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TORONTO, OCTOBER 11, 1922

The CHRISTIAN GUARDIAN

Ladies College
No. 1117
Jan 1923



WOMEN DELEGATES TO GENERAL CONFERENCE

Standing—from left to right—Mrs. W. T. McGowan, Port Arthur—Manitoba Conference; Mrs. Sam Sharpe, Uzbridge—Toronto Conference; Mrs. T. H. Wright, Vancouver—British Columbia Conference; Mrs. F. G. Stevens, Fisher River—Manitoba Conference; Mrs. J. W. Davidson, Lumsden—Saskatchewan Conference.

Sitting—from left to right—Mrs. J. F. Ehrgott, Falmouth—Nova Scotia Conference; Mrs. A. O. Rutherford, Toronto—Toronto Conference; Mrs. W. T. Reid, New Westminster—British Columbia Conference; Mrs. L. C. McKinney, Claresholm—Alberta Conference; Mrs. W. I. Croft, Newport Landing—Nova Scotia Conference; Mrs. A. W. Keeton, Macklin—Saskatchewan Conference.

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Mostly About Ourselves

We have just received the following interesting letter:—

Dear Editor:

I received my copy of the GUARDIAN this morning and have just read the paragraph "Mostly About Ourselves," in which you say that "even a dog seems to do better for an occasional encouraging word." I heartily agree; and it is on that account I am writing. I am sure that Methodists everywhere are an appreciative people, but there are very few anywhere who will speak a word of appreciation to the minister for his sermon or the work he is doing in the community; or to the Sunday-school superintendent and teachers for their splendid work. A great many of us think about doing it but in most cases that is as far as we go. I am one of the culprits myself, but am endeavoring to do better.

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Therefore, I wish to say, that I certainly appreciate the GUARDIAN and look forward to receiving it week by week.

I have been a Canadian now for twelve years, but have only taken the GUARDIAN for three years. As soon as I received the first copy, I was sorry that I had not been taking it before.

One of the finest things about the paper, to my mind, is the splendid paragraph which appears on the front of the paper. There is always something there to stimulate any one who reads it. I have one word of criticism. I am choir leader here and, along with several members of the choir, was greatly interested in the musical page and would certainly like to see it started again. However, there may be difficulties in the way of which I know nothing. If you can do so it will certainly please me.

Yours sincerely,

JOHN HODGSON.

Kamloops, B.C.

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Dr. Hough, who was in Toronto last week as a fraternal representative to the General Conference, of the Methodist Episcopal Church, and delighted and inspired two enormous audiences by his addresses, is the author of a score or more of splendid books of which this the most recent. In it the author answers the question as to what relation life bears to history. It deals with highly-interesting questions in connection with our life and culture but strikes a lighter note in connection with general literature, and in the closing chapters expresses a passionate and thoughtful optimism which is characteristic of the author. Anyone who has ever heard or seen Dr. Hough will want to read at least half a dozen of his books. Here is a good opportunity to begin. 224 pages, cloth. \$1.50

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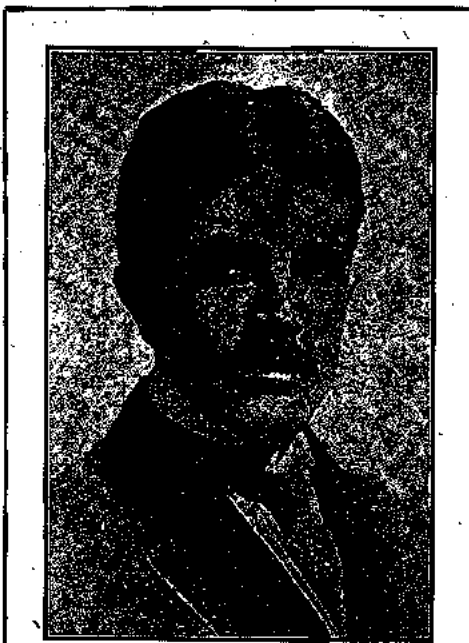
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DR. LYNN HAROLD HOUGH
Author of "Life and History," noted in an adjacent column.

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THE CHRISTIAN GUARDIAN

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VOLUME XCIII

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NUMBER FORTY-ONE

THE WORLD OUTLOOK

Wood to Supplant Coal

IS it not possible to develop in Canada the use of hardwood fuel as a substitute for imported coal? In answering this question, the Canadian Forestry Association says that this is not as simple as may appear. Canada has a superabundance of hard woods, but the bulk of the supply grows in districts not accessible by railways or roads, and it cannot profitably be transported by water, owing to the heavy percentage of what is called "sinkage." The cutting and marketing of hardwood fuel has never been a profitable business, except for the farmer owning a wood lot near a market. As long as we can secure anthracite coal, it is improbable that our hardwood will be utilized to any great extent for fuel purposes. Also a cord of hardwood is barely equal, in heating power, to a ton of the best anthracite. While on the subject of timber, it is possible that many of our readers do not know that the Canadian people own by far the greater part of their timber resources. Ontario, Quebec, New Brunswick and British Columbia Governments own all but about fifteen per cent. of the forest lands, although a considerable portion of this is under lease to wood-using industries. In this respect the Canadian people possess an enormous advantage over the people of the United States, who have lost control of both land and timber nearly seventy-five per cent. of the republic.

National Child Welfare Conference

THE annual conference of the National Council of Child Welfare has been held in Toronto recently, at which the leaders in that great and important work from all over the Dominion met and gave reports and discussed problems. Great emphasis was laid upon the place of play in the life of the child. Professor Dale in his address declared that the whole attitude of the world toward play is changing, for one thing, in regarding it as the prerogative of the child. "We are beginning to think of play," he said, "not as childish, not just as fun, not as an expenditure of surplus energy, but one of the means towards health, mental and physical." That the central, determining influence in creating and sustaining moral standards has always been religion, was the statement of Dr. P. Hayward, General Secretary of the R.E.C.C. Judge Murphy, of Edmonton, in a splendid address, said that not enough attention was paid to the factories and offices where girls work, and one of the greatest needs at present was some method of supervision not only during working hours, but also for the play hours, out of office. The judge also deplored the change in social conditions that now left the young girl to take care of herself.

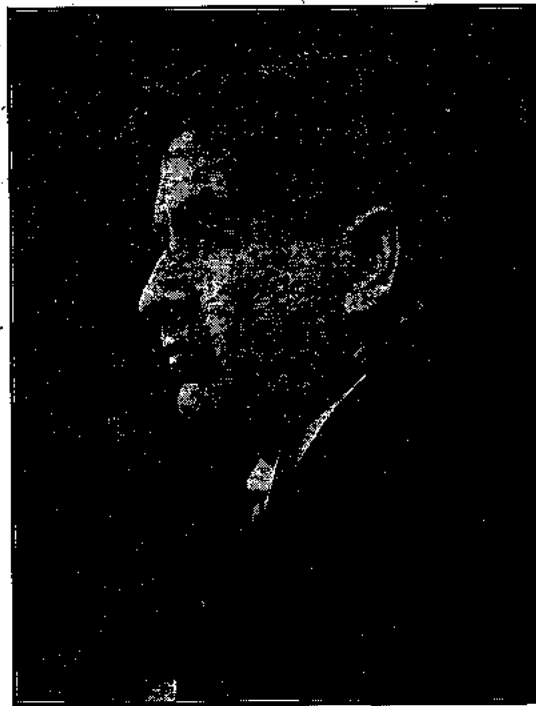
Some- thing More Needed

REFERRING to the Smyrna affair *The Independent*, of New York, last week says: "But what most of us crave at this moment is an expression of indignation at this latest outburst of Turkish barbarity. If the sentiment of the civilized world amounts to anything as a chastener of misconduct and a spur to good deeds, America cannot afford to be silent at this time. Just because we were not prepared to fill the large order of international co-operation put up to us by President Wilson, let us not be skittish about expressing our moral feeling when the world, and especially England, evidently looks to us for encouragement." But we wonder if the world, "and especially England," is not looking for more, and has not got rather tired of that well-established habit of somewhat glibly expressing its "moral feeling" that is characteristic of the republic. And we wonder, too, if the failure of the nation to express

indignation against which *The Independent* complains, is not largely due to the fact that the people generally realize how empty and futile such expression would be in view of all that has happened in the past. And we wonder, too, if *The Independent* does not know that one of the greatest difficulties in the way of the world, "and especially England," maintaining world peace is just that failure on the part of the United States to accept in some degree that "large order of international co-operation" suggested by Mr. Wilson. If *The Independent* does not know it must be much duller in the uptake than most other folks are.

The Late Byron Stauffer

IT is with feelings of deep personal sorrow and loss that we record the death of the Rev. Byron Stauffer, pastor of the City Temple, Toronto, and we know that our feelings are shared by very many of the readers of this paper. For many years now Dr. Stauffer has been a frequent contributor to the columns of the *CHRISTIAN GUARDIAN*, and, perhaps, for the writings of no other of its contributors has there been so frequent and



THE LATE BYRON STAUFFER

hearty expressions of appreciation. He had always a homely, intimate way of making his appeal to his readers that was most effective. Since his coming to Toronto the last time, he has not been able to write much for this paper, but it was his expectation as well as ours that he would shortly be able to become again a regular contributor. As a preacher and platform orator he was a man of unique gifts, even though he had his limitations, as he would be himself the first to admit. The secret of much of his success was his very genuine human sympathy and brotherliness, that always predisposed his audience in his favor. He also prepared for pulpit and platform work with great care and thoroughness, and tried always to give his audiences the best that was in him. He was born near Kitchener, Ontario, 1872, began his ministry in the United States with the Methodists, returning to Canada to become pastor of Bond Street Congregational Church. He went to San Francisco a few years ago, returned

to Canada for a brief pastorate in Winnipeg; and opened up his present work in Toronto, about a year and a half ago. In this he has been uniquely successful and it gave promise of being the crowning work of his life. He is survived by a widow and two daughters.

That Three Mile Limit

IT has been generally held that a nation's control of the sea extends only to a limit of three miles from its shores, but that limit seems to have been the limit of a cannon ball from an old-fashioned cannon, and now that guns can shoot twenty-five or thirty miles, or more, it may be necessary to extend territorial limits farther into the sea. This matter of territorial waters is a very live question just now in the United States, because of its prohibitory legislation. Recently the U. S. Federal cruiser seized the *Grace and Ruby*, a British schooner, when she was six miles off shore. This British schooner, thinking herself immune from capture, unloaded about 8,000 bottles of liquor into a motor-boat which was captured while trying to land its cargo at Salem. The matter came before Federal Judge James M. Morton at Boston, on September 19th, and he decided that the United States Government had a right to seize such a vessel, because while the vessel herself was outside the three mile limit an offence was committed by its crew in taking part of her contraband cargo ashore. The case will now go before the Supreme Court. We are not experts in international law, but in such cases, where men deliberately defy the laws of a nation and seek to claim immunity because they are outside the three-mile limit, it does seem an unreasonable thing that they should expect to escape punishment. Any nation has a right to safeguard itself. . . . Since writing the above the daily press is out with the announcement that President Harding and his cabinet have decided not to interfere outside of the three-mile limit, a decision which is not likely to be popular with prohibition people.

Vetoed The Bonus Bill

PRESIDENT HARDING has done the reasonable and the courageous thing in vetoing the Soldier's Bonus Bill, which has had a checkered history during the past months, shuffled about from Senate to House of Representatives as a measure which many feared to oppose, but few were heartily in sympathy with. And the Senate has sustained the President's veto, so that this, presumably, is the end of the matter, though Congressman Fordney has stated that he will reintroduce the matter at the December sessions. The President's reasons for opposing the measure are convincing. In the first place the Bill made no provision for securing the required money, estimated at between four and five billion dollars. In view of the fact that the Government is faced with a deficit of \$650,000,000, the creating of a treasury covenant to pay any such sum as the Bonus Bill called for would be an exceedingly dangerous thing. The President also called attention to the fact that the sum proposed to be granted to every ex-soldier would not be large enough to help greatly where there was a real need. The much better thing would be to help more generously those who had been more or less disabled. He predicted that in years to come there would have to be additional vast sums appropriated for soldier's pensions. President Harding unhesitatingly declared that to undertake to pay the bonus suggested would prove a very serious check to the nation's economic recovery. And he was sure, also, that the great mass of the ex-soldiers did not favor the scheme.

