, \$2,356; Contingent, \$1,159; Evangelism and Social Service, \$5,983; General Young People's Societies, \$542; Church and Parsonage, \$370; Sustentation, \$7,360;

Woman's Missionary Society, \$43,533; City Mission and Church Extension, \$34,340. A total of \$1,371,605 was raised for all purposes, an increase of \$182,053 over last year. The total membership of the churches in the Conference is 67,988, of whom 666 are on probation. The number of Methodist families is 34,086. During the year there were 2,562 infant baptisms and 191 adult. There were 1,724 marriages celebrated and 2,712 Methodist burials took place.

LIONS AND MOTOR CARS.

Rev. D. W. Snider, of the Lord's Day Alliance, addressed the Conference on the important work that his society is doing. The Conference Special Committee on Sabbath Observance brought in a strong report, and condemned the growing craze for pleasure and the efforts to turn the Sabbath Day into a day of pleasure. Dr. Bland thought that the people must have time for recreation, and thought that they would be inclined to turn Sunday into a holiday until they had another for recreation. He said that the best way to meet these evils was to create a great religious enthusiasm in the hearts of the people. If the lions in Rome could not quench real religion, we ought to get the same kind in our hearts, and we shall not be afraid of the motor cars of to-day. Mr. E. S. Caswell commended Dr. Bland for his last remarks, but in the first he thought he was astray. He did not think the extra half-holiday had been conducive to religious thought on Sunday. There was a belief being fostered that work in itself was an evil, and therefore the week of toil should be cut down to five or four days. He thought such a mistake. Labor was not an evil, but the fostering of a love of pleasure was, and this was what was rampant in the world to-day, robbing true worship of its sway in the hearts of men.

The press was thanked for not establishing Sunday newspapers during the war, and early closing on Saturday nights was urgently recommended.

THE GREAT DEBATE.

The debate was precipitated by the report that was presented to the Conference by the Committee on Evangelism and Social Service. The report was presented by Mr. J. W. L. Forster. The first section spoke of the spiritual condition of the Church and

the need of evangelistic effort, family prayer, spiritual conferences, etc., and the use of every means to foster the spiritual life of our people. The second section dealt with prohibition, and looked forward in confidence to the coming conflict on the referendum. It called upon our people to carefully scan the voters' lists and to see that the name of every possible temperance voter was duly recorded.

The third section dealt with gambling and kindred things. Gambling in all its forms was condemned, and the careful censorship of pictures films was called for. All these sections met the unquestioned approval of the Conference and were endorsed.

The last section of the committee's report referred to the pronouncement of the General Conference upon economic questions. When Mr. Forster read the words: "We have, therefore, come to the conclusion that the report as adopted by the General Conference is more or less ambiguous and inaccurate as a reflection of the mind of that body," the storm broke loose, and it needed the strong hand of the President to maintain order so that the different speakers might be properly heard.

Dr. Bland said that the report of the committee was a milk-and-water one, backing down from the noble ideal and stand taken by the General Conference. He said that the statement of the General Conference was not ambiguous, but the irreducible minimum of expression which the Church must give to the world. Christ's ideal is, "In love serve one another"; the world's, "In selfishness fight one another." There is a great body of opinion in Canada speaking out and saying, "Away with compromise and camouflage. It must be Christ or the jungle, but no more a combination of the two." We are standing in the parting of the ways in Canada, and the Church, in self-respect and in consistency, must stand by the teachings of Christ or give up her Christian leadership. Our Church must come out from such uncertain and wobbly words as the report before us, and say that we rejoice in the deliverance of the General Conference.

In a strong and passionate address Dr. Rankin declared against the declaration of General Conference. He said that it was ambiguous. In the first place it said that it did not commit the Church to any par-

ticular course of action, but finally wound up by saying that the adoption of such ideas as the report stated committed the Church to nothing less than a social revolution. It meant the elimination of all competition with profits, and substituted an idealistic state of love and service. In condemning the present economic system, Dr. Rankin said the General Conference report made Great Britain as guilty as Germany in causing the war. (Cries of "No, no, no.") But Dr. Rankin read words from the report, and asked the Conference to whom they referred—to Britain or to Germany? In Dr. Rankin's mind the serious part was the general condemnation of the present order. He did not think that the Methodist Church would stand for a system that would eliminate profits from business.

Mr. G. H. Clark objected to Dr. Bland calling the present civilization "the jungle." There was a school of thought in the Methodist Church with which he did not agree.

Rev. John Ferguson said that the committee declared the General Conference declaration ambiguous, but they did not give any statement of the situation to clear up the ambiguity. We are as much as ever in the mist.

Mr. S. R. Parsons then rose to speak. He was greeted with great applause. He said that the accusation of their opponents was that the present industrial system was entirely wrong and out of harmony with the teachings of Jesus Christ. He was one of a class of employers who were trying to earnestly apply the teachings of Christ to present-day conditions; and, he added confidently, we are doing it.

Where there is no competition, he said, there is nothing worth having. Competition is the very life's blood of our system; it is of the very life we live. He thought the words of General Conference belonged to a wave of socialism that was sweeping over the country and that threatened the very foundations of government and the present social order. Is individualism going to be wrought out of men? That is what God gave me when He made me. There were occasions, but they were only special occasions, when it was necessary for the Government to take over things and run them for the good of all, but he did not think the time would ever come when honest men would be condemned for making honest profits out of their honest toil. We are not here to condemn those who contribute honest money to carry on the work of our Church. What we need is a better and more charitable spirit to manage our affairs to-day.

Dr. R. N. Burns thought it was a matter of the kind of leadership we are to have to-day. We want safe, safe, elected men to lead us. We wanted Methodist preachers who could stand up to employers on the one hand or laborers on the other, and tell all alike, "Do your duty." We should not let any particular party run this country. We want a brotherhood in this country that will take in all men. He did not think the General Conference had any right to draft an economic programme for him.

Dr. Hincks said that the attack had been directed to but a single clause in the General Conference report, and said that the preamble, full of a great throbbing desire for the betterment of the world, had been overlooked. Competition, Christianized, he acknowledged, was a mighty force, but unregulated, unrestricted competition was an evil.

Rev. John Coburn said that we must separate ourselves from the company of men who would swing the country into anarchy, but we cannot get away from the fact that great evils exist in the land, and they will be changed either by bloodshed and revolution, or by Christian evolution.

Dr. W. R. Young had been considering how he could find a basis of union for the thought of the Conference so that a harmonious pronouncement might be made, but he failed to see any harmony. Still he had



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perfect faith in the Christianity of Mr. Parsons, and he had perfect faith in the Christianity of Dr. Bland. He had faith in the great majority of employers, and believed that they wished only well of their work-people. He thought that the General Conference had placed an unattainable ideal before them. What might be given to us to-day is a programme that declares for the elimination of profits as the driving force in society. He illustrated this by the rule in the banking system, which seeks stability that provokes confidence and establishes credit rather than huge immediate profits.

Mr. Alex. Mills thinks that thinking men will not be offended by straight talks on economics, but a laboring man was getting to be an exception in the churches of the city of Toronto. He thought that this was due to the socialistic teaching that was passing around amongst them. He thought that instead of spending so much time discussing the resolutions of General Conference we should get busy and find ways to meet this insidious propaganda amongst our working classes.

Mr. J. O. McCarthy said that he was a member of General Conference and a member of the committee that drew up the condemned report. He declared that he believed that the report represented the majority of the members, and combated the idea that the report was brought in at the fag-end of Conference, when but a small number of members were present. If their words had been unfortunately chosen, there was no question of the honesty of the desire that the spirit of Jesus Christ shall find expression in everyday life. It is a time of crisis, not only of the country, but also of the Church. We must declare the truth, and yet avoid the words and attitude of the demagogue and the revolutionary. A true Methodist was a Conservative-Radical—Radical enough to face the issues of to-day, Conservative enough to retain the good that has been attained by our fathers. He believed that the declarations of manufacturers, such as the one who said, when found out in making huge profits, that he was not "running his business for the glory of God," did more to incite people to rebellion and revolution than anything else. Business must be run on moral grounds. He stands by the resolution of General Conference. Whatever the words may be, the underlying thoughts are right. There is something radically wrong with our civilization to-day. There has been a change already since pre-war days, and there are still other conditions that need readjustment. The Christianity that is demanded is a competition for service, not a competition for profit.

There were many others who took part in the debate, which reached a second session of the Conference. It seemed as though the Conference were divided into two distinct camps, and that though both wished to see the teachings of Christ applied to social conditions to-day, and believed that only by this means would there be the bringing in of the kingdom of God, there was at this time no chance for a harmonious pronouncement. In the second session of the debate the Rev. John Coburn, with his fiery man-

ner and ringing voice, presented his amendment to the resolution of the committee. When he had finished reading his well-expressed resolution, Mr. Parsons arose and said, "I will second Mr. Coburn's motion." The suddenness of the turn took the Conference by storm, and in thankfulness and relief it burst out in great applause. A common ground had been found, and a unanimous pronouncement could now be made for the Conference. Mr. Parsons asked for the change of a single word, which Mr. Coburn conceded. The amended resolution, which was heartily adopted by the Conference, is as follows:

1. This Conference places on record its hearty appreciation of the wise and statesmanlike utterances of our General Superintendent, Rev. Dr. Chown, on the subject of industrial unrest contained in his address to the Conference on the opening day. We wish to emphasize his statement that the General Conference deliverance on the same subject was not legislative or mandatory, and it is authoritative only as it is approved by the moral consciousness of the Church.

2. The report of the General Conference on "The Church, the War and Patriotism," recognizes that there are grave injustices in the present economic order, and that if the best results of the terrible war are to be conserved, these must be remedied.

3. That these injustices can only be remedied by a thorough acceptance on the part of both capital and labor of the principles of human brotherhood and the ethics of Jesus Christ.

4. That the Christian ideal demands large and steadily increasing measure of co-operation in industrial and commercial relations, and that service rather than profits should be the dominating motive of all these activities.

5. That in pursuance of these principles labor is entitled to and should be given a larger participation in the operation of industry than it has hitherto enjoyed, and that wages, profits, hours of labor, general working conditions and prices shall be so adjusted that the humblest toiler and his family may have the opportunity of leading a full, normal life.

6. That while certain phrases of the report in question may have seemed to some to commit the Church to a definite economic theory, such, in the opinion of this Conference, was not the intention of the General Conference, which dealt with the principles and motives rather than the methods which should characterize industrial life. It calls for such changes in our social, industrial and commercial relations as will make them conform to the teachings of Jesus Christ.

7. That in view of the stress and strife of the present hour, we plead for the exercise by all parties of the Christian virtues of patience, forbearance and conciliation, and that the people make a study of this whole problem from the economic, social, moral and religious standpoints. In this way men in different and sometimes opposing groups may come to understand each other's position and point of view. We also suggest that, following the example of the Premier of Great Britain, the Dominion Government call a national convention of all the parties to industry in Canada.

8. We desire at this time to give emphasis to the fact that the Methodist Church throughout its history has always stood for law and order and the proper recognition of constituted authority. Our relations and attitude may be summed up in the injunction: "Honor all men! Love the brotherhood. Fear God! Honor the King!"

The Saskatchewan Conference

The sixteenth session of the Saskatchewan Conference is now a memory. It began at Moose Jaw, on Thursday, June 5th, in general session, and was dismissed early on Tuesday evening, June 10th, having in the meantime accomplished the necessary business, heard many speeches and addresses, necessary and unnecessary, adopted the records of work of the past year, and planned large effort for the future, in addition to stationing the ministers for the ensuing year, and, we trust, having gained much inspiration for the work before us. When we start to give a narrative of its doings we seem to enter upon an impossible task. Strict condensation and compression may compel us to leave out or to touch lightly some matter in which some brethren may be particularly interested, but we plead for your compassion and consideration. The correspondent will try to give as fair and as full a summary of the happenings of the Conference this year as the necessary limitations of space will allow.

We will change the order of reporting and leave the ministerial session for the present. The real work of the Conference begins with the general session, and this year, when Conference had been called to order by Dr. Chown, who briefly alluded to the momentous nature of the times in which we met, the roll call revealed the presence of 130 ministers and 65 laymen. The election of Conference officers was at once proceeded with, and on this occasion the Conference knew its mind so well and decisively that both president and secretary were elected on the first ballot with overwhelming majorities, in both cases no other person even showing any tendency to make a running.

THE NEW PRESIDENT.

Rev. T. Jackson Wray, of Rosetown, was elected president on a most striking plurality, the most decisive of recent years.