Shutting the Temple of Janus

By Robert Milliken



THE suggestion put forth recently by Dr. Jowett to call a general council of all the Christian bodies for the purpose of taking whatever steps were deemed necessary to help in putting an end to war, does not seem to have called forth any special enthusiasm on the part of those to whom it was addressed. So far it has not resulted in anything definite being done to carry out that purpose. A few of conventional ecclesiastical temperament, who would naturally be expected to support anything suggestive of Church prominence, have signified their appreciation and approval. Some at the other extreme have been inclined to make light of the whole thing. To them the idea of anything effective resulting from any such source, and especially such a Utopian proposition as the elimination of war, is too absurd to be seriously considered.

The main body of thoughtful men and women apparently have not given the matter much attention. Perhaps in an indefinite kind of way, and without having reasoned it out at all, they feel towards these things in the way recently expressed by Lord Balfour, when he said that he was more disturbed by peace movements than by talk about war. In his judgment these demonstrations do not deal with the real causes of war. They just put up a paper screen, painted to delude the people of good will all over the world into thinking that something is really being done to prevent war, while in reality behind the paper screen the forces of militarism are sharpening their knives all the time.

Whatever may be the attitude towards this particular proposal, to those who have been compelled to think more or less deeply about the problems occasioned by these constantly recurring conflicts, the peculiar psychology of war, and the undertakings necessary either to meet or offset that psychology, constitute an abundant, as well as a responsible opportunity, for the Christian organizations and forces to do a great work, provided they are properly instructed and led.

This question of the peculiar psychology of war is not often referred to—not often discussed. And yet it must be thoroughly understood, if we are to get at anything really helpful, for no merely superficial treatment will avail in averting these terrible outbreaks.

In noting some of these peculiarities we recognize, in the first place, the horrible brutalizing, demoralizing, destructive effects of war. These have been dwelt on so often and so graphically that they need not detain us here. So familiar, indeed, have they become, they have lost their power largely to arrest or appeal. War seems to arouse and foster the worst passions in human nature. It always leaves a slimy trail of looseness, indulgence, viciousness, and immorality. Even to the victorious army or nation there is very little of permanent advantage or profit. Its sheer economic waste is notorious. So much so, that most of us will remember the stir made by Norman Angell's book, published just before the war, in which he demonstrated, apparently to everybody's satisfaction, that war in future would be impossible because no nation would be able to stand the strain of the economic waste. The greatest and the most wasteful struggle in human history was the answer.

And yet, in the second place, these awful catastrophes go on, against every conviction of common sense, reason, and conscience. Almost every century since the world began has seen a great world war. Even now, in spite of all we have suffered and lost it is not being over-credulous or over-fearful to suppose that the forces are already at work that might possibly plunge us into another Titanic outbreak, all the more devastating because of the increasing knowledge gained from the last.

Surely there must be some more satisfying explanation for such a hideous anomaly. There must be something not yet taken into proper account which must be understood and offset before we can hope to do much in elimination of this evil.

A careful analysis of the history and the experiences of war seems to indicate that fundamentally there are two opposite and opposing influences at work. On the baser side its results are selfish, bloody, heartless, cruel, mean. On the better side in many cases it seems to produce courage, heroism, chivalry, and a wonderful spirit of self-sacrifice. That cannot be so wholly bad, so wholly purpose-

less and wasteful that in the past of the race—and in the present, too—has appealed to, and enlisted, and helped to develop, so many magnanimous and noble spirits, and has afforded an opportunity for the manifestation of such chivalrous and gallant conduct. In this connection will be recalled that passage in Hankey's "Student in Arms," in which he speaks so feelingly of the splendid devotion and courage exhibited in the late war by those who before that had made no contribution whatever to life, being looked upon generally as "ne'er-do-weells" and "wastrels." They went down the "Shining Pathway" to suffering and death with a cheerfulness and an abandon that was the despair of their more regular and more sober-minded fellow soldiers. Perhaps in this psychological paradox lies the difficulty of dealing in any offhand or arbitrary way with making an effective or an immediate end of war.

How best to meet the peculiarities of this war psychology—that is the problem and the task! To make it impossible for men on the mere impulse of selfish ambition and greed to be able to plunge their fellow men into fratricidal and ruinous strife, and, at the same time, furnish such incentive to strong and heroic action and achievement as will save them from slipping into the weaknesses and vices of self-indulgence and slothfulness, which seem to be the besetting sins of these piping times of peace. Herein lies the supreme duty of humanity at the present time, and herein lies the supreme opportunity of Christian leaders and people to do something worth while, possible, and positive.

It will not be necessary to go into any elaboration

The Heart of a Child

CONSTANCE I. DAVIES

Oh, the heart of a child is a garden fair,
And wonderful dream-flowers blossom there,
Warm'd by love's sunshine, and water'd with
tears,
They scatter their fragrance along the years.

Oh, the heart of a child is a garden of song,
Where melodies mingle the whole day long—
Carol of bird and ripple of spring—
Far down the years the sweet echoes ring.

Oh, the heart of a child is God's garden fair,
But to you, men and women, He grants a share
In bringing the beautiful flowers to birth,
Which in after years shall enrich the earth.

of detail concerning this first undertaking of restriction and restraint. The ravages of war and the fearful consequences following have made such an impression, and have made it such an imperative issue in the public mind, that already it has received a great deal of thought, and already provision has been made to meet the need. In this connection there are apparently two main lines of action.

In the first place we must find means to dispel the atmosphere of distrust and suspicion which so often arises between men and nations, and which is such a fruitful breeding-place for the germs which afterwards develop into the actual malady of war. The most recent and impressive illustration of this is the relationship between the United States and Japan. For some years past, as everybody knows, this attitude of suspicion and lack of confidence between these two countries, has been gradually growing worse and worse, and threatening to embroil them in a bloody struggle. Just when it seemed as if nothing could avert the clash of arms the President and Secretary of State of the United States made arrangements and issued the invitation for the disarmament conference. In that conference every question and every issue were discussed with the utmost frankness and freedom, the threatening shadows of distrust were all cleared away and the most cordial and helpful relationships established between the two nations. This can be done, and ought to be done in every case.

In the second place we must also find means to compel submission to a competent tribunal all troublesome and vexed problems with a view to

arbitration and adjudication. Competent observers tell us that it is the division of the race into nations, and the insulation and separation seemingly necessary for the perpetuation of nationhood that is the main cause of selfishness and conflict. Each division is intent only on its own advancement, is a law unto itself, and refuses to submit to anything that threatens to endanger its own petty interests. It will not be an easy matter to lift men up from a merely national patriotism to a world patriotism and, at the first, a certain amount of compulsion may be necessary, but as humanity rises in the scale of civilization and begins to see the advantage and value of universal conference and co-operation it will not be so difficult. There will come a realization of the poet's vision where,

"The common sense of most shall hold a fretful
realm in awe,
And the kindly earth shall slumber, lapt in uni-
versal law."

The League of Nations may have many imperfections and weaknesses but it is a beginning and it helps to meet both these conditions. It forms a nucleus from which the final and perfect central authority may grow. It is the duty of Christian people everywhere—but especially in the English-speaking countries—to see that the importance and the work of the League be recognized and encouraged in every possible way. They can help it forward immensely by setting to work earnestly and systematically in the education of public opinion and in the creation of such force of moral sentiment as will clothe it with the necessary influence and power to carry out its decisions and make its judgments effective. A missionary and evangelizing work of supreme value can be done in this direction.

But all this meets only one requirement of the peculiarities of war psychology. There is another and equally necessary demand. We must provide, in some way, the incentives and opportunities, as well as actual engagements, that will enable men to develop and express the more heroic and courageous and chivalrous qualities. The possibilities, and therefore the obligations, are there, and more than that, human nature will never feel that it has touched the noblest and best that is in it unless there is the opportunity and the outlet for this development and expression. There will always be that restlessness, dissatisfaction and craving after something, that seems to accompany the dormancy of unused powers, and that generally proves a great source of temptation and weakness.

Undoubtedly, this is the much more difficult task of the two. And yet surely it is not impossible. As men are compelled more and more to submit to and to follow the dictates of reason and conscience there will be a constantly enlarging apprehension and appreciation of these higher values of life, and an increasing determination to use every means possible for their cultivation. Apparently these qualities are only produced under the heat and pressure, the stress and strain, of great conflict of the most trying and difficult conditions. Thus far war has furnished the principal openings demanded in this way. But is it necessary that it should be always so? Surely not! Surely life is not so barren of resource that it must resort to only one means—and that always accompanied by more or less objectionable and undesirable features—for the attainment of its highest powers.

Men have found in the adventure of exploration and discovery—the opening up of the darkest and most inaccessible parts of the earth—something to help and test their powers of endurance and strength. In the service of their fellows, and in the amelioration and removal of human disability and wrong, some of the finest and strongest spirits of the race have found what they needed to perfect and satisfy these higher aspirations and possibilities. It is rather a remarkable and suggestive fact that Christianity in its earlier and more aggressive moods recognized, encouraged, and provided for, this militant necessity. No more stirring or more heroic opportunity and appeal was ever found in any form of warfare—selfish or otherwise—than that which marks the propagation and progress of the early Christian struggle. Gib-

bon in his "Decline and Fall of the Roman Empire," does not hesitate to say that it was this spirit of solidarity, of sympathy, of service and sacrifice, and of scorn and consequence that made the power of the Christian movement and enabled it to split asunder the hitherto invincible dominion of Rome.

It is a matter of history, and of common knowledge, that it was the courage and aggressiveness and daring of the Christian leaders and people that saved civilization when Rome went down under the onslaughts of the northern hordes. And not only so, but in the same sublime contempt of ease and safety they carried the war into Africa, and brought the whole of Europe under the influence and teaching of Christianity. Even in medieval times, when it was supposed to have lost a great deal of its virility and power, its leaders were wise enough to see the need—perhaps instinctively—and to make provision for it by the proclamation and organization of the Crusades. Whatever we

may think of the purpose and value of the Crusades, and of the spirit that prompted them, there is no doubt that they furnished a not altogether unprofitable and undesirable opening for the cultivation and exhibition of those Christian qualities of knightly courage and chivalry so characteristic of the age.

Since the days of the Reformation, when individualism and introspection rather than socialism and service—the attainment of heaven rather than the attainment of earth—became its dominating features, it has been the reproach of Christianity that it no longer appeals to this militant and heroic demand. It is the reproach of Christianity to-day that while a great war, unparalleled in its demoralization and destructiveness, had nevertheless that in it that called forth in a pre-eminent degree, these higher qualities of self-forgetfulness and self-sacrifice, its policy and its programme do not seem to have in them the power to appeal, to arouse, and enlist men in the same way.

Men feel and say that it is not big enough, and not heroic enough.

And yet the opportunities are all there—the needs are all there. Never, perhaps, in the history of the world were the problems so gigantic and pressing—the issues so momentous and insistent—as they are to-day. It is nothing less than the salvaging of civilization and the reconstruction of society that are at stake. In these conditions of world-chaos and world-necessity lie the possibilities of Christian regeneration and rejuvenation, and in meeting, and mastering, and remedying, these same conditions will be found all that is demanded by the human soul in its thirst for daring and valor. In restricting and restraining the selfish instincts and impulses, and in satisfying and strengthening humanity through these higher and nobler undertakings the temptation and the incentive to these brutal and bloody conflicts will be taken away and the doors of the temple of Janus closed forever.

"Cease to Bar the Starward-Swinging Door"—By Arthur W. Brown



HE teaching of history, and particularly that teaching we receive from the study of spiritual biography, is all with the poet for the starward door of the soul to be on the latch, never bolted, never barred, ready for convenient and habitual use. Some people concentrating on heavenly things to the neglect of earthly duties, have earned the sneer for the star-gazers. In such cases, the upward look and the lifted soul are apt to be discounted. For a man may come to grief picking out the stars some night when trying to make progress on a rough, rutty, uneven road. Yet other interests being properly served there is wisdom and rich reward associated with the soul's use of the starward-swinging door.

We have reason to believe that Abraham profited greatly by the habit. The multitudinous points of light in the Oriental heavens had a fascination for him, and God made them eloquent to him in his devout attitude of present blessing and high destiny. It was a splendid soliloquy, fruitful in noble conception and vital truth when the Psalmist, standing with eyes to the starry realms, broke reverently and humbly the silence by saying, "When I consider thy heavens, the work of thy fingers, the moon and the stars thou hast ordained; what is man that thou art mindful of him and the son of man that thou visitest him?" Whether we identify David with the author of this Psalm or not we are almost compelled to believe from what we read and understand of his nature that while he so often unworthily set his feet in the muck of the earth his head was in the stars. He was a man after God's heart—after God's heart his noblest quest.