Bro. Wray has amply earned his distinction. A minister of unusual ability, clear cut in mind and speech, fearless in the advocacy of what he considers to be just and right, unselfish and loyal in the service he has given his Church, a man who has repelled rather than courted honors and distinctions, his election to the highest place in the councils of his brethren was deservedly popular. Mr. Wray comes from most distinguished Methodist ancestry. His father was Rev. Jackson Wray, the author of "Nestleton Magna" and other very popular books that we read in our youth in England. The "Jackson" of his name comes from his mother's side. She was the sister of three celebrated (Methodistically) Wesleyan ministers in England, two of them presidents of Conference and one of these a connexional editor. It would be strange if Bro. Wray did not have good stuff in him. We understand he was received for the Canadian ministry at

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Mr. Wray did not make the usual apologies. He started off, "No, I am not surprised," and then plunged into an earnest, thoughtful and provocative speech on the present industrial unrest. A connexional officer near to the writer remarked, "An unusual presidential address"; and so it was. It took some by surprise, and for a moment nonplussed some of his audience, but more and more as he proceeded Mr. Wray gained the whole-hearted sympathy of his hearers. Men disagreed about his speech, a fact that would not unduly worry Mr. Wray. At any rate, whether you liked it or not, whether you could travel all the way with the speaker or not, the address was emphatically a sign of the times. I wish I could give readers a summary that would do it justice, but to do so would require more space than it is possible to take.

OUR NEW SECRETARY.

Rev. G. H. Glover, of Eyebrow, assistant secretary, emphatically "went up one," and was elected secretary of Conference with almost unanimous vote. Bro. Glover departed from the usual taciturn manner of the man who records matters for Conference, and made a really humorous speech that the Conference appreciated. It is likely that Mr. Glover will make an efficient secretary, and a popular one, too.

The Secretary then nominated the following: First assistant secretary, P. T. Dennis; second assistant secretary, T. C. Hargreaves; Journal secretary, T. H. Sendall; statistical secretary, J. M. Singleton. These were elected by Conference.

Conference having thus been properly constituted, the business was proceeded with. It was soon decided that Drs. Endicott, Burns and Riddell, together with Revs. S. W. Fallis and A. J. Johnston, be made corresponding members of Conference. The latter part of the afternoon of the first day was given to hearing delegations and the connexional officers. Rev. S. W. Fallis, the new Book Steward, addressed the Conference on his plans for the future of the Book Room, and won the ear of the Conference at once. It was the speech of a man who

has constructive ideas, and who conveyed the impression that he will carry them into effect. His emphasis on the retail department and the service in the way of advice without regard to profit impressed the Conference, as also his declaration that the concern intended to stand behind the views of General Conference regarding just treatment of its employees. "No profits at the price of injustice," declared Mr. Fallis.

Later in the proceedings the Conference passed a vote of appreciation of Mr. Fallis' address and spirit, and pledged its support to the Book Room, and especially to the connexional papers, the GUARDIAN in particular.

Dr. Smythe, of Montreal, also addressed the Conference, telling the story of the work of Wesleyan Theological College, Montreal, and telling it well. Dr. Smythe is a racy speaker, and presents a good case for his cause.

Dr. E. W. Stapleford, of our own Conference, presented the claim of the Educational Department, and presented it with his usual skill and convincing power.

The next morning Rev. Dr. Burns, representing Rev. R. J. D. Simpson, of the Superannuation Fund, spoke on the need for increased support of that fund. Sturdy, straight speaking, sane, Dr. Burns made a most convincing presentation of his case. The Conference was led to see how it was debtor to the past, a glimpse of the "saddlebags" was given, something was said about the low salaries of the past and how anything that the old preachers got from the Superannuation Fund was simply deferred salaries, and, in many cases, something to make up for repeated deficiencies even in the low salaries promised. Dr. Burns then had something to tell us about the "soulless corporations" of whom we hear so much nowadays, and how they provide pensions for their employees. The Superannuation Fund was not charity, but justice. A compelling address.

Perhaps the connexional officer who made the profoundest impression of all was Dr. James Endicott. Saskatchewan is a missionary Conference, and always likes to hear about missions. Dr. Endicott had a modern chapter of the Acts of the Apostles to tell. China and Japan lived before us, particularly in the graphic account of the journey in a river boat in China. His address was a missionary apologia *par excellence*. The power of the missionaries in quelling disorder and curbing riot and tumult, their influence on the Chinese common people, the glory of the medical work, begun under such difficulties—all these were pictured in a manner that gripped. They talk of "spellbinders." Dr. Endicott is a spellbinder in the highest of all causes, the missionary cause of Jesus.

THE MEMORIAL SERVICE.

After the hearing of Dr. Endicott the Conference held its annual memorial service for ministers who have died during the year. This year the war and the "flu" together made the list a long one, and many honored names, especially among the younger ministers, were in the roll that was read. The service may be rightfully reckoned one of the most impressive held for years, and its solemnizing yet inspiring effect was evidenced by the fact that reference after reference to it was made in speeches subsequent to it. The names of our honored dead are: George Ewart Bee (killed in action), A. J. Warman (killed in action), David Pile (killed in action), A. J. J. Flock, M.M. (killed in action), A. E. Stephenson (killed in action), William Elton, Arthur Reedman, M.M. (killed in action), Stanley Street (killed in action), J. E. Hanna ("flu"), J. W. Holmes, A. E. E. Waugh ("flu"), Peter Yemen ("flu"), E. F. Morrow ("flu"), Ernest Crack, and Arthur Stretch ("flu"). Sincere tribute was paid by many brethren to the earnest and devoted labors of these departed ones, and to the promise in the lives of the younger ones among them.

THE INTER-CHURCH MOVEMENT.

One of the biggest questions before the Conference this year and that provoked the greatest debate (even though the debate was rather one-sided) was the introduction of the Inter-Church Forward Movement by Dr. James Endicott. Dr. Endicott made a great speech in proposing the adoption of the movement, told first of the missionary need for eight millions in five years, then of the needs of other departments of our work, then of the finding that the Anglicans and Presbyterians had special efforts on hand, and the ultimate joining of the forces, making an objective of twelve millions for all Churches in the campaign this fall. Of this the Methodist Church is to get four millions, one and a-half for missions, one and a-half for Superannuation Fund, three-quarters of a million for education, and a quarter million for any drop in regular funds. While Dr. Endicott said he had no definite information as to Saskatchewan's objective in this, someone (the correspondent does not know what member of the Conference it was) said the objective for the Conference would be \$320,000. This would mean raising next year about five times the usual annual amount. Though this obviously startled many, a number of very enthusiastic speeches were made, and in the long run the Conference voted and adopted the following resolution, moved by Col. Keenleyside and Rev. E. J. Chegwin: "That this Saskatchewan Conference of the Methodist Church, having heard the details of the National Inter-Church Movement and the place of our Church therein, desires to put itself on record as heartily pledging to support the movement to the limit of its power, which includes personality, time, intercession and means." It was also decided that the Conference request the General Conference Special Committee to permit, if they deem it wise, a consolidation of the disciplinary appeals for current income with the appeal of the great Forward Movement.

WESLEY COLLEGE COMMISSION.

On Saturday morning the report of the special commission on the dismissal of Drs. Bland and Irwin from the staff of Wesley College presented its report, and on agreement of the Conference this was read by Dr. W. W. Andrews, the secretary. Afterwards the report was accepted and filed. It was ordered that a copy be sent to the Manitoba Conference, the committee was thanked for its services, and a motion that the report be given to the press was defeated. On certain reports that were unauthorized and inaccurate appearing in the press the Conference reconsidered this decision, and agreed that the report be accessible to the press, and also that a copy be

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sent to the CHRISTIAN GUARDIAN, for dealing with as the editor wishes. As the GUARDIAN will likely publish the gist of the report, we will only say that the report considered that the financial condition of the college led to the dismissal of Drs. Bland and Irwin; that at the beginning there was no ill-will between Dr. Crummy and any of the dismissed professors, and that Dr. Crummy acted as he thought best for the college; that one member of the board admitted that his vote was influenced by the public utterances of Dr. Bland, and the evidence appeared to give rise to the suspicion that others were so influenced, but that the commission, after taking everything into account, considered that these suspicions were not well-founded; that the committee were very surprised to find that the board never took into account Dr. Bland's long services to the college, his prestige in the west and his connexional standing; and also that the claim made by some members of the board that Dr. Bland had acted vindictively and in an ungentlemanly way was not warranted by the facts, and also that a committee of the board appointed to express appreciation of Dr. Bland's services never acted, and so Dr. Bland remained unacquainted with the friendly feelings of the board. The correspondent considers that this gives a fair idea of the trend of the report. The correspondent exercises restraint and refrains from comment. The facts speak. Let every man be fully persuaded in his own mind as to the rights and wrongs of this historic controversy.

THE COLLEGES.

Two colleges, Regina College and Wesley College, present their reports annually to our Conference. The Regina College report was given by Judge J. T. Brown. This was the eighth annual report, and was again a most optimistic account. Every department except one shows an increase over any previous year, and this in a war year. The commercial and musical departments, in addition to the academic department, had a very good year. The report refers to the loss sustained by the death of Hon. G. W. Brown. The financial report presents an encouraging outlook. A deficit on fees in relation to current account has been fully met, and \$15,439 has been paid on principal of capital debt. Rev. J. W. Storey, professor of religious instruction, is leaving, but his department has been recognized as valuable, and another man will be appointed.

Wesley College presented its report through Dr. Riddell, and, taking everything into consideration, it was a remarkably good report. The principal said that registration this year had shown an increase of 35 per cent. over last year and the fees an increase of 25 per cent. The deficit at the close of the financial year last June was \$30,000, and this had been reduced to about \$3,000. The war had claimed 384 recruits from Wesley, of whom 51 had been killed, 44 wounded and two were missing. Scholastically Wesley had had a good year and won a good share of the university honors.

THE LAY MEMBERS' ASSOCIATION.

You will notice the change in name. We had about fifteen women with us at Conference this year, so now there is no *laymen's* association. The report of the association this year was generally voted the best yet. The officers of the association are: President, Col. C. B. Keenleyside; vice-presidents, G. H. Brumwell (Plunkett) and W. J. Young (Saskatoon). The report, given briefly (it is to be printed for all to see), urged every circuit to arrange for at least two weeks' holiday for its minister, and to see to supply; in case of moving, ministers should get cheque in middle of June from circuit to which they are going; Official Board of each circuit see to putting CHRISTIAN GUARDIAN into every home, also *Christian Steward*; that a certain amount be placed by circuit to benefit of minister

at Book Room, that he may have good books; that laymen would refrain from interrupting minister during preparation, and would pray for his success in winning men for Christ; that support is pledged to Inter-Church Forward Movement; that approval be given to Mr. Manson Doyle's work, and special effort be made to improve conditions in Sunday schools referring to young people between twelve and seventeen. In regard to social unrest, the association thought the first thing to do was to see to regeneration of individual, and individual would regenerate society.

SOME FIGURES THAT TALK.

The Statistical Committee report that the total membership of the Conference is 19,386, an increase of 504. On the other hand, 118 circuits have not received a single member on probation—this out of a total of 177. There was reported a decrease of the number of baptisms and weddings, but the "flu" was responsible for the large total of 1,410 burials attended, an increase of 768. The connexional funds generally showed an increase, the largest being Superannuation Fund, \$3,970 increase; Regina College, \$8,130; and the Sunday school, \$885. Wesley College showed a decrease of \$3,010. The missionary givings showed \$10,236 increase, the amount being \$67,731 to general fund, or \$3.49 per member. W.M.S. had \$13,107 to its credit, a substantial increase of \$1,637. I think we may claim to be a missionary Conference. Grand total for all church purposes, \$617,227, an increase of \$21,010, on top of "flu" and bad crops. Average ordained ministerial salary, \$1,344.

SPECIAL SERVICES AND MEETINGS.

The reception service on Friday evening was as interesting as ever. The speeches in support of the resolution of reception were made by our revered and venerable brother, J. H. L. Joslyn and Bro. F. B. Richardson, who both acquitted themselves well. Three of the newly-received men spoke of their conversion and call to the work. The following are the men received: J. E. Ambler, W. T. Atchison, R. Bailey, W. T. Brady, E. C. Evans, J. P. Haryett, W. W. Irwin, William Lloyd, H. J. Sanguine, F. A. Sharpley, F. W. Waite, E. H. Walker and W. A. Wilkinson.

Zion Church was crowded to the doors on Sunday morning, when Rev. Dr. S. D. Chown preached a most impressive sermon to the candidates for ordination. Seven men were ordained, a number of the men received this year having been previously ordained. The whole service was most inspiring and uplifting. This was also true of the evening service in the Conference church. Rev. A. J. Johnston, B.D., of Victoria, Toronto, preached in the evening, on "Where is God?" and many who were present told the correspondent that seldom in their experience had they known an occasion so spiritually powerful.

The Monday evening meeting was the outstanding public gathering of the Conference this year. Rev. Dr. Lavell (Major Lavell) and Rev. Hugh Dobson made a great pair of speakers. Both have always something to say, and certainly had on this occasion. Major Lavell spoke on "Some Spiritual Lessons from the War," and Mr. Dobson on "The Genius of Methodism and the New Social Order." Mr. Dobson's analysis of the genius of Methodism was voted masterly, and made a modern Methodist proud to be one member of so great a family.

REPORTS OF COMMITTEES.