By the starward door wise men of every age have been allured to Bethlehem to behold a Prince and a Saviour. Multitudes have found joy and peace, fascination and nurture for their spirits as they, following the lead of Isaiah, have lifted up their eyes on high and beheld the created wonders, numbered and named by God, and used by Him to print across the sky the incontrovertible fact to victims of human weakness that "God is strong in power" and "to them that hath no might He increaseth strength."

The soul, cribbed, cabined and confined, to-stifling atmosphere and dwarfish measure in spiritual things is to be pitied. Among the possibilities of a soul that is allowed exit and range, its chance to grow and opportunity to soar heavenwards are the annihilation of low desires, the set of determination upon highest things, and an apprehension of God and of things unseen and eternal that thrills and inspires to an intensity that transcends often the limit of expression.

Nevertheless, there are men whose starward-swinging door has rusty hinges. For decades that door with some has been closed and barred. Holy colloquy and fellowship divine know them not. Above and beyond themselves they have seen nothing to excite their spiritual interest or to draw forth expressions of devout wonder and fervent

praise. The dairyman who was associated for a time with Tess of the D'Urbervilles, as related in Thomas Hardy's great novel, is a case in point. When Tess told him in one conversation that the soul seemed so to soar above the body as if it did not need the body at times, and that it was so with her when she would look straight up at some big, bright star as she lay on the grass at night, the old man turned to his wife and said, "Now that's a rum thing, Christianer—hey? To think o' the miles I've tramped on starlight nights

heavenly voices that call, and unseen hands that beckon to the glorious and victorious ways of the higher life. We are warned against worldliness as a stupid provincialism and besought to cultivate an other-worldliness, and so graduate in the finest sort of cosmopolitanism in which the soul revels in the thought of having attained life's inmost secret and of being launched on a career which satisfies deepest aspirations and latent powers.

That set of the soul is infinitely to be preferred to the self-cursed materialistic existence, the shut-in, self-absorbed, uninspired, unspiritualized, unhallowed life. God pity the man whose shutters and doors are always closed to the city of the soul and he, so busy with mundane affairs, that he has no time to look out to any distant tower of sanctifying thought. For God has been pleased to spread before the soul that will wait and see, a vision of infinite power, and better still, infinite love, whose height and depth and breadth allure the soul to apprehension, adventure and self-fulfilment. What a mistake to bar the door to these gracious things and hug a little closer some darling sin.

So long as humanity has spiritual needs, so long as men try and fail, do and suffer, get and lose, climb and fall, so long will they find sacred use for the starward-swinging door. Ever and anon, men tire of the stifling atmosphere of the world and the sweat and swelter of sin. The longing becomes almost universal for a Beautiful Isle of Somewhere, where the load is lifted close by an open gate; where the clouds are rifted, where the angels wait and there commences the emancipating movement, some time or other, that leads to the heavenly portal where spiritual opportunity and Divine revelation are waiting to embrace the one seeking life and light. Such seekers learn the truth of the quaint statement, "The devil may wall us round but he cannot roof us in."

At the starward-swinging door, open to the mysteries of the unseen and to what is imperishable, there may be met baffling problems, unanswered spiritual perplexities, that test faith and require abundant patience. There more questions may be raised than are answered. More demands may be made upon time, service and sacrifice than willingly, hitherto, have been given. But is it not better to court this spiritual outlook with its mystery and its strenuous demands, and oftentimes tremendous struggle, than to wall one's self around idly and selfishly, caging and pinning to death every hallowed thought and dream, and stifling any holy song or prayer? It is better to wrestle with the angel than to sit down and feast with the devil. To enter the good land of truth and privilege, to possess and to enjoy it, to cultivate it and gather its rich harvests, though it may mean sweat to the soul, and perhaps bearing "the marks of the Lord Jesus" is far better than have nothing left to do than to dig one's own grave within self-imprisoned walls and prepare the epitaph that he made no use of the starward-swinging door.

"JUDGE NOT"

By IDA M. THOMAS

You say you think the man has gone wrong—
That his actions bear you out,
But if you're not sure, better give to him
The benefit of the doubt.

And even supposing it's true, are you
So full of the spirit of grace,
That you should take it upon yourself
To harshly condemn his case?

Are you so positive you're without sin,
That you've the right to throw stones?
For sin is something hard to define
And comes in all shades and tones.

In the pages of an old, old book,
With wise admonitions fraught,
Is one we'd do well to bear in mind:
The simple command, "Judge not."

these last thirty years, courting, or trading, or for doctor, or for nurse, and yet never had the least notion o' that till now, or feeled my soul rise so much as an inch above my shirt collar." It was the admission of a grovelling and starved soul that knew little or nothing of the vitality, freedom and vision that is the soul's true heritage. The doorway to the Infinite men should find oftener than they do, to feel

"A presence that disturbs me with the joy
Of elevated thoughts; a sense sublime
Of something for more deeply interfused
Whose dwelling is the light of setting suns,
And the round ocean, and the living air,
And in the blue sky and, in the mind of man,"

for time spent there is more likely than not to acquaint men of infinite possibilities to hear



EDITORIAL

The Threat of War

FOR over two weeks now the world has hung shuddering upon the brink of war, not knowing what moment might shove her over into its awful vortex. At this time of writing the outlook for peace is brighter, but that the danger point has been passed no one can claim. At least we can thank God that so far the horrible hand has been stayed, and we can pray that in His infinite mercy the world may be spared this new and awful agony.

When the first threat came what was the spectacle that we saw in this fair Canada of ours, this Christian and enlightened land! It was that of Christian and enlightened men urging, urging vehemently, that Canadian men and Canadian institutions pledge themselves without reserve to stand back of the Motherland, should she decide that war was inevitable! God forgive us for it. God forgive us that our first reaction was not of such a character that there would go up from a united people one thunderous, mighty *NO*, that this thing must not be, unless necessity of the highest and the holiest kind made it absolutely inevitable. That in that first crisis we could even think war shows us how poorly we have learned the lessons of the past few years.

And we must learn to feel and to think in other terms. We must remember, and keep on remembering, how cruel and wicked and unchristian and inhuman war is. We must remember how absolutely hopeless it is as a means of settling or making right anything. We must remember that international and world difficulties and problems can only be settled on the basis of fairness and justice, and consideration, and that these are usually much more possible before war than they are after it. We must learn to think peace, to talk peace, to insist on peace, because anything else is a horrible anachronism; we must get the habit of refusing to be stampeded into the warlike mood, into the bitterness and mistrust and hatred that make war possible.

We are not of those who think that peace must always be purchased no matter at what price. Just and inevitable wars have come to the world; it is even conceivable that they may still come. But, in heaven's name and in humanity's name let us make them as impossible as we can make them. If in this enlightened day, and following the hideous experiences of recent years, we are not set to do that, what hope is there for us?

And the cruel and wicked thing is, that the spirit that makes war possible, is called by the fair name of patriotism. Even yet, after all the cruelly-enlightening experiences of the past, the charge of disloyalty is darkly hinted against the man who insists that the time has come that the world should be Christian enough to do without war. Of all the wicked things that good men may be guilty of is anything more wicked than that?

Will we not only think peace, and believe in peace, and insist on peace, but also will we not pray for peace, pray as men who believe that our God is a God of peace, and that His whole programme for the world is a programme of peace and good will? And if we do, will He not hear and heed us?

The Long Prayer

THERE has been considerable discussion during recent months and through various channels as to the effectiveness in the service of worship of what is commonly called "the long prayer." And there has been noticeable a very wide variety of attitude and opinion touching the matter. Of course there have been some who have taken the extreme position that the plea for a change is only an aspect of that modern and rather light-headed demand for brevity. A somewhat surprisingly large number of people, however, seem to have taken quite the opposite point of view, and have been discussing the question as one deserving of really serious consideration. There may be some in this latter class among the readers of this paper.

What is the argument against "the long prayer"? It isn't at all that people in these days are de-

manding brevity in everything, and that therefore shorter praying is more to their liking, and it is better to yield to their wish than to oppose it. We are not sure that there is such an insistent demand for brevity as some people are saying there is, or that public praying is any more wearying to the church-going people of our day than it was to those of a generation ago. The point of view of those who are suggesting some change is more reasonable than that. They have really something to say for themselves.

"The long prayer," just because it is long, must cover considerable ground. It makes for diffusion of thought and of feeling instead of for concentration. It is apt to wander away off, with the almost inevitable result that a decreasing number of the congregation will be following closely and reverently as it progresses. In this way it does not always make for simplicity, directness, earnestness. Sometimes indeed it tends to become an address, but thinly veiled. And all this does not make greatly for true devotion; in fact it has a tendency to dampen down the true devotional spirit. That is the argument. And we are inclined to think that there is considerable point to it.

Of course in this thing, as in many others, much depends on how it is done. We have all heard prayers that were long but that were yet so coherent, with one thought flowing into another so naturally and inevitably, that there was no feeling of distraction resulting. They produced a real and glowing spirit of devotion, and brought about an atmosphere in which true worship was natural and easy. But we all know that we have listened to long prayers of quite another type. And perhaps many of us have heard more long prayers of the latter sort rather than of the former.

But is there anything after all that can take the place of the long prayer. There are some preachers, and they are among the most successful, we believe, who have found a substitute. Instead of one long prayer there are some who use two or three short ones during the service. This makes for definiteness of thought and feeling. And it does enable the ordinary individual in the congregation to take a more definite part in the service, a consummation devoutly to be wished.

Of course there are some men profoundly gifted in prayer. Whether these men pray a long or a short prayer it is a real means of grace and uplift to the congregation. But for the ordinary preacher—well, we have a feeling that for him the long prayer is often a snare. We wonder what our readers think about it!

A Literary Guide to the Bible

TO think of the English Bible as one of the greatest masterpieces of English literature is not the habit of as many people as it ought to be. A well-known teacher has recently stated that the Bible is losing its place as a literary classic, to be appreciated with enthusiasm and studied with care and thoroughness. But it cannot lose what it has never had, and this way of looking at it has certainly never been very common.

One trouble has been that many people have felt that to think greatly of the Bible as literature was in some mysterious way to discredit it as a guide in religion. We have heard many fierce diatribes against the supposedly-pernicious habit of studying the Bible "merely" as literature, the use of the word quoted being supposed to add a special heinousness to the offense. But such a point of view cannot, surely, bear investigation for a moment. We would expect a great spiritual revelation only in a great literature, and to the art and beauty of the form that opens the door into the great heart of truth which it contains, we can never be thankful enough that our Scriptures are to be reckoned among the very finest expressions of literature which our language contains. If it were not so those Scriptures could not have moulded the thought and heart of the people as they have done. A Bible that did not contain a great literature would be a Bible without unction and power. It

would be as empty and helpless as the Koran is, and for the same reason.

And if we have a Bible that is a great literature we are missing very much if we do not come to appreciate it thoroughly from that point of view. And the loss, contrary to what some might think, is a loss in real spiritual values. To appreciate the beauty and the art and the quality of Scripture is to make possible the entry into the fullness of its great spiritual messages and teachings.

Any effort that tends to foster that appreciation is worth while, and anything that helps in that effort is to be welcomed. And that is why we are enthusiastic over a book that has recently come into our hands. Its title is "A Literary Guide to the Bible—A Study of the Types of Literature Present in the Old and New Testaments." The author is Laura H. Wild, B.D., Professor of Biblical History and Literature in Mount Holyoke College, and the publishers, The George H. Doran Company, of New York. It is not a specially profound book. It is intended for the quite ordinary student or reader. But it explains and illustrates very effectively the various types of literature to be found in the Bible, and it does lead on to a sense of appreciation of the art and beauty of Biblical literature. It will greatly help the student to read the Bible as he would other world masterpieces and to understand its excellencies clearly and intelligently. And in the end that will do many other things for him that will be abundantly worth while.

The Virtue of Thoughtfulness

IT is surprising just how a little thoughtlessness will mar an otherwise useful life. We recall a case of a good brother who was attending college and boarding where there was one bathroom to about a dozen students; and that brother would rise a little early, take possession of the bathroom, and while half a dozen of his fellows raged around muttering maledictions upon him he would take his time, and while he bathed he would sing snatches of hymns. He was seemingly in a very devotional frame of mind, but those who were waiting were in the very reverse. He meant well, but he didn't think. A little less religion and a little more thoughtfulness would have been a decided improvement. Or possibly a little more thoughtfulness would really have been counted as a good deal more religion.

And most of us can recall scores of similar happenings, where good people sadly marred their usefulness by their thoughtlessness. This really means, not that they didn't think, but that they thought of themselves and failed to think of others, and this brings home to us the fact that thoughtlessness is not really a small defect of memory, but a sin that has its roots in human selfishness; and as a sin it deserves no quarter.

But if thoughtlessness is a sin, thoughtfulness has a very distinct value as a virtue. The thoughtful Christian probably doubles his usefulness by his thoughtfulness. The man who remembers that his wife will be lonesome if left evening after evening alone with the children, and who gives her his company rather than sending a few flowers will find that it pays. The father who remembers his children even amidst all the rush of business and who never disappoints them merely in order to earn another dollar will be rewarded in after years by the added love and respect of those children. The man who thinks quietly and clearly about his life and its influence on his neighbors will "eat no flesh while the world standeth" if it make his brother to offend. All about us are human beings with human desires and human needs and the thinking man will not fail to recognize these desires and needs. He will recognize the desire for recreation and the need of it, and if he be an employer of labor he will remember the little things that make life either hard or happy, and his people will learn to bless the man who thinks of them even more than of himself.

Thoughtfulness should not be spasmodic but continuous. Sometimes we become very thoughtful at

Christmas time or New Year, but forget that the year has fifty-two weeks and we spoil our well-meant and helpful efforts at Christmas or New Year by remembering them no more for another twelve months. The thoughtful days or weeks are sweet and blessed, but there is no reason at all why the rest of the year should not be made just as sweet and just as blessed. Humanity is nourished not by bread alone, but by every divinely-inspired act or speech which is kindly and helpful. A few kind words may be worth more than diamonds, and kindly smiles may cheer more than costliest food. Silver and gold may be scarce with us, but we have what is of infinitely more value, and such as we have we should give unto men. One man may each day cheer and bless possibly hundreds of lives, and he may not be worth a dollar. "Such as we have"—this is what the world is calling for; and the thoughtful man will find abundant opportunity for scattering light and gladness.

The Man in Blue—The Children's Friend

I WATCH for them every morning as I travel cityward, the man in blue and his little friends. Tall and broad-shouldered, he is, with twinkly blue eyes, and I imagine that if he were to take off that helmet, we would discover that his hair is golden-brown. There he stands at the corner of two busy streets and from all directions little figures come running, seeming almost to gravitate towards him. I am glad that the mothers of to-day are teaching their children that the man in blue is their friend; one to go to for help in trouble, and not making them afraid of him by threatening to let him take them when they are naughty.

Morning after morning he stands there, and waits until all his little band has gathered. And while waiting, he talks to them, and they to him, holding up for his inspection nice, rosy apples they are carrying, which mustn't be eaten till recess; and the homework; those long sums in addition; and, possibly, showing him how nice they have mastered the spelling of a list of words. He always appears to be interested in what they have to tell and show him, and I'm sure he is, for who could find a group of little boys and girls uninteresting?

When they are all there, he takes two little hands in his big, strong ones, and with the other children surrounding him, holds up the traffic and escorts his charges across the street. Safely there, they run towards the school, calling to him and waving their hands until they disappear within the gates. Then, and not until then, does he turn and recross the street, lips curved in a whimsical smile; bring out his signal stand and his whistle and commence the serious business of the day. And no one doubts that he does better work because he began his day by giving help to the littlest citizens.

The Heavenly Vision

OUR eyes are great educators, and by using them wisely we may learn much which we greatly need to know, but by using them foolishly we may get very far astray. Most of us are like the apostles, who after the transfiguration glory had visited them "saw no man, save Jesus only." After some especially beatific vision we see Jesus with parvelous clearness and inexpressible devotion, but after a while the world crowds in, the vision dims, and the glory departs. And then, instead of Christ, we see Tom Smith, the millionaire neighbor, whom we have so often envied; or Jim Jackson, the neighbor with whom we had such a bitter quarrel over a line fence; or Rev. Peter Strongwill, who fought us so strenuously at the quarterly official board; and as we see those men we long for the Midas' touch, we fight over again our old quarrels, or we strengthen ourselves in the determination to have nothing more to do with the church which harbors such men.

Did you ever know cases of this kind? We venture to say that there is scarcely a neighborhood upon this continent which cannot supply several. Many a preacher has spent weeks of anxious thought and earnest labor trying to get his people to see something else than the miserable old squabble, and he has many times been compelled to give up the task as one beyond his power. And we have only too many instances

where a man's spiritual life has been clouded for years by such memories, and where he has even gone to the grave with his last thoughts tinged with the unspeakable bitterness of a forty-year old quarrel. And all the while the trouble lay, not as he thought, in his neighbor's perverseness, but in his own inexcusable folly in allowing that neighbor's wrongdoing to hide the Lord from his eyes.

At whatever cost we must keep the heavenly vision. If we lose sight of our Lord, or even if the vision become blurred and indistinct, we cannot hope for a peaceful and happy life. No Demas can ever turn aside after gain unless the vision has first become dim. In these days of mushroom wealth, when men grow rich over night, when every ambitious instinct bids us seize the main chance, and when our family claims and our church claims alike clamor ceaselessly for gold and ever more gold, the only effective remedy against it all is the clear and continuous vision of the Man of Nazareth. It is easy to go straight while we are looking at Christ. Wealth loses all its glamor in the light of the Cross. Worldly ambition has no grip upon the heart where the Christ is enthroned.

And yet it is possible to lose the vision, even while we proclaim the need of it. Long ago it is recorded of one that "he wist not that the Lord was departed from him," and this has been all

too common an experience. Our religion has slumped, and we didn't realize it. We are better off financially than ever before; we give more liberally than we ever did; we have a wider vision of Christian work than ever; and we are more influential and more highly respected in the church than ever we were; and yet, the vision of the Christ has become dim, and the heart's peace is sadly disturbed. We have more of every other good thing, but less of God, and we have made a bad bargain. To others the "holy of holies" may mean little, but to us it means everything, and from that innermost sanctuary of the heart the holy light has well-nigh departed; and all our gains are poorest substitutes for this tragic loss.

"We would see Jesus!"—This was the quest of human hearts long years ago, and it is the one great quest of our race to-day. And it is possible for each one of us somehow to help some fellow man to reach the goal. With this vision clear and strong we can face any storm, endure any loss, suffer any reverse, and in the very Calvary of life, we can say without dismay or doubt "I can do all things through Christ who strengtheneth me." It may mean confession, it may mean bitter self-abasement, it may even mean misunderstanding and alienation of friends, but it "will mean the "peace of God" and "joy in the Holy Ghost."

Editorial in Brief

THE opponents of Methodist Union in England had a meeting recently in Kingsway Hall, London, and decided on a vigorous anti-union campaign. "Determination was expressed to make the union impossible, in what the committee believed to be the interests of British Christianity." The *United Methodist*, commenting on the new move expresses gratification that the anti-unionists will be at least fighting in the open, but it wonders what is meant by the term "British Christianity." It seems almost as though it were easier to effect a schism than to bring about a union. And yet the union movement has travelled far since it first began, and the end is not yet.

THE UNITED METHODIST gives quite a lengthy paragraph in a recent issue to Dr. O. Darwin and his work, telling its readers that the Doctor is not in England to promote emigration but to assist emigrants, to help Methodists who have decided to emigrate to get into touch with their Methodist brethren in Canada. Dr. Darwin will take the names of Methodist emigrants, and will write ahead to the minister who is in charge of the Methodist Church in the community where they propose to settle and will try to insure a welcome for them in this, to them, new land. We trust that Methodist ministers in Britain will do what they can to insure that members who emigrate from their neighborhood will seek a home amongst Methodists in the Canadian community to which they may come.

MAYOR THOMPSON, of Chicago, has appointed Rev. John H. Williamson, pastor of Normal Park Methodist Episcopal Church, as "special commissioner on law enforcement." The new officer will have no special powers but will report what he finds to the mayor. The mayor says: "Every school, every church auditorium and every temple of justice in our city should teach respect for law. This is not a political question. It is not a faction or party question. It is not a question of denomination or creed. It is a moral, social and industrial problem which demands the serious consideration of every law-abiding and home-loving citizen." If the mayor really wants to know the facts he has probably chosen a good man to get them, but if he does not wish to enforce the law he will probably wish he had never set eyes on that Methodist preacher.

THOMAS C. McRAE, governor of Arkansas, has proclaimed March 17th, 1923, as "No-Tobacco Day" in that state, and he calls on the No-Tobacco Association of the state to lead in making the day a public benefit. The proclamation reads: "Believing that the widespread use of tobacco is a slow and insidious destroyer of the fitness of the race; that its general use by men

and women from their youth up, generation after generation, is contributing to unmistakable and certain degeneracy, to say nothing of the loathsomeness of the habit and its great expense to mankind, I feel that organized society should find methods to check its use and avoid the dire effects." The governor thinks that the evil is a subject for educators and moralists rather than for courts, and the use of tobacco should be abandoned voluntarily rather than through fear of drastic laws.

MR. PAGE, American Ambassador to Britain, became an ardent admirer of the English after living with them for a while and in one of his letters he paid them the following tribute: "The English were slow in getting into full action, but now they never miss a trick, little or big. The Germans have far more than their match in resources and in shrewdness—and in character. As the bloody drama unfolds itself, the hollow pretence and essential barbarity of Prussian militarism becomes plainer and plainer; there is no doubt of that. And so does the invincibility of this race. . . . It isn't an accident that these people own a fifth of the world. Utterly unwarlike, they outlast anybody else when war comes."

THERE were some at least of the members of General Conference who listened to the discussion relative to the pronouncement on the Near East situation, who wondered whether any pronouncement at all by the Conference were wise or likely to be helpful. The whole question is a most involved and perplexing one, even to the best informed individual, and a wise verdict touching it is very difficult to come at. If the time that was spent discussing it had been given to earnest prayer that God would help the Church to see what she could do to help in the prevention of war it might have been better.

MR. LYNN HAROLD HOUGH, of Detroit, fraternal delegate from the Methodist Episcopal Church, paid a beautiful tribute to the late Dr. Hugh Johnston in his address before the General Conference. He spoke of him as one of the fine old men who are leaving us in such large numbers these days, and made an earnest appeal to the younger men to emulate the fine spirit of the fathers.

ONE day a brother was praying for the preacher and his prayer was "Lord give him unction and give him gumption, for he needs them both." We don't recall the preacher's name, but the praying brother certainly gauged pretty accurately the preacher's needs. Successfully to lead a congregation to higher levels needs both deepest spiritual earnestness and sanctified common sense.

OF INTEREST TO WOMEN

Annual Meeting of the Board of Managers of the Woman's Missionary Society

THE forty-first annual meeting of the Board of Managers of the Woman's Missionary Society has just been held in Toronto. Central Methodist Church was the scene of the regular sessions, but the meeting that was an outstanding feature and will long remain a vivid memory in the minds of those fortunate enough to be present, was that held in Timothy Eaton Memorial Church on Thursday evening, September 28th, when Mrs. McKinney of Alberta, a delegate to the General Conference, gave a stirring and impassioned address taking for her subject: "The Message of Methodism to the Women of To-day." Methodism had in the beginning two distinctive messages, the speaker said, one being the possibility of the individual to have the experience of personal salvation and the other the right of the individual to express his personal convictions. These messages are still distinctive and are to be interpreted in the terms of the present day.

"One great message to Methodist women is to clean up our own civilization so that it may be fit to offer to others," Mrs. McKinney said. "So long as we cease to put down evil in the commercial, industrial, political and national life, we fail to uphold the standards of our Church."

On the interesting and much discussed subject of women entering the ministry, Mrs. McKinney declared that if the Methodist Church could not be reconstructed to admit them to the pulpit, when they were specially gifted for that work, then it was not worthy of its traditions.

Mrs. Peter Rutherford, President of the National W.C.T.U., also gave an address, her subject being "Methodism's Call to its Womanhood."