Our committees did, as usual, a vast amount of useful work:

Social Service.—The report of this committee covers nine foolscap pages in type-writing, and deals with evangelism, Christian internationalism, the Church and revolution, the reaffirming of the General Conference regarding the elimination of profits and the change to co-operation as a basis of

industry, which the report declares to be not impracticable (as some have declared); the right to strike, on which the report says that labor should have the right to strike and the citizens also the right to form their committee; the sympathetic strike, with a balanced declaration emphasizing the danger of affording distrust of agreement, and at the same time stating that the worker who joins a sympathetic strike, whether his view of his fellow-worker's grievance is right or wrong, does an act of Christian sacrifice; the democratization of industry, urging a voice in the management for labor; collective bargaining, which indicates the Council of Agriculture and Canadian Manufacturers' Association as types of "the one big union," and states that labor should have the same privilege. The bargaining should be between co-ordinate units, and may be nation-wide. Many other resolutions are embodied in the report, which is a valuable treatise on social and economic matters. Certainly it is more than a "report." Read it in pamphlet form later.

Religious Education.—This important committee reports that the total Sunday-school force is 27,743, an increase of 1,537; the number of appointments reporting no Sunday school, 237, or 40 per cent. (a distressing fact); number who have joined the church during year, 603, an increase of 61. It deplores the loss of young people after the age of eleven, and urges prayerful work to retain these and secure them for Christ and church membership; urges schools to aim at every member of community in the Sunday school; that preaching appointments without Sunday schools be reported and reasons given, and that ministers try to give religious instruction in day schools where this is not properly done in Sunday schools; and that ministers and teachers of intermediate and senior classes give addresses on "Choosing a Life-Work," and recommend the ministry, settlement work and Y.M.C.A. work. Recommendations of the programme for local church work in religious education and also of the Epworth League are included. The report closes with a resolution of appreciation of the work of Rev. Manson Doyle, and welcomes Mr. DeMille.

State of Work.—This committee reviewed the work generally and expressed satisfaction in general, but suggested, to meet what it saw as a growing tendency to neglect the worship of God, that greater evangelistic activity among young people be urged; organization of a Sunday school on every ap-



pointment; the erection of the family altar; that Methodist families use the automobile to help God's work on Sunday; the establishment of conversational clubs to discuss social questions. The report closed with recommending the Inter-Church Forward Movement.

MOSTLY APPOINTMENTS.

Among the appointments made by Conference were:

Wesley College Board.—Rev. George Dorey, Rev. Hugh Dobson, Mr. A. E. Vrooman and Dr. F. G. Sparling.

Examining Board.—Revs. T. J. Wray, J. C. Hartley, M. M. Bennett, H. G. Cairns, W. S. Reid, C. Endicott, W. Rothwell, Geo. Dorey, J. H. Toole, C. H. Cross, E. A. Davis and S. T. Robson.

Ministers appointed to Circuits for Fifth Year.—Rev. T. Jackson Wray, Rosetown; Rev. F. Coop, Qu'Appelle; Rev. T. H. Sendall, Rokeby; Rev. Dr. Milliken, Regina Metropolitan; and Rev. H. Heathfield, Moosomin.

Conference Special Committee.—Chairmen of districts, A. W. Irwin, A. E. Vrooman, E. T. Claxton, T. H. Millburn, and President and Secretary of Conference.

Conference Programme Committee.—President and Secretary of Conference, resident ministers of Saskatoon, C. B. Keenleyside, G. H. Brumwell and W. J. Young.

Conference Secretary of Religious Education.—Rev. J. W. Flatt.

Representatives to R.E.C. for Saskatchewan.—Revs. J. W. Flatt and J. W. Davidson, and Messrs. H. S. Sampson, A. M. Fraser, W. Hindson and H. C. Hall.

Social Service.—Representatives to Saskatchewan Group of General Board: Revs. G. Dorey and Dr. Milliken, Messrs. A. E. Vrooman and J. H. Galloway. To Annual Meeting of Board: Dr. W. W. Andrews; alternate, Dr. Milliken. To Provincial Sunday School Council: Revs. H. G. Cairns, G. Dorey, Dr. Milliken, Hugh Dobson, W. S. Reid, and Messrs. A. E. Vrooman, H. E. Sampson, E. B. Tedford and J. H. Galloway.

OUR "FOREIGN" WORK.

On the closing afternoon of the Conference a very interesting report of investigations conducted by Revs. J. A. Doyle, T. W. Johnstone and G. Dorey was given by the last-named, and after hearing this and also an address on the possibilities of the work by Rev. J. A. Doyle, northern superintendent of missions, the Conference adopted the following resolution, proposed by Mr. Wray and seconded by Mr. Keenleyside: "Believing that the work among the foreigners in the west demands the un-

divided attention of a superintendent of missions, we would recommend that a man be set apart for this work exclusively; and because of the importance of the regular work in Saskatchewan, we would recommend that a superintendent of missions be appointed for Saskatchewan alone."

THE MINISTERIAL SESSIONS—AND FINIS.

A word or two on the ministerial sessions and my task is done. These were short this year, the work of the Probationers' Record Committee having shortened our labors considerably. Another year we can safely allow less time, as this year time that was needed later was unavoidably lost.

Transfers.—Out: Rev. Dr. S. G. Bland (Dr. Bland wrote a very cordial and welcome letter to the Conference, sending his greetings, and this was as cordially responded to by vote of Conference), Toronto; A.

Lavender, Manitoba; W. W. Wagg, British Columbia; A. B. Ransom, Montreal. Into Conference: H. O. Rogers, Hamilton; and J. C. Seevior, Newfoundland.

Ministers Who Become Supernumerary Ministers.—R. J. Edmiston, E. Luetkar, H. J. Kinley and A. R. Robinson.

Superannuated Ministers.—J. E. S. Baillie, Hugh Cairns, R. H. Leitch, P. W. Davies, C. S. Eby, D.D., T. J. Small, George Clark, W. H. Stratton and F. Martin.

Those Who Have Resigned.—G. T. Tomlinson, John Foster, J. J. Rae, R. E. S. Watson, W. H. Tinkess and R. H. Ball.

A D. Waite was received as a candidate for the ministry, the only one this year.

Next year we go to Third Avenue, Saskatoon. Meanwhile, we carry on with earnestness and purpose for the kingdom.

H. D. RANNS,
Conference Correspondent.

The Manitoba Conference

The sixteenth Annual Conference for Manitoba Methodists was held in Broadway Church, Winnipeg, from June 11th to June 18th. Recent Annual Conferences, owing to troubles more or less domestic, have stood out quite prominently in the memories of those attending. The circumstances under which the one for 1919 met will make it even more memorable. The big strike was in full swing. Just as the Conference committees were holding preliminary meetings a riot was taking place on Main Street. The amount of talking done within the pale of the Conference was not a patch to that done in the corridors and on the doorsteps. These conversations revealed the fact that "doctors" differed, that there were some extremists among the ministers, that men were thinking intensely and were professedly trying to arrive at sane and righteous conclusions.

Billeting on the usual plan was out of the question. A scheme which proved very satisfactory to all was devised. The Ladies' Aids of Young, Grace, Broadway and Fort Rouge churches catered to the delegates two days in each church (dinner and tea), except that Young Church, being nearer, was used instead of Fort Rouge. This arrangement kept the members together, and met with unanimous approbation.

There was the usual number of issues and problems to be dealt with; some of these, under the disturbed industrial conditions, were especially perplexing. However, as Shakespeare has it, "Time and the hour run through the roughest day." So the Conference duly came to a close to the hymn, "Fight the good fight with all thy might," with prayer by Dr. J. Maclean. Now for details:

The membership shows a decrease. Several causes are assigned. It was a broken year, and there was little "old-fashioned" revival effort. The large number of funerals would alone account for the decrease. We have been predicting that returns would show a very substantial financial increase, and that proves correct. The Statistical Committee's report was a very cheering one:

MEMBERSHIP.

Received on probation and from catechumens, 824; decrease, 553. Received by letter and change of boundaries, 1,234; decrease, 103. Decrease in total received, 656. Removed by letter and death, 1,511. Removed by ceasing to be members, 380. Removed in other ways, 293. Present total membership, 24,698; decrease, 126.

MISSIONARY REPORT OF CONFERENCE.

General Fund, \$62,106; increase, \$15,633. Woman's Missionary, \$23,892; increase, \$4,070. City missions, \$8,861; decrease, \$883. Grand total, \$94,859; increase, \$18,890.

The only district which reported a decrease was Dauphin, while Swan River, the other co-operative district, showed an increase of \$250. The Winnipeg South and the Carman districts showed an increase of \$4,451 and \$3,939 respectively.

CONNEXIONAL FUNDS.

Funds assessable for Superannuation Fund, \$85,545; increase, \$22,321. Total connexional funds, \$145,728; increase, \$16,348. Total for ministerial support, \$568,687; increase, \$12,998. Total raised for all purposes, \$568,687; increase, \$17,598. Annual Conference assessable funds, \$168,548; increase, \$1,781.

YOUNG PEOPLE'S SOCIETIES.

Organizations: Senior, 50; decrease, 31. Junior, 61; increase, 18. Total decrease, 13.

Membership: Senior, 1,568; decrease, 1,183. Junior, 1,890; increase, 48. Total decrease, 1,140.

General Y.P.S. Fund, \$95; decrease, \$64. Missionary Funds, \$3,665; decrease, \$2,352. All other purposes, \$6,471; decrease, \$3,377.

SUNDAY SCHOOLS.

Methodist schools, 182; increase, 16. Methodist scholars, 25,666; increase, 486. General Sunday School Fund, \$2,189; increase, \$353. Missionary, \$6,998; increase, \$1,115. Other connexionals, \$430; increase, \$204. For all purposes, \$39,631; decrease, \$3,409.

The missionary income by districts will be interesting: Winnipeg N., \$4,337; Winnipeg S., \$10,242; Port Arthur, \$1,807; Carman, \$10,689; Souris, \$3,883; Crystal City, \$6,311; Portage la Prairie, \$4,980; Brandon, \$5,049; Neepawa, \$5,550; Birtle, \$4,316; Dauphin, \$1,905; Swan River, \$1,756; Lake Winnipeg, \$1,281.

The pastoral address very nearly "missed fire." There was some misunderstanding about the committee responsible for expressing the mind of the Conference—Drs. Flanders, Cook and Maclean were appointed at the eleventh hour. The message to the Church duly appeared. The committee did not overlook the "striking" environment, but avoided partisan statements. "The conditions under which we are meeting are ominous and inciting. In the unrest of the great industrial upheaval which is now finding its culmination in Winnipeg, the eagle's nest of our young Canadian life is being ruthlessly stirred and torn. The vision of new and greater flights into the wide spaces of God's opportunity has been moving our hearts and enkindling our faith and love, as we have waited with Him in the sacred deliberations of this Conference. With us these have indeed been days of heart searching. We, too, have bowed low on the dusty roadway of life in the

World's Brotherhood Conference.

LONDON, ENGLAND

September 13th-17th.

Delegates attending from almost every country in the world. Laymen and Ministers interested in Brotherhood work who are contemplating visiting Europe this summer are invited to correspond with the undersigned with a view to being appointed as an accredited delegate. We would like to communicate with Societies and Churches in Canada suggesting that delegates be appointed to attend the Conference and arrange expenses.

For information with regard to date of sailing and other information please write to

THOS. HOWELL,

General Secretary,

CHRISTIAN MEN'S BROTHERHOOD
FEDERATION OF AMERICA.

405 Kent Building, Toronto.

H. J. GARDINER,

Secretary for British Columbia,
223 Abbot Street, Vancouver, B.C.

REV. A. P. LATTER,

Secretary for Manitoba,
922 Somerset Block, Winnipeg, Man.

consciousness of our ignorance and inefficiency.

"If the conditions under which we are meeting are ominous and inciting, the place at which we are met is suggestive—'Winnipeg, the gate of the west.' God, in His providence, is calling upon the Manitoba Conference to extend the kingdom of heaven through wide regions, close at hand, and into the propitious future of a country full of promise. But we should bear ever in mind that if the territory stretching before us is, in some sense, a land of promise, it is none the less a country instinct with potentialities of the gravest menace. With a large section of the population not only indifferent to Canadian ideals, but directly antagonistic to many of the most sacred principles for which we stand, our holy religion is in danger, and altars, to unknown gods are being exploited up and down the land.

"Our duty in this hour is not far to seek. It is imperative, first of all, that we should strengthen the foundations of our ancient faith, and build anew the bulwarks of our God. The house of God, the Christian Sabbath, the Word of God, represent the pillars of our faith, while the gospel of Jesus Christ is the very charter of our Christian civilization. The times demand a flaming evangel, a very intensity of Christ-like self-giving, and a full realization of all the powers of the day of Pentecost.

"In closing, may we remind you that, above all things, the Methodist Church in the Manitoba Conference exists for the release of the divine power for the salvation of all. To be able to do this as individuals, each one of us must cultivate his own soul with unceasing assiduity."