Mrs. Gordon Wright introduced Mrs. McKinney to the audience. Mrs. S. D. Chown gave an address of welcome to the delegates, and Mrs. Gray spoke on behalf of the Ladies' Aid.

At the close, Mrs. J. F. Wilson, of London, read the resolution, that made a fitting climax to that wonderful meeting:

"Under the impetus of this momentous occasion, and with a new sense of the many obligations and opportunities of the Christian Church to-day, we, a large and representative gathering of the women of Methodism in Canada, assembled in the Timothy Eaton Memorial Church, Toronto, in connection with the General Conference now in session, do, by standing vote, herewith pledge ourselves to a new partnership in the work of our Church.

"We glory in Christ, the Saviour of the world, and would enthusiastically help to make Him known to all lands.

"We rejoice in the political privileges accorded to the women of Canada by our Legislatures, and in the new religious opportunities offered us by the last General Conference, and we would make sanest and strongest use of the same.

"As we, by prayer, work and sacrifice, stood side by side with father, husband and son during the great war, so we desire now, with equal devotion, to share in every possible way in every effort to win the world for Christ, and would not only pledge ourselves, but would lovingly urge all our women of Methodism to join us now in a new crusade for Christ and His Kingdom."

Great Friendships

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

Thomas Gray and Horace Walpole

MELANCHOLY marked him for her own." This might truly be said of the poet, Thomas Gray, whose whole life was tuned to the minor key of sadness. He had no great sorrows that one can discern—outside the death of a beloved but aged mother. No tragedy cast its shadow upon his life. No ungovernable passions warred in his bosom. His life, indeed, was singularly uneventful. Yet he passed "the noiseless tenor" of his way, a confirmed pessimist. In watching a group of boys at play he thought, not of the possible achievements that their energy denoted, but only of the trials of human life that lay in store for them.

"Alas, regardless of their doom,
The little victims play!

No sense have they of ills to come,
Nor care beyond to-day;
Yet see how all around 'em wait
The ministers of human fate."

This is not cheerful, but it is characteristic of Gray's outlook upon life. It is possible that the poor health, which with him was constitutional, accounted for his low spirits. Perhaps the only bright spots in his uneventful career were the few friendships that he formed. According to the modern psychology, we get what we ask for, and Gray, speaking through the "melancholy youth" in the epitaph to the "Elegy Written in a Country Churchyard," says that "all he asked" was a friend. It is beside the point to suggest that had he made more demands upon life he might have attained and

achieved more—the point is that he did gain, in accordance with his request, a friend. This friend—the principal one of his life—was Horace Walpole—he who first recognized the beauty and significance of the "Elegy," and circulated it in manuscript form among his friends, in this way bringing it to the attention of editors and insuring its appearance eventually in printed form.

The friendship between Thomas Gray and Horace Walpole had its genesis in their schoolboy days. Born in London, almost under the shadow of St. Paul's, in 1716, Thomas Gray was sent by his mother to Eton College. There he met a certain dark-eyed, curly-haired boy, one year his junior, with whom he soon became on intimate terms. This rather girlish-looking boy was Horace Walpole, a son of the Prime Minister, Sir Robert Walpole—a boy destined to a long, brilliant, if somewhat desultory career. The boys were both frail in physique and inclined to be studious rather than athletic. They liked to spend their leisure hours in long rambles and quiet talks. The haunts of nature and the discussion of books attracted them rather than cricket and football. A most unusual brace of boys!

From Eton College these inseparable companions went to Cambridge University where they shared a strong aversion to mathematics, then the vogue at Cambridge, and a partiality for the classics which at that time were at rather a low ebb.

But in spite of similar tastes, these two friends were in temperament very different. Horace Walpole was self-complacent, sanguine, and, even as a youth, worldly-wise. He had plenty of money and plenty of friends, and he was in fact the antithesis in temperament of the quiet, fastidious recluse, Thomas Gray. He was inclined to look upon life as a comedy, and get a good time as possible out of it. "I have often said," he remarked later in one of his famous "Letters," "that this world is a comedy to those who think, a tragedy to those who feel." Horace Walpole thought, but his thought skipped lightly over the surface of things and rarely involved his sensibilities. But Gray felt, as well as thought, and absorbed into his being that melancholy aspect of life that made his whole outlook upon the world dun-colored.

After leaving Cambridge the friends made together a tour of Europe which lasted for two years. All went happily at first. Walpole was generous and defrayed the expenses of his poorer companion, who, on his part, accepted with the confidence of an intimate friend, the gifts which Walpole could well afford. But after a while the different temperaments of the two friends manifested themselves. At first there were misunderstandings and then a quarrel, which Walpole accounted for in the following way: "The quarrel between Gray and me," he said, "arose from his being too serious a companion. I had just broke loose from the restraints of the University, with as much money as I could spend; and I was willing to indulge myself. Gray was for antiquities, etc., while I was for per-

petual balls and plays. The fault was mine."

The quarrel led to a temporary separation between the friends, and Gray soon after returned to England and eventually settled at Cambridge where he was to remain practically to the end of his life. One is glad to record that the breach between two such well-tried comrades was not permanent. A few years later, through the offices of a mutual friend, they were reunited, never again fluctuating in their friendship until the death of Gray in 1771. It was to Horace Walpole, more than to any one else, perhaps, that Gray owed his occasional releases from the monotony of his sequestered life at Cambridge. The pale student, who pursued his classical studies at Cambridge, found his visits to Walpole in London, at Windsor and at Strawberry Hill (Walpole's country home), a pleasant break in the bookish atmosphere of his days—a break through which he could get a glimpse of the practical world of men and affairs.

And to Walpole it was that Gray sent the original copy of the "Elegy." "You will, I hope," he wrote in the letter that he enclosed with the manuscript, "look upon it in the light of a thing with an end to it; a merit that most of my writings have wanted, and are likely to want." True words! For the slender store of Gray's verses is filled with tentative beginnings that lack endings!

The enthusiasm of Walpole for the lovely Elegy brought it to public notice, and one day the recluse, Gray, who had shunned publicity, woke up to find himself famous! We all know the Elegy and also the much-quoted words of the great Wolfe upon the eve of his immortal victory: "I would rather be the author of that poem than beat the French to-morrow."

A stanza that was included in the manuscript that Gray sent to Walpole, and later on suppressed, is not generally known, and is so lovely that it deserves quotation. It should be read just before the epitaph:—

"There scattered oft, the earliest of
the year,
By hands unseen, are show'rs of
violets found;
The redbreast loves to build and
warble there,
And little footprints lightly
print the ground."

Upon this Elegy rests Gray's chief claim to fame. It is true that after the publication of this poem, Walpole at his own expense had a "complete edition" of his friend's works printed, but this edition consisted of only a few poems, which, though lovely in quality, lack the peculiar charm of the elegy. The fact was that Gray was too fastidious, too critical of his own efforts, to accomplish very much. The overnicety of his taste checked the spontaneity of his creative energies, and many of the things which he attempted or planned, he did not carry to a conclusion.

How different was Horace Walpole, whose voluminous "Letters" on every conceivable topic of a superficial nature fill nine solid volumes,

big octavo, of print! Thomas Gray, after a life spent in perpetual study and preparation for work which he never accomplished, died in the fifty-fifth year of his age at Cambridge, having, in his own opinion, lived too long. Horace Walpole lived to be a sprightly old man, who, up to the last moment of his long and varied career, found something to interest himself in. We have a picture of him in his old age at his coun-

try house, Strawberry Hill, where he collected pottery and antiques, "cultivating his flowers and his complexion," and never regretting for a moment that he had been obliged to live upon this good earth! But we should feel kindly towards him, for it is perhaps to his efforts and enthusiasm that the world owes the immortal Elegy which the melancholy Gray might otherwise have suppressed.

The World of Wee Wonders

By BERTHA E. GREEN

The Preserve Jar

INST of the Hollis house lies a field, then a rail-fence, and beyond that, a sideroad. There is also a row of pine trees beside the fence, and in one place a tall tree overhangs a bank some ten feet higher than the roadway. This bank, or steep slope, was almost bare of grass, so, except for the ants, few of the Little People visited a spot with so few hiding-places.

Dick was walking along the path by the roadside toward the main road, and had not even glanced at such an uninteresting place as the shady slope beneath the pine branches.

"What's your hurry, Boy Dick?" called a piping voice.

Dick turned his head and saw Hep, the Little Green Man, seated at the top of the bank, rolling tiny pebbles, one after the other, down the slope.

"Are you playing marbles, Hep?" asked Dick.

"Oh, no!" was the reply. "I'm just into a bit of mischief. Come up here beside me, and you will see just what a nuisance I am making of myself. Don't climb straight up the bank, though."

Dick walked a short distance further, climbed the slope, and taking a few steps, was soon beside Hep. No sooner did he wish himself one of the Little People, than he was just as small as the Little Green Man himself.

Hep was still rolling pebbles down the hill.

"She would be so excited if she saw me doing this," said the Little Green Man.

"Whom do you mean?" inquired Dick.

"Mistress Slender, to be sure," replied Hep. "She would think I was trying to knock the top off her preserve jar."

Dick laughed, though he had no idea what his tiny friend was talking about.

"I don't see a jar anywhere," said Dick.

"Of course you don't," said Hep, "because the jar is hidden, and the top is hidden, too."

"Then how do you know where the jar is?" said Dick.

"I saw Mistress Slender put the top on," chuckled the Little Green Man. "And she doesn't know I saw her, either."

Hep had just started a pebble, as large as his head, rolling and bouncing down the bare slope, when an exceedingly angry voice cried out: "Stop rolling those rocks! Yes, I mean you with the stripy whiskers!"

"Didn't I tell you, Boy Dick, she

would be hopping mad," said Hep, who, however, stopped rolling pebbles.

The owner of the angry voice, whom Dick now knew to be Mistress Slender, was a large, thin-bodied wasp. She had alighted on a lump of earth, half way down the slope, and still held her rather short wings spread as if ready to take flight again. These wings were set about the centre of the bobbin-shaped forepart of the body, which was almost black. In front of this was the large head, with prominent eyes, and a pair of short, thread-like antennae. The six legs of the wasp were arranged in the manner common to most wasps, the foremost pair, which were also the shortest, reaching forward, and the two hinder pairs pointing backward.

The hinder part of the body

The Moon Man

There's a man in the moon to attend to the light,
And I'm sure he's asleep after cleaning it twice.
'Cos I saw it all shining on Saturday night,
And now it is only a thin melon-slice.

Every time there's a moon he plays just the same trick,
And appears to forget what he's thinking about.
Else he loses the scissors for trimming the wick—

But I wonder who wakes him and tells him it's out?

—Percy Haselden, in *Time and Tide*

tapered from the slenderest of waists, rounding out at its hinder part to a bulb-like enlargement. The rear part of the body was longer than both the fore part and the head together; the slender waist was colored scarlet, and the thickened end almost black.

"Now, don't lose your temper, Mistress Slender," said Hep. "The pebbles wouldn't hurt your preserve jar."

The wasp darted to an uneven spot a few inches away, and, after scraping and scratching at the loose earth, uncovered a small stone.

"Watch her now," whispered Hep to Dick.

Mistress Slender flew away, but soon returned, carrying a fat, smooth-bodied caterpillar. Dick now saw that the stone that the wasp had moved had been the cover for a pit, or tunnel, in the earth. Through this opening the wasp disappeared, dragging the caterpillar with her.

She did not come out for some time, but when she did so, she was alone. The caterpillar had been left within. Instead of rolling the stone back into place, the wasp began to fill up the opening with loose earth, which she packed in tightly by means of a small stone held by her forefeet. She scattered loose earth over all so skilfully that it was impossible to tell exactly where the hole had been.

"There now!" exclaimed Mistress Slender. "Wouldn't you call that a fine job, Boy Dick?"

"What's the answer?" laughed Dick; at which the wasp seemed offended, for she flew away without replying.

"Mistress Slender's preserve jar is filled," explained the Little Green Man. "She digs a pit in which she places caterpillars, that are to be food for the young wasps when they hatch from the eggs that she lays in the tunnel."

Dick and Hep must have been sitting too close to the bank's edge, for just then Dick lost his balance. He did not fall, for he wished himself big again, just in time.

The Little Green Man had vanished, but, half way down the slope, Dick saw Mistress Slender, the Ammophila digger-wasp, who had come back to make sure that her preserve jar was safely hidden.

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Little Folks

The Fairy Queen's Messengers

THERE are many legends told about the golden rod and aster, and all are as pretty as can be, but Dorothy told me a story last week when I visited her that I'd like to pass on to you.

The flowers, as you know, belong to families, and as they are mostly very large families, the fairy queen in charge has a busy time looking after them in the summer when she allows them to leave their home and roam at will over the country. The North American queen of the fairies is the prettiest of all the queens, I think, and she wears a soft, green maple leaf gown in the summertime and one of the same material, though of crimson and yellow, in the fall, so that the little flowers that have stayed out late can see her as she flies by.

Now, there is only one person in the world the little queen is afraid of, for she has no power over him. His name is Jack Frost, and I think you all know what a saucy little fellow he is! He doesn't like the fairy queen either, and when he journeys over the earth, he tries to outwit her, and get over the whole land before she does, so that when he finds a little, late flower he can strike at it with his wand and it will turn black and die.

One year, a long time ago, the queen was late in starting out. There had been so much to do in order to have the house all ready for the flower families! Jack Frost got off ahead of her, and his bright eyes never missed a single flower. So it was a sorrowful fairy that sailed slowly homeward.

The great and good king of all the fairies knew all about the terrible things Jack Frost had done, and so he called the North American queen to him and said: "I'm very sorry that the little, late flowers are dead, but I think I can help you. Go home and choose members of the tallest and strongest family you have, and use them as messengers. Keep them home until late in August, and then, when they appear over the countryside, the little, frail flowers will run home. If any are disobedient and do not obey the summons, they will have to suffer from Jack Frost's wand."

"That will be splendid!" said the queen, and she clasped her hands. In a second, however, her face clouded. "I'm afraid I cannot do that," she said, "for Jack Frost would kill them, also."

"But I'll take care of that," the king replied. "Just before Jack

Frost leaves home, I will send wind messengers over the land and they will carry the life that is in each plant, hidden in a tiny seed, safely back home."

"Then I shall send the aster family," Mistress Fairy said, "for they are the sturdiest children I have. The tall, yellow, golden rod, and his sister, blue aster, stand up so well and have such bright coloring, they can be seen quite plainly."

And that is why we see so much golden rod and so many asters in the autumn. They are here to tell the other flowers that Jack Frost will soon be coming with his wicked wand, and that it is time to go home. Did you know that the golden rod and aster belonged to the same family? They don't look one bit alike, do they?

Personal

Mrs. Humphries, of the Methodist parsonage, Scarboro, is a patient in the Western Hospital, having undergone a very serious operation. She is doing as well as can be expected.

New Books

—*Under Twenty*. By Charles E. Jefferson, D.D. (Toronto: Fleming H. Revell Co.) \$1.50 net.

We have here a series of messages to big boys and girls in Dr. Jefferson's simple, direct, and forceful style. He makes very clear just what he wants to say, and his messages are eminently practical and such as will be readily grasped and easily remembered by every one who reads them. The addresses are not talks for children but, as the author says, for "big boys and girls," and they will be interesting and helpful to adults also.

—*The Career of a Cobbler*. The Life Story of William Carey; by Margaret T. Applegarth, author of "Next-Door Neighbors," "Lamp-lighters Across the Sea." (New York: Fleming H. Revell Co.) 75c.

The chief interest in this little life of the great missionary lies in the fact that the author has a native Hindu tell the story to a fellow countryman, who is full of prejudices and unbelief, but who is won over to the faith by the simple, earnest telling.

TWO months among the salmon canneries of British Columbia will convince an observant person of many things which would be very interesting to write about, but these notes must be confined to the business in hand. Most of the Indian villages on the coast and many inland are practically deserted during the summer each year, because the people move "bag and baggage" to the canneries. There the men spend long hours out in the fishing boats, their efforts being attended by varying degrees of success. When the catch is made and brought in, the machinery of the canneries is set in motion. Many hands are engaged beside those who run the machinery, for example, in cleaning the fish and filling the cans, the Indian women do much of this hand work. Thousands of Chinese, Japanese and white men are also engaged in the industry. The chief concern of the missionary is to help the people "stand fast in the faith" during this strenuous season, so often infested by temptation to go wrong.

The Skeena River with thirteen canneries and Rivers Inlet with nine canneries comprise the great fishing



MRS. CHAPIN and MISS STURDY, ready for the journey

grounds. Of course, there are other canneries in many parts of the coast in which we are interested, but in these places are situated our summer hospitals, at Port Essington, the branch of Port Simpson Hospital, where Dr. Wm. Sager is in charge and at Rivers Inlet the branch of Bella Bella Hospital, under the care of Dr. Darby. To see these men at work and to realize the warm feelings of all the people toward them is a clear demonstration to the visitor that the hospital work is an unqualified success. The Revs. W. H. Pierce of Port Essington and Dr. Spencer of Port Simpson had charge of the evangelistic work on the Skeena River. It is difficult work at the best. The industry must follow the habits of the fish and the time of the tides. The missionaries must fit in as best they can to these conditions. Often it is very uncertain about getting the people together and much of the contact with them must be in small groups, but a fairly comprehensive programme has been carried out. There are many consultations on business matters too, for the Indians trust their missionaries in all things. Mr. Henry Pierce, a native from Port Simpson, was sent to Rivers Inlet to minister to the people in that section, and he re-

Gleanings from our Indian Fields

By REV. ARTHUR BARNER

mained through the busy season visiting and holding meetings with the people. At such places as Alliford Bay, Q. C. Is., and Quathiaski Cove, also at Esquimalt, the stationed missionaries are able to minister to the people without going far away from home. We must patiently strengthen this arm of our work among the natives of British Columbia.

Manitoba

Many events have taken place in Manitoba since Conference. Rev. J. W. Niddrie, missionary at Berens River and superintendent of the Inland work in that section, undertook to manage the establishment of a mission at Little Grand Rapids which is 125 miles by canoe from the Lake Shore, with about forty rapids to negotiate on the way. In any year it is difficult and dangerous work but I am assured that not in many years has anyone seen such high and turbulent water on that river and the mosquitoes were numberless—also very thirsty. However, after overcoming many obstacles, Mr. Niddrie, Mr. W. J. Hope (the missionary teacher) and the canoe men were hard at work in their heavily-laden canoes. I cannot take time to tell the entire story, but the following extract from an official report will provide part of the picture: "At the close of the Sunday afternoon service we had a talk with the people about the work . . . we enquired what help the people were disposed to give us in the way of logs for a dwelling-house for Mr. Hope for the winter. . . . The answer to our enquiry came the next day at noon in the shape of thirty-five first class building logs, thirty-two feet long. We began that afternoon to erect the building, and working almost day and night, we had a structure twenty-two feet by twelve feet erected, roofed, floored, also windows and doors all completed by nine o'clock Saturday night. All our boards were previously whip sawn and they cost us fifty cents each, being ten feet long and five inches wide. We had taken with us roofing paper, windows, stoves, and other useful articles as far as the grant would go, so now Mr. Hope is comfortably settled. He started teaching school the Monday morning after treaty payment."

This work commenced, Mr. Niddrie and his men proceeded to Deer Lake and Pekangekum, two places widely separated, involving canoe journeys of about 500 miles. Much wet weather was encountered, which in that country means wet clothes, wet blankets to sleep in, and thirsty mosquitoes.

The Rev. F. G. Stevens pioneered for years among these people, but at best they have never had a visit from a missionary more than a few days each year. However, these visits do much good and the "Lord of the harvest" blesses the seed sown. Rev. J. W. Niddrie is following up this work in splendid style. He found a warm welcome in each place and had excellent meetings. At one point, "Powngassie" (as pronounced) there are between twenty and twenty-four children of school age and the people are anxious for a school teacher. Application has been made to the Department of Indian Affairs. The

people at Deer Lake collected \$115, principally in one dollar bills, and gave them to Mr. Niddrie as their gift to the Missionary Society. Such money must carry with it a double portion of power.

The following clipping from a Calgary, Alberta, news item of last June will introduce the matter of Poplar River Mission, Manitoba:

A Call Heard and Answered

"Fifteen hundred miles by Canoe in Northern Manitoba" was the appealing subject of a Sunday evening address by Rev. Arthur Barner in St. Paul's Church recently. In the congregation were Mr. and Mrs. Lee, who, learning that their old mission at Poplar River, on Lake Winnipeg, was not manned, decided to volunteer to return to the work. Mr. Lee has left and Mrs. Lee will follow in July. After serving from 1913 to 1915 at Norway House they were transferred to Poplar River, where they loved and served the Indians for four years till Mrs. Lee's failure of health forced them to leave. Two of their children lie one at Norway House and one at Poplar River, and a third near an earlier homestead in Alberta. Their only remaining child, Albert, they will leave in Mount Royal College. Mr. and Mrs. Lee were given a farewell presentation by the Board and Sunday school of St. Paul's, where they have been most devoted workers and are held in the highest esteem." These faithful people are now at work and from accounts received, while they are meeting some trials of faith, they are rejoicing in the privilege of service.

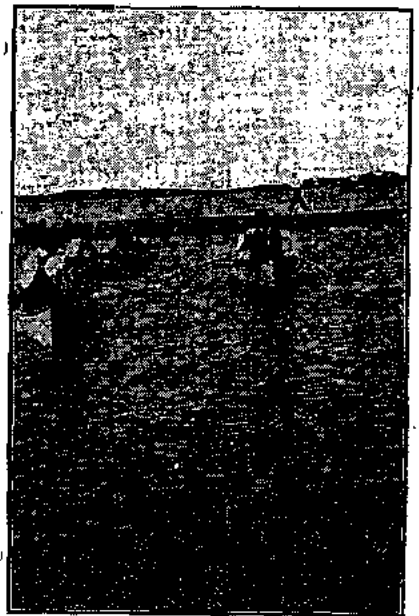
The readers of these columns are familiar with the Island Lake Story and the God's Lake Story. Well, developments have taken place. During the summer Rev. R. and Mrs. Chapin, Mr. Chapin, Sr., (over seventy years of age) and Miss Sturdy (school teacher) have proceeded up country, 250 miles by canoe from Norway House, to take charge at Island Lake. The reader must imagine what this journey was like with very high water and mosquitoes plentiful. Very little information has reached us but we know that they arrived safely and that they are in good heart.

Mr. J. A. O. Kell, B.A., has gathered his outfit together and has started for God's Lake. This action has been taken in no foolish fit of excitement, for he went out to act as summer supply at Warren's Landing among the fishermen and in his contact with the Indians coupled with his association among the group of workers at Norway House, he became impressed with the great need at God's Lake, another distant point inland, and consented to go. As far as mission plant is concerned he will have to start from the ground, as we have no building there. With Mr. Atkinson at one side and Mr. Chapin on the other he will feel that he is not alone even though it does involve a canoe trip of seventy miles to see the one and ninety miles to see the other.

Rev. W. E. W. Hutty, B.A., who has served eight years at Nelson House, our most northerly mission in Manitoba, was ordained by a special commission (appointed by the Manitoba Conference) in Winnipeg

on the 5th September, having been received into full connection (in absentia) last June. A few days previous to ordination Mr. Hutty was joined in matrimony to Miss Winter, who had charge of the day school at Nelson House last year. While in Winnipeg Mr. Hutty underwent an operation in the hospital. It is reported that he is making a good recovery. Mr. and Mrs. Hutty have returned to Nelson House, via The Pas.

Use your imagination while you read the following unvarnished account from one of our isolated missions in British Columbia. It refers to Rev. George Edgar, one of our veterans who is stationed at China Hat. Surely, the heroic is not lacking in this work: "We had a funeral here yesterday. A boy of fifteen from here died in the New Westminster Boys' Industrial School and the body was brought here on the S. S. *Chelohsin*. All the people were away and as father was anxious to notify the relatives, we started off in a row boat for the camp. In spite of father's lame back he was determined to go. We rowed for nine hours. We came back the same night on a gasoline boat, and it took us



Off to Island Lake. The party leaving Norway House.

only three hours. There were twelve of us at the funeral. It was very sad."

We were all sorry to hear of the destruction by fire, caused by lightning, of the barn at the Oneida Mission, more especially as it brought considerable personal loss to the Rev. F. G. Robinson. A new building is being erected.

A New Book

—*Essays in Christian Thinking*, by Rev. A. T. Cadoux, B.A., D.D. (New York: George H. Doran Company.) \$1.60 net.