The roll call of probationers indicated that the ranks still show war gaps. The following men are reported as continued on probation: A. W. Loughheed, G. E. Robbins, Thos. Petty, M. E. Graham, W. Small, T. E. Welsh, C. G. Cooke, J. E. Cooper, Hugh Connolly, W. R. Donagh, W. A. Carrothers, L. A. Hadfield, H. A. Rivers, L. Clixby, E. Roberts, W. W. Harte, A. E. Hooke, Percy Jones, W. E. W. Hutty, Jos. Jones, J. H. Dyson, W. H. Taylor, J. J. Stewart, W. H. Simpson, H. W. Smith.

Superannuated Ministers.—F. A. Buckley, James Pincock, Andrew Gordon, George Elmitt, John Semmens, W. Bridgman, T. M. Talbot, V. H. Rust, Joshua Dyke, A. A. Thompson, C. Teeter, J. W. Johnstone, Jas. Hoskin, E. J. Hopper, Wm. Henbest, J. H. Ruttan, D. M. Kennedy, J. W. Dickinson, A. H. Anderson, John Tozeland, J. G. Fallis, S. W. L. Stewart and J. Maclean.

Supernumeraries.—H. J. Galley, R. A. Rutledge, Joshua Elliott and R. C. Henders. Superannuation.—John Scott and A. E. Oke.

Four names will be added to the necrology list this year: R. W. Witty, Cyril Easom, W. H. Loree and Fred Apetakum. Mr. Witty was a probationer in overseas service, and was killed while on ambulance duty. Mr. Easom died in Brandon Hospital. He was in this Conference only a short time. He was a native of Wakefield, England, born in 1880. Mr. Loree came from Ontario, his native home being Grand Valley. He was known as a devoted, faithful worker. During the last year or two he had been in declining health. Fred Apetakum was an Indian brother who fell a victim to the "flu" in the north country last winter.

A larger number of resignations than usual are recorded. This is another evidence of the transition time in our history. Rev. J. R. Johns, for many years a zealous worker in Manitoba, has taken a pastorate in New Jersey. Rev. A. M. S. Stook has also moved across the line, in Iowa, I understand. E. L. Kirkpatrick resigned, asking no credentials. Conference regretted very much the resignation of Rev. A. E. Smith. Mr. Smith had requested to be left without a station, "to be pastor of the People's Church, Brandon." The Stationing Com-

mittee agreed to this by a two-thirds vote, but when the matter was brought up at a ministerial session of the Conference the decision of the Stationing Committee was reversed by a vote of thirty-two to thirty-six. As Mr. Smith had definitely purposed to take up this work for the year, the only alternative from his standpoint was resignation. His experiment with the People's or Labor Church will be watched closely by some kindly, some critical, and some unfriendly eyes. Rev. Wm. Wright has also resigned. Two probationers resigned—A. D. Noble and S. H. Boys. About the usual number of men were left without a station by request. Rev. Wm. Ivens, of the Labor Church, Winnipeg, received notice of location as being unacceptable for the itinerant work. The vote on this showed a large majority supported the Stationing Committee. While Discipline and Rules of Procedure are recognized at all, they must have some practical application. It is just there some personal injustice may be worked. Human judgment is imperfect, but organizations must act, and act according to the light they have, and take the consequences. It seemed unfortunate that the Conference had to take action just at the time Mr. Ivens was under arrest by the Dominion Government on a charge of sedition. A. I. A. Carruthers also received notice of location.

TRANSFERS.

Out of the Manitoba Conference.—Rev. J. L. Batty, to British Columbia; Rev. W. J. Lobb, to Alberta.

Into Manitoba Conference.—Rev. J. H. Riddell, D.D., from Alberta; Rev. A. S. Colwell, from British Columbia Conference; and Rev. A. Lavender, from Saskatchewan.

The following were appointed a Committee on Conference Relations.—Rev. A. Stewart; J. A. Haw, J. E. Lane, C. W. Morrow, T. G. Bethel, T. W. Price, G. F. McCullagh, Thompson Ferrier.

The Standing Missionary Committee is thus constituted: Revs. Drs. A. Stewart and W. L. Armstrong, J. W. Churchill, Messrs. R. Dennison, H. N. J. Shaw, Ira Stratton, S. S. Simpson and W. T. Hart.

The balloting for the Examining Board resulted as follows: Dr. A. Stewart, Rev. R. E. Spence, Dr. J. H. Riddell, Rev. W. A. Cooke, Dr. James Elliott, Rev. J. W. Churchill, Rev. F. G. Stevens, Rev. R. E. McCullough, Dr. J. E. Hughson, Rev. T. G. Bethel, Rev. W. H. Leech, Rev. R. W. Allison, Rev. F. J. Price, Dr. W. R. Hughes, Rev. C. W. Brown, Rev. A. W. Kenner, Rev. B. W. Thompson.

Rev. Dr. Riddell was appointed treasurer of the Wesley College Fund.

Conference representatives on the Wesley College board: Rev. M. C. Flatt, Rev. R. E. McCullough, Rev. T. W. Price and Rev. Dr. W. L. Armstrong.

Rev. R. E. McCullough takes the place of Rev. A. E. Smith on the General Conference delegation. W. H. C. Leech takes his place on the General Board of Evangelism and Social Service and on other committees.

The following laymen act on the Conference Special Committee: Andrew Graham, G. C. Sharp, J. B. Nicholson, W. D. Pettigrew, and F. A. E. Hamilton.

Among the "lay" delegates present this year there were three ladies, viz.: Mrs. W. W. Speer, Pt. Arthur district; Mrs. Thos. Steele and Mrs. Jas. McKelvie, of Crystal city district.

There was only one candidate at the Friday evening ordination class. W. H. Colclough, who had previously been ordained, was received into full connection with the Conference. Rev. S. Wilkinson, who has been chaplain overseas, gave the address, drawing lessons for the Christian ministry from the war experiences. George E. Robbins was ordained for special purposes at the Sunday morning service; Rev. Dr. Endicott, preacher. Earl Dixon and A. E. Weaver were received as candidates for the ministry. F. Forster and S. H. Boys, probationers, resigned.



For The Preacher Particularly

Last week we noted a few new books which should be of general interest. This week's list is intended to be more particularly suggestive to our preacher friends.

THE GOSPEL IN THE LIGHT OF THE GREAT WAR. By Ozora S. Davis.

"Designed," says the preface, "as a workable manual for the preacher who is facing the opportunities of the pulpit in an age which the writer believes is the most challenging and fascinating in the history of the Christian Church." Two or three of the chapter heads will be illuminating: New Conditions Defining the Preacher's Task, Where to Find the Sermon Stuff, The Everlasting Reality of Religion, International Convictions and Conscience. It will open new lines of thought in connection with familiar texts and topics. Cloth, 212 pages, \$1.35.

KEYNOTE STUDIES IN KEYNOTE BOOKS OF THE BIBLE. By C. Alphonso Smith.

"Aiming to bring the Bible home to 'Men's Business and Bosoms,'" the book is comprised of the James Sprunt lectures, delivered at the Union Theological Seminary, in Virginia. The author is head of the Department of English of the United States Naval Academy, and has also written half a dozen other helpful books. Cloth, 200 pages, \$1.50.

TEN LESSONS OF THE LORD'S RETURN. By Clinton C. Bell.

Dealing with the title "As Taught by the Old Testament and New Testament Scriptures relating to Church History and World-wide Conditions." Written in popular form, free from technicalities and abstruse reasonings, it appears to present its theme clearly and consistently. Cloth, 148 pages, \$1.

THE COUNTRY CHURCH AND THE RURAL PROBLEM. By Kenyon L. Butterfield.

An interpretation of the rural problem in a religious aspect from a new and helpful standpoint. The author, president of the Massachusetts Agricultural College, is in a position to know what he talks about. The manuscript was prepared, also, for the Carew Lectures at Hartford Theological Seminary. Cloth, 155 pages, \$1.

RELIGIOUS EDUCATION IN THE CHURCH. By Henry Frederick Cope.

A sane, authoritative treatment of this one of the biggest of the preacher's present-day problems. The status of the author guarantees its excellence. Cloth, 275 pages, \$1.35.

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THE NEW OFFICERS.

Rev. M. C. Flatt was elected president, 136 votes out of 169. W. A. McKim Young was elected secretary. Rev. F. J. Price was on nomination appointed assistant secretary, and Rev. G. R. Tench statistical secretary. Mr. Churchill spoke a few timely words on calling for the elections. He has proved a capable officer, and has had a prosperous term under most trying conditions.

On taking his office Mr. Flatt said: "I am not afraid to touch upon the great subject of the strike. I think we should touch it, but at a different angle from either capital or labor, both of which names I consider to be misnomers. Such a Conference as this should help to create conditions in which these two sections could get together and look each other in the face as brothers. I am positive that if Christ were here His sympathy would not be on any side, but on both. There are men of consecration and high ideals in the ranks of capital and also of labor." He expressed a fear that the cry, 'deport the alien!' might be taken up for party purposes. Great forbearance and discrimination should be used, for there were aliens here who put many Canadians to shame by their loyalty during the war, their industry and their support of every good cause.

Officers of the Laymen's Association.—President, Andrew Graham; vice-president, E. R. Chapman; secretary, G. C. Sharp; executive, Ira Stratton, S. S. Simpson, A. S. Argue, A. Anderson, W. D. Pettigrew.

One evening was devoted to a discussion of the report of the Laymen's Association. The section of their report which caused the most stir was as follows: "We reaffirm our conviction that great benefit would result to the spiritual and financial interests of the Church from a more general use of the organized lay agencies of the Church, and would seriously impress upon our ministers the wish of the Laymen's Association that a special effort be made in this direction during the coming year."

Such resolutions, of course, look well and sound well until some pundit wants to know just what they mean. Then the spell is broken. The ministers who spoke thought there were open doors enough now for any willing layman to enter. A difficulty mentioned was in getting support for the regular work. One minister in a church of 350 members said his prayer-meetings ran from seven to thirteen in attendance. However, the understanding was that no stone would be left unturned this year. In connection with the Forward Movement there will be "enough for all to do."

The laymen recommended the visitation of circuits which have been delinquent for two years on minister's salary. They will try to discover the reason for this, and give what assistance may be possible.

According to press reports the meetings of the Lay Association were more interesting than usual. We quote from the report:

"Other features of the programme were reports from districts, short addresses by Dr. R. N. Burns on the Superannuation Fund, and by Rev. T. Endicott on the United Forward Movement, and a discussion on the need for more efficient organization among the lay agencies of the churches. In another keen discussion sides were taken between the fire and brimstone methods of preaching in the old days and the more lenient lines generally followed at present.

"Ira N. Gerry, of Fort William, accused many churches of being not much more than financial institutions, the spiritual side being left almost entirely to the minister. He suggested that a delegate from each church department should form a ministers' cabinet to carry out a definite programme of church work. This led an elderly delegate to advance the idea that something was wrong with Methodist preaching when 'we do not hear much about hell or repentance any more, and little enough about heaven.'

"E. A. August, of Homewood, supported the view that the gospel was not preached in its simplicity in many churches, and that people went away hungry for simple Bible teaching and warm Christian fellowship.

"A different view was taken by several speakers, including W. W. Lewis, of Hamiota, who admitted that the preachers were not saying as much as they used to about hell fire, but he did believe that the present teaching was in advance of the old, and that man was better and the world was better now than ever before.

"A. S. Argue defended up-to-date financial methods in churches, and thought that if a man could be interested in finances and convinced that he should give liberally, it was not hard to approach him on the spiritual side. As for repentance, while he believed that Christians should realize their imperfection, he would rather see a child grow gradually into Christianity and never know the exact day of his conversion than to have him sow a lot of wild oats and then come back grovelling. To show that evangelism in the churches was not as effective as it might be, a case was quoted of a district served by nine ministers where only eight members had been received during the year. Andrew Graham, of Roland, asked on behalf of the ministers that they be not left entirely to their sermons and abstractions. They often welcomed a chance to do concrete work. He and the minister at Roland had raided the countryside on behalf of missions and got \$2,100 in one afternoon."

Dr. Frank Allen gave a splendid address on missionary work.

RELIGIOUS EDUCATION REPORT.

The Committee on Religious Education endorsed the constitution of the Religious Education Council of Manitoba, which is to continue the Manitoba Sunday School Association. It also approved of Go-to-Sunday-School Sunday, and elected the following representatives of the Methodist Church on the Religious Education Council: Arni Anderson, Winnipeg; Miss L. Robinson, Winnipeg; William Draper, Brandon; R. G. Taylor, Swan River; R. H. Dennison, Newdale; Dr. A. L. McLachlan, Carman; Miss A. Playfair, Hartney; O. A. Ditchfield, Portage la Prairie; M. E. Boughton, Arden. It urged the holding of Decision Day in the Sunday school, and the formation of a probationers' class for prospective church members. Ministers and other workers were also urged to help young people in the choice of a life work, and to point out the value of the various altruistic callings. The committee also heartily endorsed the programme of the C.S.E.T. and C.G.I.T. courses, and appointed the following to Provincial Co-operative Committee on Boys' work: Rev. H. Atkinson, Rev. J. S. Hatfield, Messrs. Cawker and Reynolds. Provincial Co-operative Committee on Girls' Work: Miss L. Rivers, Miss E. Collins.

The following resolution was presented

and received hearty endorsement: "In view of the fact that developments in industrial movements towards democracy demand a higher type of morality than hitherto; and further, that a large proportion of the children of our country receive religious instruction from no source whatever, this Conference declares its conviction that some form of week-day religious instruction is an absolute necessity, and puts itself on record as heartily in support of any movement looking towards making religious education an integral part of the educational programme of our country."

A resolution congratulating Rev. M. Doyle on his promotion to a higher office, expressing appreciation of his services in Manitoba, and wishing him continued prosperity, was recommended by the Committee on Religious Education and unanimously passed.

Mr. Doyle formally introduced his successor, Rev. A. E. Hetherington, who, in a brief speech, left the impression of a diligent, thoughtful and earnest leader.

EVANGELISM AND SOCIAL SERVICE.

The report of the Committee on Evangelism and Social Service expressed its pleasure at the great increase of sobriety throughout the province since the passing of the Manitoba Temperance Act, especially as seen in the strike, and advised an educational campaign against the insidious attempts to bring back the liquor traffic. It also recommended the passing of a resolution in the local House against the manufacture in or importation into the province of liquors, and asked that a resolution be sent to the Senate requesting that body to pass the Prohibition Bill adopted by the Parliament of Canada. In closing, the committee made a pronouncement on the strike situation. It expressed sympathy for both parties of the public of Winnipeg in the suffering and privation due to the strike, and expressed regret that this method of settling differences should be selected. It declared the essential elements of a permanent settlement to be that all parties must harmonize with constitutional forces; that the aspirations of labor for justice be recognized as fundamentally sound; and that the principle of collective bargaining must be conceded. The committee also advised that Canada adopt the labor programme of the Peace Conference, and expressed its approval of the formation of local shop and trade committees. Finally, since the only cure is the practical application of Christian ethics, it urged the Church to go forth and exemplify the principles of justice and the brotherhood of man. This report was adopted, and the following clause added later: "We desire to place on record our appreciation of the presence in our midst of a great number of peace-loving, loyal and industrious non-English citizens, and deprecate any attempt to place them in a false position before the public mind, while recognizing among them individual undesirable non-English citizens whose deportation we would consider to be in the best interests of our country. Nevertheless, in the issue before us to-day, we are convinced that the non-English citizens as a whole are only indirectly implicated, and any misrepresentation of facts can only be injurious to the best interests of our national life." This was unanimously adopted.

Rev. Hugh Dobson, Field Secretary of the Department of Social Service and Evangelism, suggested in his address that the Conference recommend this country to follow the lead of the able commission which drew up the nine points on labor for consideration of the Peace Congress. He would have the Conference lend its influence to carrying out that programme as quickly as possible, and to this end suggested that the Premier of Canada call in consultation the Premiers of all the provinces, so that Canada may take action as a nation. "The time has come," he said, "when we have

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to deal with these matters nationally." The industrial reform programme of Great Britain, and especially her Council of Four Hundred, established, not by order, but by appeal of the Government, was synopsized by Mr. Dobson as an example of statesmanship which Canada would do well to follow. "The most marvellous indication of the spirit of Christ in the world to-day," he said, "is found in the tens of thousands of industrial concerns in Britain which have surrendered their vested rights and established joint control. In many cases the shop committee, representing both company and employees, is not only advisory, but actually the governing body."

Mr. Dobson pressed the point that Government employees, for the sake of efficiency, should have the right of effective protest, in order to obtain redress directly, and not by the patronage system. If any way but the strike could be found to accomplish their end, it should be used. Diagnosing the elements of industrial unrest, he placed the world call for justice and brotherhood on the side of the scales that weigh towards right. But class, racial and religious hatreds were, he said, immoral elements in the situation. When people rose to class consciousness, the dominant idea should be duty, in the performance of which rights should be rooted. The indifference of the comfortable people of Canada to the condition of the uncomfortable people, and the selfishness of stand-patters in protecting their material interests against changes necessary to human welfare, were named as elements in the present industrial condition. Some irresponsible leaders were also factors in the situation.

WESLEY COLLEGE.

Dr. Riddell gave a very encouraging report of Wesley College. Concerning the Bland-Irwin dismissal, he expressed the earnest hope, now that the Saskatchewan commission had reported, that the matter would be buried once and for all. The deficit of \$30,000 which they faced a year ago had been reduced to about \$3,000, and there were subscriptions to cover that. The budget for next year would require \$55,000. The staff would be increased. Plans are under way to increase the endowment. Wesley contributed 384 men to the war, fifty-one of whom died or were killed in action. In scholastic matters the old records have been fully kept up. Mr. A. C. Cooke, B.A., son of Rev. Dr. Cooke, has been appointed assistant in the department of history. Rev. A. E. Hetherington takes the chair of religious education. Messrs. Melvin, Argue and Gardiner return to their work from overseas. The girls' residence, directed by Miss Cora Armstrong, dean of residence, was a strong feature of college life, and is expected to be crowded next year. "The board feels that it has emerged," the report stated, "from a period of depression. It is prepared to enter on a strong forward movement."

Miss S. Stefánsson carried off the Governor-General's gold medal for best standing in first, second and third years' university course. The bronze medal, for highest standing in three years' General Conference course, was won by W. T. Brady. The Alma Mater Scholarship, in fourth year General Conference course, was won by A. W. Loughheed.

W.M.S.

Mrs. D. A. Anderson read the report of the Woman's Missionary Society. The aim of twenty per cent. increase in membership and subscriptions was realized this year, and an equal percentage of increase is the objective for the coming twelve months. In spite of the difficulty of working under epidemic conditions, some auxiliaries registered more than one hundred per cent. increase. There are now 113 auxiliaries, including four new ones at Transcona, Griswold, McDougall and Kenora. Owing to members not being reported from some of the union churches, their number could not

be accurately given, but was placed at 2,639 annual members and 739 life members. Of the life members 151 have been added this year. The mite boxes brought in \$2,660.45 and the Easter thank-offering was \$4,199.75. Money received from all sources totalled \$24,144.05, an increase of \$3,815.20.

DEACONESS WORK.

Miss Annie Moffat, superintendent of deaconess work, mentioned the small allowance made to deaconesses as a reason for the scarcity of young women giving themselves to this form of home missionary effort. There was only one graduate this year from the Deaconess Training School. Many young women could not afford, she said, to give their services at such a low figure. Not strikes, nor the cost of living, but teen-age girls, were named by Miss Moffat as the big problem of Canada to-day. Especially did the girlhood among new Canadians require the "big sister" advice. Miss Moffat said that of sixteen girls admitted recently to the Union Rescue Home thirteen were motherless. There are six Methodist deaconesses in Manitoba, one being in Brandon, and five at Maclean's and All Peoples' Mission.

Miss Moffat asked for redoubled assistance in obtaining funds and provisions for the Fresh Air Camp at Gimli, plans for which have been badly upset by the strike.

Mrs. G. N. Jackson read the names of the Manitoba Conference Deaconess Board. They were ratified as follows: Ministers, Rev. C. R. Flanders, Rev. W. L. Armstrong, Rev. James Elliott, Rev. M. C. Platt, Rev. B. W. Thompson, Rev. A. O. Rose and Rev. F. W. Lee; laymen, Will Gibben, W. T. Hart, G. N. Jackson, Prof. Frank Allan, J. L. Bingham, J. B. Nicholson, W. J. Clarke; women, Lady Aikins, Mrs. A. W. Moody, Mrs. D. K. Elliot, Mrs. M. Bull, Mrs. H. P. H. Galloway, Mrs. Frank Adams, Mrs. G. N. Jackson, and the Superintendent of the Deaconess Home. Miss Moffat intends to leave that position next September.

Rev. S. W. Fallis, of Toronto, in addressing the Conference, outlined the policy which he proposed to follow in his new position as Book Steward. Under his administration comes the publishing house in Toronto, from which periodicals, hymn books and other literature of the Methodist Church in Canada are issued. "It should be one of the greatest educational institutions of the Church," he said. "When men go to seed after leaving college, it is because they do not keep in vital touch with books and periodicals. I wish that congregations would place one or two hundred dollars at the minister's disposal for this purpose." He announced a proposal to enlarge the GUARDIAN and print it upon better paper, even if these improvements lessened the grant to the Superannuation Fund, which, while a fine thing, should not be fed at the expense of efficiency in the Book Room. He indicated that prices might be higher. One added item of expense was a recent increase of \$8,000 per month in the payroll, which he considered a proper step. His sympathies were all with the men who were getting the wage increase.

Mr. Fallis paid warm tribute to his predecessor, Dr. William Briggs, who is eighty-two years of age, and was connected with the Book Room for forty years. He is to retain an office in the building.

Rev. Dr. J. Maclean's retirement from "active" circuit work was noted, and the following resolution passed in reference to it: "Resolved, that we express to Bro. John Maclean our high appreciation of him as one of the pioneer preachers of the west. He has been an outstanding personality as a prophet in the prairies. We will miss him in our Conference gatherings, but follow him with our best wishes, our hopes for many happy years, and will watch for him at the portals where we are gathered when the toilers return to rest at home." Dr. Maclean takes superannuated relation for the year.

FORWARD MOVEMENT.

Matters relating to the Inter-Church Forward Movement were strongly presented by Rev. Dr. Endicott, Dr. Riddell and Dr. Burns. No doubt the details of this will be reported from many directions. Time was given to a free discussion of the movement. Some delegates, it soon appeared, were not enamored with further advances in assessments. One thought we were too optimistic at Conference and too pessimistic at financial districts. The general attitude was that the movement was a challenge to faith and endeavor, and had better be heartily and loyally accepted in the interests of the ever-advancing kingdom of Christ. A campaign of organization through financial districts is expected to be completed by Aug. 15th.

Rev. A. Barner, of the Indian Department, was present and addressed the Conference, and outlined their responsibility to the Indian brothers.

Rev. B. W. Allison gave a detailed report of the Department of Finance, recently created. He showed many ways by which the system of handling moneys and conducting business could be improved. The cords

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The Forum

THE HEART OF THE MATTER

To the Editor of the Christian Guardian.

Dear Sir,—Some years ago Dr. Josiah Strong, of New York, said, in one of his articles on the subject of social service: "The problem of production has been solved, and the world is growing increasingly rich. Let us suppose that the problem of distribution has been solved by the adoption of the socialistic programme, and that accordingly poverty has become a thing of the past, and that provision for every physical want has been assured to every human being for all time to come, there would still remain appetites and passions full likely grown imperious with pampering; there would be laziness and lust, ambition and love of power, jealousy and suspicion, pride and envy, hatred and revenge—all the fire and brimstone necessary for a social hell."

It is sometimes said, "the struggle produces selfishness"; I answer, "No; selfishness produces the struggle."

General Booth used to say: "You can't save a man by washing his shirt." A homely illustration. You cannot save a man from the outside; the work of regeneration must take place on the inside. Then, when you get the heart right, the outward life comes right. Even so we cannot save society by mere reform or outward reconstruction. I believe in reform. I hold up both hands for every needed reform; but we must go deeper. Society is a living organism. When we cure the evils at the heart—pride, arrogance, greed, self-seeking—reforms will come easily and naturally. It will do harm to force their coming. Evolution rather than revolution should be our watchword.

There appeared in the GUARDIAN recently an editorial head, "Pious Twaddle," in which the editor strongly combatted a quotation from some gentleman whom he did not name. The quotation read:

"To get better clothes, better food, better houses, more amusement, is not happiness. Christ did not come into this world to merely better social conditions, but to save our souls. The first duty of ministers is to get men to God. When the heart is right everything will come right. Life will assume a new aspect."

With this I agree. With the Editor's criticism I do not agree. Let us consider. What did Jesus say? "The kingdom of God is within you." Is not the Editor making it an outward thing, a material rather than a spiritual matter? And what did Paul say? "The kingdom . . . is not meat and drink, but righteousness, peace and joy in the Holy Ghost."

A man went into Water Street Mission, in New York, drunk and in rags. Mr. Hadley washed, clothed and fed him, and found him work. In a few weeks he was back in as bad a condition as at first. Again Mr. Hadley set him up, with a like result. This was repeated several times. At last the man became converted, and then all was well. "He was clothed and in his right mind." All outward help was only palliative until there came the inward change.

So also if you take dirty and evil-minded people out of the slums and put them in good surroundings they are very likely to make their new surroundings as bad as the old. Bad people are not the product of slums, but slums are the product of bad people. Make the people right and the slums will come right. There are people living in filthy hovels in the beautiful country. What is wrong—the country or the people? The Indians furnish a good illustration of this.

of our tent can be lengthened and the business stakes strengthened.

The Secretary of the Conference was ordered to send a letter of congratulations to Rev. Mr. and Mrs. Andrew Gordon, of Winnipeg, who were celebrating the sixtieth anniversary of their wedding, June 22nd.

Prof. A. J. Johnstone won the respect and gratitude of the Conference for his manly, straightforward and thoughtful talks during the devotional hours, and also for his Sunday sermons at Young and Grace churches. Rev. J. A. Doyle was a welcome visitor at the Conference. Rev. Dr. Byron Stauffer was called to the platform one day and conveyed his fraternal greetings in characteristic similes. Rev. R. S. Laidlaw and Rev. M. F. Keith spoke the good wishes of the Presbyterian Church.