This writer is an altogether honest and fearless thinker. He starts from a severely critical standpoint, but he does work his way to a new and vital appreciation of Christian truth. He touches on the broad and vital themes—the Personality of God; the Limitations of God; God and the World; Miracles; Inspiration; Providence; Prayer; Jesus and History; Jesus' Aim; the Death of Jesus; the Result of Jesus' Death; the Meaning of the Death of Jesus; the Person of Jesus. Some of his readers doubtless will not follow him in everything, but all will find him full of stimulus and help. He is altogether unconventional in his style and exceedingly thought-provoking.

The College as a Religious Factor

An address delivered in Victoria College Chapel at the Recent Reunion

By CHANCELLOR BOWLES

THE chief significance of this happy gathering of former students and graduates is its testimony that this college is a living spiritual fellowship which years cannot destroy. It is a fellowship first and an organized institution only in a secondary sense. The teaching staff must know this unity or it cannot efficiently do its work. Good will one toward another and loyalty to the common life are essential. The student body must know itself a well-defined community held together by common sentiments and common ideals, and the student who stands without and does not enter into the common life foregoes by far the best half of what the college can give him, and the graduates, although subject to diverse interests and pursuits and widely dispersed throughout our own and other lands, must cherish to the end the same sense of unity.

This gathering together of those scattered abroad is but an expression of the social and spiritual affinities which here had their origin. You have come here in response to a common desire which has arisen among you not merely to see old friends and revive old friendships, but to meet at this place and under the spell of the old scenes and memories, to be brooded over, to be gathered together as the hen gathereth her brood beneath her wings. Some there are here whose memories go away back to earlier days and to another place, in a quiet college town. These older ones, these firstborn sons of the light are a special joy to those of the later years—to the second and third generations of Victoria's sons and daughters. Their presence tells that that which we have seen and heard was also from the beginning and that this college was well-born, a creation of the spirit. And so these men, though they have journeyed far inland and westward, when their sky begins to brighten with sunset colors turn back again to the institution which nourished their youth and where they lived the happiest days of their lives. It is true of us all—older or younger sons and daughters of the college—mid pleasures and palaces wherever we wander we turn back to the college days and refresh our spirit with their memories.

It has been my custom to make much of college sentiment and college spirit, especially since the cares and the duties of the high office of president fell to me. And to this end I have tried much to analyse and to define it—to make clear to the students what it was by nature and what of duty and privilege it implied, and always it has seemed to elude my grasp. For a long time I was disposed to drink of it as a distinct and altogether unique sentiment. In my eyes it dwelt alone by itself. It was a solitary affair. There was no class in which I could place it. It had no fellow.

Recently there has come to me a new point of view, and I am glad of it. We are not at home with strange and lonely things. They are ghostly and haunt our minds. And the new outlook came to me in the great days of the war. As our boys went forth in little groups until the college was almost destitute of young men, as we followed them with anxious hearts, as in chapel prayers we made common mention of them and the cause of the empire, as we put the flag at half-mast week after week as news came to us of the fallen, then love of college blended perfectly with love of

country and I saw that both were of one kind. We know no fairer, no more valuable sentiments than those of loyalty to humanity's great institutions. And among those institutions evoking strong and passionate loyalties I place the college and I count it, in its limited sphere of course, just as potent in the making of spiritual humanity and the forming of a people's ideals as any. The sentiment which has brought us to this is made of the same stuff as the patriotism, the love of country, which called so many of our number to battle and to death.

And I have ventured further—indeed I have been compelled to go further—and to give this sentiment a place side by side with the greatest of all human loyalties, even the sentiment of religion. The college life which has no religion has never flowered, never come to bloom, never reached its perfect fruitage. And, as I many times have said to the students, the chapel and its service is not superimposed upon our life here. It is rather its simplest and most natural expression. It belongs to the college and, if it departed, it would break in twain the life of this institution. Nothing can more exalt our college spirit than the frank and open recognition of its kinship with the highest and holiest human affections.

It was a true instinct which put college prayers on the festival programme of those days. Victoria has no more essential and no more distinctive feature in its life than its brief morning service in this chapel. When I left college I was surprised to discover how among my college memories this one of college prayers clung to me and followed me with strange persistence—followed me and grew upon me and at times rested upon me like my mother's and my father's blessing. And when I had the happiness to return to the college, to render such service as I could, the college prayers became the most significant religious service in my life. If I am absent from it I feel a distinct loss in my life and through the long holiday I miss it most of all. To me chapel service is the most sacred tradition among us, a tradition which no set of men, no faculty, no group of students should interfere with. The very form and order of it I confess has attained inviolability in my eyes. I sympathized with the late Dr. Blewett, of grateful memory in these halls, when one morning he was indignant because a professor dared to put the hymn before the psalm. Suffer this foolishness. It is a feeling I know, and it cannot stand the criticism of reason. It does not even look like practical common sense—at best the foible of one whose hair is getting quite grey and therefore to be tolerated. And yet it has its own high values. It is the sacrament of the unchanging. It is here in this college an outward and perpetual testimony that while intellectual views and outlooks are forever changing in these halls, and old orders are passing, and new days and ways coming, there is a life of Divine fellow-

ship, there is a sense of God present with men, there is an outgoing of reverence and devotion which persists through all and changes not.

Did you when here grasp that abiding reality? Did you find that fundamental thing on which humanity is building all its hopes and its faiths and its loves? Did you come to know as educated men ought to know, that amid the clash of intellectual statements and diversity of creeds, there is an abiding unity of faith? If so I am sure it has steadied you and established your goings. It has quieted your fears and it has widened your fellowship to include all men who seek after God.

In classes in philosophy and theology, in various study groups, in table talk and informal discussions you will remember how we canvassed the problem of prayer, how we sought to relate it to the dread uniformities of natural law, and how we got nowhere or if we got somewhere did not recognize the place. But here in chapel it was different. Here for discussion about prayers we substituted prayer. Here for a time, as was our right and duty, we silenced our critical faculties, the petted and spoiled children of to-day, and we besought the ideal and spiritual, which is within us all and which is around and over us all, to speak to us awhile.

I recall well how it did speak—how it spoke in the strangely infected, the quietly uplifted, the aspiring and yearning voice of Dr. Nelles. Even to-day, if I stop and listen, I can hear the prayer and follow its uprise and motion toward the far-off distant eternity where, as he was wont to say, "Knowledge shall grow without decay and love shall never die." Some of you here can hear, very distinctly, the timid,

tremulous voice of the beloved professor of Latin and Greek. And most of us can recall very vividly the subdued voice of Dr. Burwash, charged with filial trust and the joy of perfect fellowship. While this generation lives the voice that read to us "In Memoriam" will be heard leading us in exalted notes of praise and wonder and reverence. And there is another, of more recent years whose bright light on an untimely morning went suddenly out, the memory of whose prayers for the building up on earth of the city of God will long remain with us. It was in the chapel in prayer, these poured the rich treasures of their spirits into the life of this college.

You will be glad to know that attendance by the students does not show any decline. I am disposed to think a considerably larger proportion attend than in the days when I was a student. The spirit of the gathering is right and the singing of the hymn by the young voices is a perfect joy.

We are very happy here—just as happy as in the good old days when you were here. Our young men and young women meet on a basis of perfect equality, although truth compels me to say that all the friendships formed are not of the platonic type. If there is any fault in our social life it is that there is too much of it. Some principle of selection, I do not know just what it is, seems to give us more than our share of the serious-minded students, so that our students are doing good work and the examination results are, to put it mildly, very creditable. We are very happy in our university relations, and I think we are justifying the principle that a limited sphere of work is better for us than an unlimited.

I think you may return to your homes with no fears for the life in Victoria. We prize most highly your interest in, and your love for, this college, and we hope you will feel at home whenever you return. We put the blessing of the college upon you and hope you may carry back with you something of its eternal youth, its brightness and its joy.

The Canadian West Revisited—Part III

GUARDIAN STAFF CORRESPONDENCE

IT was a warm Saturday morning, staircase leading to the Jung, and as I ascended the venile Court in Edmonton, I feared that the court might not be in session, or that some untoward event might rob me of the pleasure of meeting the presiding magistrate, Judge Emily F. Murphy. The fates, however, were kind, and after a few minutes in the outer court, a messenger came to say that Judge Murphy was ready to see me. I passed within, and sat through a domestic relations case that was being tried *in camera*. It was sordid enough, but living, human history. The prosecutor was a young English woman from Birmingham, with a soft, pretty accent, who had laid a charge of assault and non-support against her husband, a returned soldier. Her neck bore the marks of his efforts to strangle her the night before—one shrinks from thinking how low humanity can fall! Judge Murphy issued an order for the man's arrest, and putting her hand in a

sisterly way, on the poor woman's shoulder, spoke words of kindness and encouragement, assuring her that she would protect her and arrange for support for her and her children.

What manner of woman is this who, for the first time in the history of Canada, presides in a Judge's court? I saw a capable, kind face, with fine high forehead and humorous blue eyes—a countenance expressing judgment, tempered with mercy. Short, somewhat stocky figure denoting physical strength and endurance; and heaps of optimism and spirit radiating from the whole personality.

Judge Murphy told me of the tremendous trouble that she is experiencing with drug addicts since the great War, and said that she had a book in the hands of the publishers on this subject, for it was her belief that unless the public was aroused to action this terribly spreading habit would lead us to ruin.

I asked her for her opinion as to the effect of prohibition in Alberta.

"Oh, as to that," she said, "I haven't a moment's hesitation in declaring that prohibition is an unqualified success! I don't handle one case in twenty as compared with former days, and we are undoubtedly benefitted immeasurably by the new law. To show you that public opinion in this province is strongly on the side of prohibition, I will tell you that some little time ago one of our provincial legislators brought in an amendment to the prohibition Act—an amendment in the liquor interests. It was put before the Legislature here in Edmonton and the only person who voted in favor was the Sponsor! Not another man in the House supported it! "No doubt some of the back benchers would have liked to do so," said Judge Murphy, with a twinkle in her eye, "but they knew that public opinion was so strong that if they supported this thin edge of the liquor wedge, they could not face their constituents. I think that is pretty good evidence of the status of prohibition in Alberta."

Since the above was written, Judge Murphy's book, "The Black Candle," dealing with the drug habit, has been placed on sale and will be a powerful and telling contribution to the campaign against this great foe. The author is already widely known by her *nom de plume* of "Janey Canuck," and in her experience as a magistrate, has had personal evidence of the inroads that this terrible vice is making on our people. Those who argue that prohibition is increasing the use of drugs, should come to Montreal, where, notwithstanding the free use of liquor, the drug evil is growing apace. Two severe sentences have been passed upon drug vendors here, within the last week.

Edmonton is the home of another famous woman, Mrs. Nellie McClung, also a keen temperance advocate, a lecturer, a writer of books, and a delegate last year to the Ecumenical Conference in London. It was certainly a wonderful thing to travel across the three prairie provinces, from Winnipeg to Banff and back, without seeing one saloon or one drunken man.

Architecture on the Prairies.

One former rancher told me that when he brought his family from Ontario to Saskatchewan, twenty years ago, their household effects, including an organ, were spoiled by a fierce storm that came up before the dwelling house was sufficiently advanced to move their goods in. One can understand that in circumstances like that, it is not a question of beauty or architecture—it is simply a pioneer struggle to get a covering for one's head. Thus it is that one sees on the prairies the matchbox style of house, and almost invariably painted yellow, with terracotta corners and roof. It is rarely that one sees a verandah, or a porch, or a balcony, and almost never a house of brick or stone outside the cities. Now, we are fellow Canadians, and I appreciate to the depths, the brave, pioneer work of our western citizens; but I want to make a plea for more of beauty in their home architecture from now on. Why not have a Minister of Architecture in each province—we need them in the east, too—who would plan pretty homes and help the settlers to achieve beauty, as well as utility, in their surroundings. I look forward to the time when brick or stone will be used for construction, wood looks so temporary—but why not start immediately to substitute the bungalow style of architecture for the match box. I saw some beautiful wooden bungalows around Edmonton and Calgary, and

one could not refrain from envisaging the time when the prairies will be dotted with homes like these.