Rev. Dr. Flanders, pastor of Broadway, kept a vigilant eye on the arrangements, and saw that every courtesy possible was shown his guests.

The Conferences

BAY OF QUINTE

Pontypool; Rev. A. McLachlan, B.A.—The new church was dedicated on June 1st by Rev. S. C. Moore, B.A., B.D., president of Conference, who also preached morning and evening. At the morning service Mr. R. Spencer, choirmaster, on behalf of the choir, presented the trustees with an organ; and William Arthur McLauchlin was baptized by his grandfather, Rev. J. W. Down, of Pickering. After a congregational tea on Monday, a public meeting in the Orange Hall was presided over by Rev. Wm. Higgs, chairman of the Peterboro district. Rev. A. J. Thomas, M.A., B.D., addressed the gathering on "Success in Church Life." Revs. G. R. Clare, J. G. Lewis, B.A., T. W. Andrews and T. W. Wickett also took part in the proceedings. The financial report, presented by Mr. W. H. Pollard, showed the total cost of church, shed and furnishings to be \$8,200; and Rev. J. W. Down proposed that the whole of it be raised at once. By means of a signboard and clock the state of the campaign could be seen at a glance. Interest ran high throughout the meeting, and the close saw the clock standing at \$7,550. The second Sunday services were conducted by Rev. Wm. Higgs, and the campaign continued at

a public meeting on June 9th. The last meeting surpassed all the others in interest, especially when the latest arrival from overseas dropped in and subscribed the amount which brought us to the goal. At the close it was found that not only was the total provided, but \$450 for interest in the three-year scheme, totalling \$8,650. The church replaces one destroyed by fire in 1916, seats 200, and has a splendid basement. An outstanding feature is the circular stained-glass window presented by Trinity Church from the Charlotte Street Church, Peterborough. The trustees are Messrs. W. H. Pollard, J. W. Glinney, W. H. Hooper, Wm. Ridge, John Alldread, Robert Beggs and T. E. Cain.

MONTREAL

Winchester.—Rev. J. H. Miller has just closed his four years' pastorate in the Methodist church, Winchester. In March and April last union evangelistic services were conducted by the pastors of the Presbyterian, Baptist and Methodist churches, resulting in a great ingathering of souls. Mr. Miller leaves Winchester with the best wishes, not only of his own people, but of the community as a whole. On Sunday evening, June 22nd, the Presbyterians withdrew their service to unite with the Methodists in a farewell service. Rev. J. K. Curtis, B.A., of Mountain Street, Montreal, has been appointed to Winchester.

Roland.—The auxiliary of the W.M.S. of the Methodist Church held their annual open meeting in Zion Church, on Feb. 12th. The meeting was largely attended, and an interesting programme was rendered. The presentation of two life membership certificates is especially worthy of note. One of these was presented by the Bethel ladies to the infant daughter of Rev. D. R. Patterson, who was recently left motherless. The other was presented by the Pomeroy ladies to the pastor, Rev. R. E. McCullagh. A beautiful bouquet of twelve pink roses was also presented by the auxiliary to Mrs. Wm. Wilton, as a token of appreciation of her faithful and efficient service as president of the auxiliary for twelve years. The auxiliary announced that they expected to reach their objective for the year, viz., one thousand dollars for missions and a life member each month.

Cpl. Andrew Victor Sykes and Bombardier Murray Cookman Sykes, two sons of Rev. C. A. and Mrs. Sykes, of Central Church, Calgary, have reached home after four strenuous years with the Canadian cavalry in France and Belgium.

As to the Editor's references to slavery and the liquor traffic, my answer is this: The direct action which finally ended slavery was made possible by the preaching of abolitionists, which changed the heart of the North. The present legislation abolishing the drink traffic would have been impossible had not the hearts of the people first been changed regarding the evils of drink. The same applies to the evils of the present industrial system. No reforms, however good, can be effective unless backed by the sentiment of the people. First let the prophets arise, let the voice of God be heard, let the spiritual dynamic of the gospel have its way, let the love of Christ be brought into the hearts of men until the heaven has leavened the whole lump; then will the kingdom be come in the world.

But our danger at present is a serious one. Let us beware lest we change the emphasis in our message from the spiritual to the material. We cannot cure a spiritual disease with a materialistic remedy. Let us beware the temptation which came to Jesus in the wilderness of seeking a short cut to our desired end. Jesus chose the long, humiliating way of the cross. It is the only way to final victory over the forces of evil.

Jesus said, "As a man thinketh in his heart so is he." With deep reverence I paraphrase the words, "As society thinketh in its heart so is it." It is the business of the Church to bring the heart of society to Christ. If that is done all will come right.

FRED MARLETT BELLSMITH.

(We agree with Bro. Bellsmith as to the necessity and value of individual regeneration. But when men try to sidetrack moral reforms, such as the abolition of slavery, the extinction of the liquor traffic, and the placing of business upon Christian foundations, by saying "when the heart is right everything will come right," we do not agree with the implication, which is that we should cease advocacy of these reforms and aim only at saving souls. From this we most emphatically dissent.—Editor.)

A CANDID FRIEND

To the Editor of the Christian Guardian.

Dear Sir,—Just a few words about things generally, and the GUARDIAN in particular. The latter is holding its course characteristically true to form, saying things that please all, and other things that shock, amuse, or puzzle us, according to our consciences. For I take it that no one without a quickened conscience would be a very consistent GUARDIAN reader. Taking your last issue of June 25th, I note first the disappearance from your advertising list of the write-up of the Loan Company that has closed its doors, and this raises the question as to how much money was unwisely invested as a result of recognition of said company by the GUARDIAN. The moral is obvious.

I note next the evidently labored effort of your promoter of the gospel of good cheer in his weekly cover-page article. It appears to be lacking somewhat in spontaneity. Don't get blue; the sun will shine again. The present gloom is only the passage through a tunnel from which we will presently emerge.

The Conference address of Dr. Chown might be stronger and might give more of a lead, though it contains one fairly definitely clear statement, viz., "that the Methodist Church agrees that property rights which permit income without service should be extinguished." This will doubtless bring down severe censure on the doctor. I agree heartily. I do not think he was happy in coupling the names of Ayeart and Hearst in the way he did. It smacks considerably of politics, about as much so as the action of the Liberal convention in adopting a strong resolution or plank on prohibition and then choosing Hartley Dewart as leader. Are you not going rather far in your

item relating to the negro when you say that we cannot ignore the question of color; and does it not savor of too large an assumption of superiority to claim for the negro that avenues of suitable toil should be opened for him? Are we so much better than he?

Your article on the Winnipeg situation contains evidence of weakness. Surely nothing is clearer than that constitutional government was suspended and mob rule prevailed for a considerable period. Someone was guilty, and it seems improper to speak of the evidence being none too strong. Doubtless stronger action would have been more in place than the hesitating course which has been followed. And this applies in all cases where residents of Canada have failed in meeting and embracing manfully their responsibilities as citizens during the past four years and more. No man should be permitted to continue enjoying the distinction of British citizenship who persisted to the very end of the struggle in refusing to offer his services to his country. He is not entitled to it. Abolition of the Senate and reform thereof are often discussed, but apparently we will not get it without fighting for it. Our Government seems to act on the principle of keeping the people in subjection as much as possible, yielding atoms of liberty only so fast and only to the extent that it is compelled by public sentiment to it, rather than on the principle of imposing restraints only to the extent that general welfare makes imperative.

Your challenge to the critics of the action of General Conference is timely, and in better taste than the apologetics indulged in by some. The problem of Canadianizing the strangers coming to us is properly put by you, but, like the Senate problem, the problem of equalizing the burden of taxation, the industrial problem, and others stated by you, you satisfy yourself with reminding us of them without suggesting proper remedies, thus leaving us in the same bewildered state as before. "Mastery and Service" contains valuable ideas, but to claim that the State is master is rather peculiar, when the whole trend has been to escape the mastery of the State and to emerge into individualism. Instead of the State being called master, it might be better to call it the arbiter—subject, however, to recall by the people. We move altogether too much in a circle, thus arriving constantly where we have been before, instead of progressing steadily towards complete liberty. We are being mystified and befogged by words and words; we debate constantly and progress little; we have the substance always snatched from us or drop it, only to find nothing but the semblance left. We lose the spirit and retain the form. No matter how often or with what determination we start anew, a herring is dragged across the trail, and we lose ourselves again. Consistency and constancy are lacking. Leadership is lacking. Sham and camouflage rule the roost. But what boots continuing? I can only wish that you may have your courage increased, so as to be bold in proportion to your vision.

Yours sincerely, DAVID EBY.

New Hamburg, June 28, 1919.

ANOTHER FRIEND'S VIEW

To the Editor of the Christian Guardian.

Dear Sir,—Permit me just to encourage you in your very arduous, important and responsible work, to say how greatly we appreciate your editorials and total management of the GUARDIAN. They are all good, but it seems to me those in the last GUARDIAN, June 25th, were specially timely and full of wisdom, and the one on "Mastery and Service" really seemed to me the best of all. Go on, and may God strengthen, guide and use you more and more abundantly for His glory and our benefit.

Yours in the gospel,

W. C. WASHINGTON.

Bowmanville, June 30th, 1919.

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A NONAGENARIAN PREACHER

On June 8, the 90th anniversary of Rev. E. Cragg's birthday, he preached his annual "birthday" sermon in Wesley Church, Calgary. His strength of mind and body is remarkable. His memory, both for recent events and for those that are remote, is wonderfully good, almost unfailing, while his intellectual outlook is broad, and his interest in the things of the new day as fresh and eager as that of youth.

This year his sermon was on the text, "They that wait on the Lord shall renew their strength." He preached for half an hour with freedom and vigor, and the unusually large congregation listened with profit and wonder to his glowing word-picture and finished periods. In former days our preachers revelled in sermon-making—not in vain.

Mr. Cragg is a native of Kendal, Westmoreland, and was born in 1829. He was received as a candidate for the Wesleyan ministry in England the same year that Joseph Parker, afterwards of the City Temple, was rejected. "Joseph Parker was too cocky," Mr. Cragg explained. "He 'gave lip' to the dignitaries of the Church—a mortal offence." W. T. Hansford was another classmate. In 1854 he came to Canada and was sent to Point Levis. In 1859 he married Margaret Mills, of Brighton, Ont. The ordination class of which Mr. Cragg was a member included E. B. Ryckman, A. E. Russ, W. R. Parker and others.

In 1897 he was superannuated, and resided successively at Peterborough, Brighton and Trenton. But the call of the west came to his sons. First one went to Lethbridge as a doctor, another to Bow Island to farm, a third in 1909 to preach. So in 1910 father and mother and daughters migrated to Calgary, and at eighty-one Mr. Cragg took up a homestead, and for three years fulfilled his homestead duties by moving out from the city to test some of the hardships and the joys of pioneering.

Since coming to Calgary Mr. and Mrs. Cragg have become beloved of all denominations. Mr. Cragg has always been willing to preach, to read papers, to join in discussions, and is perhaps happiest of all in the impromptu address or discussion of some theological paper. His criticisms of men and sermons, and of music, too, are exceedingly just and acute, while his spirit is so kindly and sympathetic that his presence at church always means some encouraging comment or appreciation.

At the close of his birthday sermon a little girl brought to the platform a bouquet of fragrant roses, and presented it to Mr. Cragg, while Dr. Bland expressed the love and esteem of the congregation and their sincere congratulations.

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A VETERAN EDUCATIONIST.

Forty-five years' interest and thirty-eight years' active engagement in the devoted promotion of one of the finest young ladies' colleges in Canada, represents the life work of an outstanding Canadian educationist, Rev. R. I. Warner, M.A., D.D., President of Alma College, St. Thomas, Ontario. From the days when education for girls and young women was looked upon as a luxury and merely a social benefit, to to-day, when the education of the country's womanhood is considered vitally necessary to the social, mental, and moral welfare of Canada, Dr. Warner has guided the activities of Alma, and sent out thousands of young women, well equipped for the places they were to fill in the world. To-day, we find Dr. Warner, not retiring as was previously rumored, but taking a short step into the background to let a younger and more active man relieve him of some of the

heavier responsibilities of the college. Much to the good fortune of Alma College, Dr. Warner's health, which threatened a retirement, has greatly improved. Therefore, the opening of Alma next term will find the esteemed doctor established as Principal Emeritus—a position where his valuable influence and knowledge can be drawn upon freely.

"Mine has been a great privilege," said Dr. Warner, when being interviewed on commencement day. "I came here when the brick chips had not been cleared from the campus, and I assisted in the planting of the trees which long since reached their maturity and have shaded our grounds for many years. I recognized in the early days, as I recognize now, the great need for a residence college for young women. I have aimed for the day when a ladies' college would not mean merely a place for polishing in etiquette, but a place where sound practical education could be secured in addition, to the other. In Alma that has

been achieved—our graduates, now scattered all over the world, are a living evidence of this truth.

"Five thousand young women from Canada, the United States, and daughters of missionaries from all over the world have passed through this college. Alma was originally a Methodist college, but at no time have religious restrictions been put upon it, and young ladies of all religions, Roman Catholics as well as Protestants, have been educated here. The present generation, more than any previous generation, needs colleges like Alma. The crowding of cities into flats and apartments is not the most healthy place for the girls of to-day to grow to maturity. The wide campus, the healthy exercises, the airy sleeping dormitories and the wholesome food that the modern ladies' college offers is a benefit to the young women that cannot fail to be recognized. The ladies' college is just in its infancy. More will be organized and the present successful ones will be enlarged in not so distant future. I hope. The Minister of Education and other educationists of merit agree with me on this question.

"It gives me great pleasure to devote the retiring years of my life to such a deserving movement, and one that I have been interested in all my days. In addition to the other duties that I will still perform, I have a work here in keeping alive the old constitutions and early history of so worthy a Canadian institution as Alma College."

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School re-opens September 9th, 1919. Write for information and Year Book to—

E. N. BAKER, M.A., D.D., Principal

CELEBRATE SEVENTIETH MARRIAGE ANNIVERSARY.

Mr. and Mrs. S. Brooks, of Roland, Man., recently celebrated the seventieth anniversary of their wedding day. A reception was held in honor of the occasion at the home of their eldest son, Mr. James Brooks, at Roland, where they received and welcomed the aged parents and their many relatives. Besides those present, congratulations were received from the absent grandchildren and great-grandchildren living in Winnipeg, Man., Victoria, B.C., Regina and Edmonton. Mr. and Mrs. Brooks are hale and hearty at the age of ninety, and busy themselves with their daily tasks. They were born in



MR. AND MRS. S. BROOKS.

Ontario, married in the year 1849, and have lived under the reign of four British monarchs. During their early married life they lived on the old homestead near Ameliasburg, Ont., later moving to Brighton, and in the year 1889 came West, settling on a homestead near Roland, Man., taking up the tasks of the early pioneer, enduring many hardships, but always cheerfully dispensing kind hospitality to those in need. A few years ago they retired from the farm, and are now living in the town of Roland. Of seven sons and daughters born to them, six are still living. Their daughter, Mrs. McBroom, formerly of Edmonton, resides with them. Mr. and Mrs. Brooks have been members of the Methodist Church for over sixty years.

VICTORIA COLLEGE WAR RE-UNION.

Victoria College purposes holding a grand re-union of all graduates, former students and students who have served in the great war. The faculty, in co-operation with several student societies, is hoping that this re-union will be one of the great events in the history of the college. The date at present in mind is the 16th and 17th of October next.

All possible means will be taken to make these days memorable to all the gallant men who, true to the spirit of their alma mater, went forth at their nation's call to serve the cause of freedom and honor. It is not necessary to tell how splendid was the comradeship of Victoria men wherever they met in England or France, in Macedonia or Mesopotamia. Everywhere they

felt the common spirit of their college drawing them together. Now they are returning, save only those noble ones who paid the supreme sacrifice. In the hearts of all is the desire to meet again at the college, bring back again the old days, and together pay their deep respect to the memory of their fallen comrades. We trust, therefore, that all Victoria students may keep the date in mind and return to meet their old companions on the campus and in the halls of Victoria. Burwash Hall, to the extent of its capacity, will be host.

THE REV WILLIAM HALL LOREE.

William Hall Loree was born at Grand Valley, Ont., March 8th, 1871. The fields and forests and rivers of Old Ontario provided an environment that made for health and good living, and coupled with the rich heritage of a godly home made for mental, moral and spiritual strength. It was from such surroundings that he gained his intense love of nature and from such surroundings he came into the conscious love of God at the early age of sixteen. The clear sense of pardon, peace, and adoption were his and the life which was always active became active for God. In the prayer meeting and Sunday school he found opportunity for expressing the zeal that was growing in him, till the call to the ministry, like a voice from above, fell upon his soul. He offered and was accepted as a candidate for the Methodist ministry and appointed to the Mulmur circuit under the superintendency of the Rev. J. W. Churchill. As a probationer he also occupied the Woodford and Novar circuits. In due course he was sent to Victoria University, where he proved himself an earnest debater. In 1896 he was ordained for special purposes, and in 1899 he was received into full connection. The same year he responded as a true hero to the call for men from Manitoba, and was stationed at Toulon, whither he brought his young bride, Minnie Jones, of Brampton, in November, 1899. Here there was neither parsonage nor church, but before four years had passed he had built a large new church and parsonage, and the Lord had

blessed his ministry to the spiritual up-building of the circuit. What was true of his labors at Toulon was in a large degree true of his labors at MacDonald, Oak River, Morden and Foxwarren. With the young people he was very successful and a great favorite. He was a good sport, but held the respect and regard of them all. At Foxwarren his health was so broken that he removed with his family to Winnipeg, where he might obtain the best medical aid. The love and esteem in which he was held was attested by the fact that from every circuit he had occupied in Manitoba came loving friends to inquire after his health and to express their sympathy. The best medical aid was secured, but all in vain. The Master had come and called for him. And without complaint, but with quiet content and firm reliance on the merits of his Saviour, his gentle spirit left us to hear the "Well done good and faithful servant." Our brother was a student and a thoughtful man. He had, too, a sincere respect for his own opinion, and justly so. As a preacher he was careful in preparation and was highly esteemed by the most thoughtful of his congregations. His was a beautiful character, gentle, pure and noble, but amazingly firm when occasion demanded. He loved the brethren, and was not given to speak evil of any. His executive ability was such that had he been in secular life success and fortune would surely have been his. The funeral service was conducted by his pastor, the Rev. W. L. Armstrong, D.D., assisted by the Chairman of the Winnipeg North District, the Rev. John Maclean, and others, on Feb. 12th at the family residence. Among other ministers present were the Rev. Dr. Darwin, and the Chairman of Winnipeg South District, the Rev. G. T. Bethel. His remains were laid away in the Elmwood Cemetery amid the sorrow and respect of his friends. Farewell, dear brother, "Till the day breaks and the shadows flee away." He leaves to mourn his loss a widow, a daughter and two sons, besides a brother in Alberta.—F. A. B.

METHODIST DEACONESS FRESH AIR WORK.

"Fresh Air" did I hear some person say? Yes, we all long for fresh air when the hot days come upon us, and especially do the parents and children who live in the "down town" districts, where the heat is so intense and the air so foul that we wonder how the poor little kiddies thrive at all under such conditions. We are happy to say that some kind friends, through gifts of money, clothing, fruit, etc., made it possible to open up our camp again this year. As one might well imagine, it required hours of hard and strenuous work to make preparation for the arrival of the party of seventy-eight children coming from all parts of the city, accompanied by a deaconess in charge and workers who assist in caring for the children, leading in games, bathing, sewing, story-telling, singing, etc., endeavoring to give them a happy holiday. Were the children happy when they arrived? Well I should say so. If those who are already interested in the work could see their happy faces as they climbed down from the "Bus," singing "It's a long, long way to Tipperary," they would feel repaid for the effort put forth to give them a holiday by the lakeside. Last year many of our friends were fond of, as they sent fresh eggs, fruit, vegetables, cakes, ice-cream, candy and many other good things to satisfy the appetite and bring back health to some of the weaker ones who need more nourishing food. Will you kindly help us again this year? If so, please send donations in care of Charlotte J. Collinson, Camp Supt., Port Whitby, Ont.

GOLDEN WEDDING.

Rev. J. W. and Mrs. Totten recently passed through Toronto on their way home from the celebration of their golden wedding with some members of their family in Cannington—a former charge—and Port Hope, two daughters living in Cannington and their son in Port Hope. Mr. and Mrs. Totten were married in Cobourg, June 15th, 1869 by Rev. N. R. Willoughby, who was Mr. Totten's uncle, and later his brother-in-law, they being married to sisters. Four ministers, found wives in Mrs. Totten's family, they being Revs. N. R. Willoughby, W. H. Laird, J. W. Holmes, and J. W. Totten. Of the four ministers Mr. Totten is the only one now living, none other of the four having reached the golden wedding period. Of the four sisters who linked their fortunes with Methodist ministers only one, Mrs. Willoughby, has passed away. Thus of the eight forming the four couples four are dead, and four are living. Mr. Totten, by the courtesy of Rev. L. S. Wright, preached in Cannington on the evening of January 15th, probably

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at, or near the same hour of the day when he was just fifty years before united in marriage to Miss C. R. Burke, of Cobourg. Mr. and Mrs. Totten visited Cobourg and spent a short time in the house where Mrs. Totten was born and married. They are now happily settled in Tottenham, in the house where Mr. Totten's parents both died, it being a part of the farm on which Mr. Totten was born. They are both enjoying excellent health, and are very happy, being surrounded by many kind friends. Mr. Totten fills vacancies as they offer, and still is happy in God's work.

BELGIAN RELIEF.

The National Committee for Relief in Belgium announces that it has concluded its efforts, and that no further contributions or gifts should be asked for on its behalf. This decision is taken in concurrence with Mr. Hoover's announcement that the Commission for Relief in Belgium has also ended its work. The National Committee for Relief in Belgium was founded April 27th, 1915, and up to May 31st, 1917, collected solely from the British Empire £2,411,222 18s. 2d., or an average of £100,000 per month, which was expended through Mr. Hoover's organization. On that date the announcement was made that in view of the American loan to Belgium the National Committee temporarily suspended its efforts. £18,372 19s. 11d. has since been received as a result of the original appeal. However, in October, 1918, to meet the urgent distress which immediately followed in the wake of the retreating Germans, the National Committee issued an appeal which up to date has resulted in gifts of clothing to the value of £57,000. In addition it received cash subscriptions from Great Britain and the overseas Dominions to the amount of £74,280 1s. 11., thus bringing the National Committee into the third place in the list of British War Charities with total receipts from donations of cash and clothing amounting to £2,560,876. Any Branch Committee holding contributions previously collected but not yet forwarded, should send them to 3 London Wall Buildings, E.C. 2. They will be distributed among various approved charities in Belgium, most of which are concerned with child welfare.

June 12th, 1919.

THE REV. GEORGE M. MEACHAM.

An Appreciation from Japan.

It was just at the time of the annual meeting of the Mission Council of Canadian Methodist Church this year that word came to us of the coronation of another of the pioneers of the mission in the person of the venerable Dr. Meacham. It is now a far cry to those early days when the interior of Japan was a veritable "terra incognita," and when the darkness of superstition was so dense and the prejudice against Christianity confronted the missionary as an apparently insuperable barrier. But it is such a background which brings into bold relief the splendid work wrought by this herald of the cross in so quickly founding a church of some forty members, which through many vicissitudes has continued to this day, and is the strongest of all the churches of the town of Numadzu, and which has given to Japan one of the most trusted and honored statesmen and educators. Aye, and he being dead yet speaketh in a number of our chief pastors who sat at his feet in theology, and who hold him in most loving and reverential memory.

To his brethren in the mission the good doctor was always the cultured, scholarly and thoroughly Christian gentleman. There was an all-soundedness and finish about him that made him as near ideal as is possible to the human. For fineness of fibre and beauty of character we do not know where a higher type could be discovered.

For some ten years (1888-1898) Dr. Meacham was pastor of the Union Church for the foreign residents of Yokohama. It was very appropriate that a memorial service should be held as soon as possible after the news came of the passing of one whom many of the older members of the church had learned to love so well. At this service the Rev. Benjamin Chappell, D.D., a Canadian of the lower provinces, delivered the following tribute, which is so beautiful and appropriate that we have asked permission to include it in this appreciation, which is forwarded as a heartfelt tribute from the Mission Council of which Dr. Meacham may be called one of its charter members:

The tribute of Rev. B. Chappell, D.D., delivered at the Memorial Service, held in the Union Church, Yokohama, Japan:

When the great Head of the Church sent

His first messengers to this people, He gave gifts "that the Lord God might dwell with them": Charles S. Eby, sanguine, enthusiastic, a man of vision, the Tokyo Central Tabernacle, his abiding memorial. Davidson MacDonald, the skillful and beloved physician, I recall what one mother said one day—"My creed," she said, "is a short one. I believe in God and in Dr. MacDonald." The charm of "ability to cure diseases and render loving service." George Cochran, who came from the Metropolitan, Toronto, easily the first appointment of his church in the Dominion at that time. "We send you the best we have." And George M. Meacham, who had the high distinction of being spoken of as of even that apostolic band, the Saint John. "There were giants in the earth in those days."

I first met Dr. Meacham when a young man on a circuit in the Maritime Provinces of Canada. I boarded a train to travel with him to the town where, as a returned missionary, he was to speak that evening. "You seem tired," I said. "Yes, I am tired." And the young preacher who, until then, thought of deputation work as only delight, saw another side. When the meeting had closed, he said to me, "You will take Japan upon your heart!" From that hour not only has Japan been upon his heart, but he who spoke the words has been in his heart.

Dr. Meacham's first appointment to Japan (1876) was to Numadzu. There, with Mrs. Meacham and her sister, he lived and had his meeting house, really reception room, in part of a Buddhist temple. Among those who there came under his influence, was the young principal of the city's schools, Ebara Soroku by name; today known as Founder and President of the Azabu Middle School; President of the Tokyo Y.M.C.A.; member of the House of Peers, and, not least among his many distinctions, during a long life a Methodist local preacher. "Clarum et venerabile nomen." When, a few days ago, I told Mr. Ebara of the passing of his friend, he said that he was the first Japanese to whom the doctor administered the ordinance of baptism. Even if there had been no one else, it was well worth while crossing the Pacific for the privilege of taking that young Numadzu samurai by the hand and leading him through one of the gates of pearl of the New Jerusalem; worth more than words can tell to have had the privilege of lifting that soul into the arms of Jesus.

It has been said that it is a million years since 1914. Then it is a long time since Dr. Meacham's ministry here (1888-1898). I can easily bring before my mind both the minister and that choice company of worshippers in the Kiagan church, a generation ago.

"I hear once more the solemn urging words,

That tell the things of God in simple phrase;

Again the reverent prayer ascends,
Bringing to the still Sabbath hour,
A sense of the eternal."

I remember his shepherd heart: how it went out to the many races represented at this cross-roads of the world: Jew, Hindu, Parsee, Chinese. He was one afternoon deeply impressed by seeing a Mohammedan unroll his prayer mat on a knoll near by and worship Allah. He was debtor to all and coveted them all for his Lord.

With what tender solicitude he watched over souls as one who must give account! One day a gentleman declared, with un concealed anger, that the preacher had, the day before, called upon his wife and before leaving had prayer with her—a rudeness it seemed impossible to forgive. To him it was the natural close of a pastoral call.

I have known how faithful he was when it was not easy to be faithful. When he feared that one of his flock was in danger of being led away by the fascination of society life, I seem still to hear him saying: "You will be sorry. Mark my words. If you choose that road the time will come when, for yourself and for your children, you will too late regret it."

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He tried each art, reproved each dull delay,
Allured to brighter worlds—and led the
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To-day we do not mourn a loss; we celebrate a triumph. After five and eighty beautiful years,

"We thank Thee for the quiet rest,
Thy servant taketh now;
We thank Thee for His noble life
And for his crowned brow;
For every kindly deed and word,
In faithful following Thee;
For the good fight, foughten well,
And closed right valiantly."

The best is yet to be. Better than the infirmities of old age? Yes. Better than the best of earth, though that best is wonderful. It is better, far better, to depart and be with Christ. "Children," said Susanna Wesley, to her family gathered around her bed, "Children, when I am gone, sing a hymn of praise to God"; praise for what had been; praise for what was to be.

I appreciate very much having been asked to be with you this morning—admitted into your family life—as you tenderly obey the apostle's injunction to remember those who had the rule over you and spake unto you the word of God; and, considering the issue of their life seek to imitate their faith: Jesus Christ the same yesterday—and to-day, and—forever!

RECENT DEATHS

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

GREEN.—This Christian woman, who recently passed to her reward, began her Christian life many years ago at the Salt Springs Church, near Brantford, where, in her early girlhood, she was converted, and at once united with the Methodist Church, receiving her first membership ticket from Rev. Peter German. This ticket is now a cherished possession of her daughter, Mrs. J. A. Maitland, of West Toronto. Mrs. Green's life was one of mingled sunshine and shadow, but amid all the varied experiences of her life she was sustained by a firm, unflinching faith in Christ her Saviour. In times of difficulty and trial she was wont to say, "My heart is fixed, O God, my heart is fixed. I will sing and give praise." Thus, through all the shifting scenes of her earthly life, she manifested the transcendent power of the grace of God. She enjoyed a closeness of walk and sweetness of fellowship with her Saviour that made her life fragrant and beautiful, and gave clearness and emphasis to her testimony concerning her enjoyment of the great salvation. The Bible was her constant companion and guide all through her Christian life. The welcome weekly visits of the "Christian Guardian" afforded her great comfort and inspiration. Mrs. Green was a life member of the W.M.S. and W.C.T.U., and was deeply interested, not only in their prosperity, but in every good work. She passed through a very critical operation on April 7th, but gradually grew weaker and weaker till, on May 28th, she heard the Master's call, "come up higher," and gladly responded, having for some time had "a desire to depart and be with Christ, which is far better." She might well have said with the apostle, "I have fought a good fight. I have finished my course. I have kept the faith." At the eventide the light was clear and beautiful. To mourn their loss and to cherish her memory she leaves one son, Mr. Harry Green, of Brantford; three daughters, Mrs. J. A. Maitland, To-

ronto; Mrs. Wesley Birkett, Saskatchewan; Mrs. G. Elmore Reaman, of Woodstock; and one sister, Mrs. David Smart, York. The remains were interred at Salt Springs Church Cemetery, May 30th, 1919.

R. J. Treleven.

ANDREWS.—On Sunday, May 11th, 1919, a memorial service was held in the Methodist Church, Kelvin, for the late George Andrews, son of Mr. and Mrs. Hiram Andrews. The church was filled to capacity for the service. The choir sang "We are Tenting Toward the Homeland," after which the pastor, Rev. W. E. Darling, B.A., preached a very appropriate sermon from Psalm 141, 7th verse, "Our bones lie scattered at the grave's mouth." Mr. Howard Hyndman sang very appropriately "The Brave that are No More," after which Rev. Mr. Freeman, of Burford, gave a short address. A large number of relatives were present from distant parts. George Armstrong Andrews was born in Kelvin, Ont.,



THE LATE GEORGE ANDREWS.

May 14th, 1899. His boyhood days were all spent here, where he was a very faithful member of the Methodist Sunday school and Epworth League. His genial disposition made him a favorite with both old and young. He enlisted May 23rd, 1918, and was sent overseas on June 27th. He was in camp in England till September 14th, when he was sent over to France. October 1st he was taken ill with pneumonia, and on the fourth day of October he died. His remains were given full military honors, and were laid to rest in the Canadian cemetery in Etaples, France. George is sadly missed by his companions, but the knowledge that he died doing his duty alleviated the soreness of heart. The sympathy of the entire community is extended to the bereaved family.

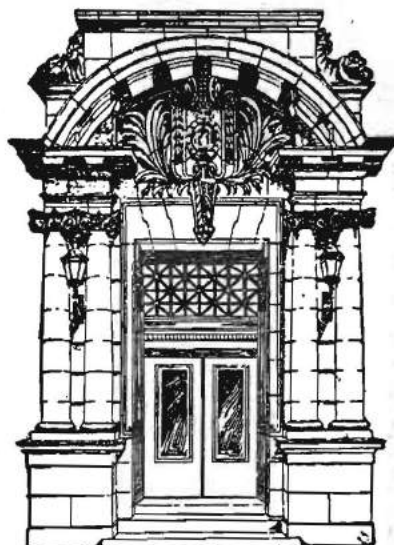
PRUDHAM.—Mrs. Elizabeth Prudham, relict of the late George Prudham, of Kilbride, Ontario, passed to her long home in her sixty-third year on January 20th, 1919, after a prolonged illness. She was one of a family of eleven, eight of whom survive her. Three daughters and two sons mourn her loss, namely, Mrs. H. Allen, Alberta; Mrs. D. Pickett, Hamilton; Miss Nellie, of Kilbride; C. Clark, of Saskatchewan, and Charles A., of Kilbride. Mrs. Prudham was a sincere Christian and loved the house of God. If at all possible to be there, she never missed a service. She was much at home in the fellowship or classmeeting, and always grasped the opportunity to testify for her Master. She was never heard to murmur against her trial in sickness. During all last summer she kept ailing, but not even her own family realized how serious was her trouble. Solicitations as to her health were always met cheerily. She had learned to accept God's providences with Christian optimism. She was loyal to God, true to the teachings of Jesus Christ as interpreted by the Church of her choice. She greatly enjoyed a visit from her pastor, and though she may not have known it, was to him a source of encouragement and strength. Her pastor bears testimony that to the end her trust in Jesus was peaceful and unclouded. She could say with the psalmist, "Though I pass through the valley of the shadow of death, I will fear no evil." Thus she passed to the better land, a beautiful, faithful Christian mother and friend, whose words ever spoke louder than her words. Her worthy family have no greater legacy left than the memory of this noble life just ended. "She is resting from her labors and her works do follow her." E.M.M.

McKIBBON.—In the passing of Mrs. Robert McKibbon, Unity Church, on Caledonia circuit, loses a valued leader. Annie E. Hazel, was born near Salford, in Dereham Township, Aug. 30th, 1858. She was converted when sixteen years of age, at Mount Hope. In 1876 she was married to

Robert McKibbon, of Caledonia, and soon became a valued leader in church and community. As president of W.M.S. from its beginning, for twenty-five years to the present, she has been diligent and wise in all matters. She gave generously also her talent as a singer upon every needed occasion. To mourn her departure she leaves a husband, one son, and three daughters; also two daughters preceded her. May 30th marked her passage. Her burial was on Conference Sunday. She passes on to finish the work so well begun and so very dear to her. She gave generously of herself, and all who knew her pay generous tribute. J. M. C.

Rev. Dr. E. J. S. Williamson, of Toronto, goes to Calgary, to supply Wesley Church for two weeks in July, and then to Central Church for August. The doctor is in fine trim, and seems to thrive on hot weather.

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BIRTH.

SIBLEY.—At St. Paul's Hospital, Saskatoon, June 21st, to Rev. J. C. and Mrs. Sibley, a son, William Maurice.

MARRIAGE.

CAIRNS—BIGELOW.—At Regina College, Wednesday evening, June 25th, by Rev. Principal Stapleford, assisted by Rev. E. R. Doxsee, Rev. H. G. Cairns, of Mortlach, Sask., and Miss Sadie Bigelow, B.A., daughter of Mrs. Geo. Bigelow, of Cornwall, Ont.

DEATHS.

HALL.—On Saturday, June 14th, Sarah Ann Mason, beloved wife of Geo. Hall, passed peacefully from her home, 10th Line, Trafalgar, to the house of many mansions.

IN MEMORIAM.

KINLEY.—In loving memory of Richard Kinley, who passed "through the gates ajar," July 4th, 1914.

Beautiful toiler, thy work all done;
Beautiful soul, into glory gone;
Beautiful life with its crown now won,
God giveth thee rest.

—E. C. K.

PICKERING.—In loving memory of our dear husband and father, John Pickering, who passed away on June 22nd, 1918.

Dearest father, we have laid thee
In the peaceful grave's embrace,
But thy memory will be cherished
Till we meet thy heavenly face.

—Mother, Son and Daughters.

THOMPSON.—In loving memory of our dear sister, Mary, who peacefully passed to her heavenly home, June 6th, 1918.

Loving Brothers and Sisters.

THOMPSON.—In blessed memory of our loving son and brother, Robert John Thompson, who departed this life June 28th, 1918.

In that City of Life,
O'er the hills far away,
Where the sun never sets,
Nor the flowers decay,
He is with the redeemed,
Free from trouble and pain.
We miss him so much,
But we will all meet again.
—Family.

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MISSION ROOMS' RECEIPTS.

To June 30th, 1919.

General Fund.

Receipts to date \$909,997 87
Same date last year 747,213 60

Miscellaneous.

Receipts to date 4,508 57

Wise and Otherwise

Patriotic lady (to a British soldier, in a London tramcar): "I'm sure there are a lot of spies about. I was on top of a 'bus the other day, and a very funny-looking man sez to me, 'Is that the River Thames?' I didn't answer 'im; they don't get any information out of me, never fear!"—*The Tatler*.

Two brothers once ran a store in a small western town, where they had quite a large trade in wool on barter. One of the brothers became converted at a revival, and urged the other to follow in his footsteps. "You ought to join, Jake," said the converted one. "You don't know how helpful and comforting it is to be a member of the church." "I know, Bill," admitted Jake thoughtfully, "an' I would like to join, but I don't see how I can." "Why not?" persisted the first. "What is to prevent you?" "Well, it's just this way, Bill. There has got to be somebody in the firm to weigh this wool."—*Philadelphia Telegraph*.

THOSE needing a supply at any time during the summer months the address of the Rev. Wm. Pearson will be "Greenwood," Portland, Ont.

HOMES WANTED for two babies. Girl, three weeks old, fair, blue eyes. Boy, seven weeks' old, brown hair, blue eyes. Apply Rev. W. W. Ryan, 34 Worthington West, North Bay, Ont.

MINISTER desiring change from July 29, for one month, can have use of furnished parsonage with small garden, croquet ground, fair bathing, in small town about 30 miles from Toronto, in exchange for pulpit supply on country circuit; three services per Sunday; first four Sundays in August.—Box 6, Christian Guardian.

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CHRISTIAN, desires partnership in business, end of September. In the West. Has had long experience in general store work. Capital to invest, \$1,500.00, or would purchase a business in city. C. Thompson, c/o G. Riddell, 222 Main St., Nutana, Saskatoon, Sask.

WANTED—Teacher-Governess, about 35, of missionary spirit, to accompany family to China in October. Music required. Address Box 3, Christian Guardian.

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