There is a beautiful little stone church in Banff that seems to fit right in with the mountains, so solid it is, and so harmonious in its architecture with the surroundings. It is called St. George's, and the Sunday that I had the joy of worshipping there, Doctor Nichols, of Holy Trinity, New York, was the preacher. He is a member of the Alpine Club at Banff, and while there on his holidays, had been invited to preach at St. George's. The rector is Dr. Montgomery, from New Brunswick, with whom I had the pleasure of chatting, after the service, about the lovely cathedral at Fredericton, one of the finest on the continent, where two years ago, I saw the cloth of gold used at the coronation of William IV.

In these plains
The bison feeds no more. Twice
twenty leagues
Beyond remotest smoke of hunter's
camp,
Roams the majestic brute, in herds
that shake
The earth with thundering foot-
steps.

The only trace that one sees of the buffalo is in the National Park at Banff, a park covering one hundred square miles, where there is also a Dominion fish hatchery. The few remaining buffalo there are being carefully preserved for breeding purposes, so that the lordly brute may not become extinct.

The Wheat Board—Why Stillborn.

The most prominent and frequent subject of conversation in the Canadian West this summer was the wheat board. In the hotels, on the train, everywhere one went, the advisability and the feasibility of the wheat board was the topic most eagerly discussed. When I arrived at Moose Jaw, a train load of harvesters had just reached the city and were grouped everywhere about the depot. Standing up against the wall as a spectator, there was a pale-faced man with a cough. He was a great contrast to the lusty humanity around him and told me that he had contracted a cold that he could not shake off, so was living out-of-doors trying to recuperate. The conversation turned to the prevailing topic, the wheat board, and he said tersely, "Madam, I can't see to the other side of it. I am a builder and when I plan a house I want to have the whole design clearly in my mind before I start work. I can't see to the other side of this wheat board. During the war the European countries were backed with capital and were able to buy our wheat at a high figure. Now they are insolvent and have no backing—how can they pay a high price—they have no money."

Does the West need a wheat board? Will there be one next year? Was it a blessing or otherwise that this one was stillborn? These are moot questions, the solution of which will greatly affect the development of Canada. One thing is evident—the movement for a wheat board was not commenced early enough to be effective for the 1922 crop. Legislation was rushed through the Alberta Legislature under the guidance of Premier Greenfield, implementing the legislation at Ottawa; and the legislators retired to their homes after voting themselves an indemnity of \$250.00 each for their services. Premier Greenfield protested, but did not protest hard enough, and the indemnity was taken, notwithstanding strong

criticism from the press. Legislation was also hurried through in Saskatchewan, under Premier Dunning, but in Manitoba, the new government under Premier Bracken, had just come into power, and either for that reason, or from deeper-lying cause, did not convene. In the meantime, a tremendous heat wave of ninety-five degrees to a hundred degrees spread from Winnipeg to Edmonton, and the grain was ripened much earlier and more rapidly than usual. So the *Albertan* (Calgary) under the date of August 12th, reasoned thus:

"With no competent person wanting to take over the wheat board, and at least one province either indifferent or actually opposed to entering, and wheat marketing already begun, surely the wise thing just now, in facing such a problem as the national marketing of wheat, is to take another year before action."

Then there arose the great difficulty of securing men to act on the wheat board, if it were formed. Why were they so reluctant? The *Edmonton Journal* summed it up in this way:

"The disinclination of James Stewart and F. W. Riddell to accept the direction of the wheat board—expressed in a definite refusal which they are under pressure to reconsider—may be attributed to the fact that the board as constituted does not conform to the specifications which they submitted to the special agricultural committee at Ottawa, appointed to consider the matter. The evidence which Messrs. Stewart and Riddell gave to the committee was to the effect that the success of the wheat board depended largely upon the completeness of the monopoly exercised by it, over the wheat supply of Canada, and they stated in the most definite terms that the control of wheat products, flour, etc., is essential to the successful conduct of such a wheat board. Parliament disregarded both."

Then came a despatch from Ottawa saying that H. W. Wood, President of the United Farmers of Alberta, had declined the chairmanship of the wheat board. Mr. Wood, when interrogated at Calgary, would neither affirm nor deny the rumor, and in the meantime, the grain was ripening under the ardent rays of the sun, and the farmers were in doubt and uncertainty. At length we read this:

"The opinion is gaining strength in official circles that owing to the difficulty in securing a satisfactory chairman, there will be no wheat board to handle this year's crop, and its organization will be deferred until next year."

Then followed the wheat board obituary by the *Manitoba Free Press*, two columns in length, from which I quote one paragraph:

"The wheat board was desired by the farmers of the prairie provinces—at least a majority of them—and was opposed by the organized grain trade interests. The farmers have again been beaten in spite of all that the federal government and the governments of Saskatchewan and Alberta could do to give them what they wanted. The failure to get a wheat board into operation this year will be a keen disappointment to those who have fought to secure a system of national marketing of wheat ever since the Canadian wheat board of 1919 dissolved. Yet it is impossible to see what more could have been done by the legislative machinery of the country than was done."

The *Saskatoon Star*, which should understand the needs of the agriculturists, said, "The grain men, having quietly knocked the wheat board on

the head in 1920, are in no mood to permit its revival. The war between the farmers and the grain men is not over, but the farmers' organizations are beginning to realize that the grain trade must be met on the open field."

While all this was going on, E. Cora Hind, at the head of the Agricultural Department of the *Manitoba Free Press*, made her annual tour of the wheat fields, motoring over four thousand miles in her interesting and very valuable work of gathering data concerning our great wheat area. Her report of the crops under irrigation at Vauxhall, in Southern Alberta, is of great value. Sir Oliver Lodge says that it is his belief that man to some extent will control the weather in future, at least in so far as a regular arrangement of precipitation of moisture goes. He believes that droughts may be scientifically prevented and that if this is done, abnormally wet seasons will be practically unknown. He says that the great droughts which have affected England of late years have been due to non-electrification of the atmosphere—"a dead atmosphere means no rain." "If we could artificially electrify the atmosphere upon occasion, that problem might be solved. I have not the slightest doubt that man in due time will discover how to electrify the atmosphere at will, and thus get rain whenever it is needed in each neighborhood." This statement from one of the foremost scientists in the British Empire, may cause some people to shrug their shoulders incredulously, but would it be any more wonderful than radio or the marconigram. And oh, how the farmers' problems would be solved, for it does look cruel to see fields of wheat shrivelling up for lack of moisture. In the meantime, irrigation is feasible, if not too expensive.

EDITH M. LUKE.

Montreal, September 27th, 1922.

New Books

—*Modernism in Religion.* By J. MacBride Sterrett, D.D., Litt.D. (Toronto: The Macmillan Company of Canada.) \$1.65.

The author, Emeritus Professor of Philosophy in the George Washington University, and founder and associate rector of All Souls' Memorial Church, Washington, is a convinced modernist, using that word in its simplest and most direct meaning, and his special plea in religion is that only as it is allowed can the great mass of educated and thoughtful men in our time have any honest and sincere relation to the Church and its teaching. His spirit is admirable, and his line of thought is convincing, though the material in his book somewhat lacks coherency and sequence. A leader in the Protestant Episcopal Church, he reveals a specially broad and sympathetic attitude toward all Protestant communions. He admits that all ministers in his Church do not share his feeling in this matter, much to his regret, and he acknowledges that his own spirit is probably due partly to the fact that he was born and brought up a Presbyterian.

Personal

Miss Gladys Bunner, daughter of Rev. W. A. Bunner, of Pickering, left September 21st to take a course in religious education at Boston University.

Honored General Superintendent, Fathers and Brethren:

I count myself highly favored in having been selected to bear to you, my brethren of Canadian Methodism, the greetings of more than two and a quarter million members of the Methodist Episcopal, South. A Southerner from the United States always feels at home in Canada for reasons so graciously stated in the opening words of the admirable address of your own Doctor Bland, in which he spoke of "finding one's self peculiarly at home among a people of such pure British stock as the white people of the Southern States." By changing just a few words this might well be made to express the feeling of most of our people who on any occasion or for any reason make you a visit. With you, too, as with us of the South, Methodism has always been a strong factor in both the social and religious life of the people. Yours has been a great Church with a noble history. Whenever the time comes that you shall go into that happy union with our Congregational and Presbyterian brethren, the remaining Methodists, certainly those of us who hail from the South, shall not be ashamed of the contribution we have made to one of the most noteworthy movements of modern Christianity. We had in former years in the South a distinguished clergyman who had a stereotyped speech he always delivered at the opening of each pastorate. He would speak, among other things, of his own shortcomings, his inability to remember names, his absent-mindedness, his halting speech, and all the rest. He would then refer to his wife and say, "But as for Mary she needs no words of apology nor of commendation. She always speaks for herself." So shall we say of Canadian Methodism as we bid her God-speed in her new home.

Your fraternal delegate to our General Conference last May made a more than favorable impression on all who heard him or associated with him. This it is hardly needful for me to say to you who so well know what his many abilities are. It was not my pleasure to meet him or to hear him during his visit to Hot Springs, as I was, after having served in several General Conferences, of the number of those chosen to stay at home and look after the stuff; but from the bishops and delegates and visitors, and from the religious press, came tributes of sincerest praise for gracious, inspiring, well-chosen words and for a personality of an unusual charm.

A fraternal delegate is usually expected to speak words of praise of his own Church, giving somewhat elaborate statistics in proof of progress. We all know that figures may be made to prove almost anything. Perhaps, as we are all in one family, it is not altogether improper around the fireside to tell each other of the wonderful things accomplished by the grace of God. Still, I am reminded of the remark of the negro layman with regard to his pastor, "Boss he am a great preacher, 'case he sho' do recommend hisself." I would content myself with saying that the great Missionary Centennial and the Christian Educational Movement, the outstanding incidents of the past quadrennium, brought to our Church large sums of money, a large, and we believe more or less permanent increase in liberality, an enlargement of our missionary and educational enterprises, and a marked deepening of the spirituality of the people with great revivings and in-

From the Sunny South

Address Delivered Before the General Conference by Dr. William J. Young, D.D., Atlanta, Georgia, Fraternal Delegate from the Methodist Episcopal Church, South.

gatherings. One of the most remarkable successes we have had anywhere is in Czecho-Slovakia, where the people are flocking to hear the Word and ready to come into the Church almost beyond our ability to take proper care of them.

I did not have much time for preparation for this occasion, especially that preparation that comes from a perfectly intelligent touch with conditions and protracted brooding over them. But for this it may be I should have spoken differently. But this is what has mastered me, the deep conviction that at such a time as this in all conferences between religious bodies there is but one question demanding a supreme place in prayer and meditation, "What can we do separately and together to save—save in the largest, broadest sense, this heart-broken, sin-burdened world?" I shall not take up your time in gruesome descriptions of what you all know, and have heard and read many times. It is an old, old story now, and sadder than it is old. I fear sometimes that much of the writing on the subject and much of the reading are of the nature of that slumming which is the outcome of an almost morbid curiosity, without a sufficient determination to bring help and cure. Certain it is that never was the world so much in need of help and never was it so open to help of the right sort.

I believe that the hope of the world's salvation on the human side must for many years be largely dependent on the closest co-operation between the Protestant forces of the English-speaking world. The man who does anything to disturb this co-operation is guilty of worse than a blunder. He is guilty of a crime. It is not easy always to separate between things religious and things political. Many more times than most of us think it is not desirable. Those of us who live in the South have, for the most part, not recovered from the belief that a League of Nations, with our own nation in its membership, not only was desirable, but still is desirable and that it is sure to come. We do not insist on all the details as contended for by our own great Woodrow Wilson, but we do accept the great principles involved. We believe further that the success of such a movement in the coming days must quite largely depend on those who speak the language of your mother country and ours.

The Mission Force of the World.

The Protestant mission work of the world is largely in our hands. When one counts up the mission forces of England, Scotland, Ireland, Australia, New Zealand, South Africa, Canada, the United States, he has named at least seventy-five per cent. of what is being attempted by the Protestant world. We ought to be doing vastly more. But it does look as if God had made on us a special call. Are these not evident reasons for this tremendous fact? It is undoubtedly true that most of England's colonization schemes and most of the international movements of the United States would never have been launched but

for the feeling on the part of the best people of both lands that an unselfish Christian motive was somewhere present, or at least might be made a part of schemes otherwise selfish, that opportunities for building the Kingdom of God had come across the pathway by a Divine ordering. I am far from contending that ignoble dreams were not always present, but these would never have won the day, surely not permanently. Our ambassador to England has surely missed the mark in attributing our entrance into the great war to the love of gold and not to high idealism. The contrary is true. With all the unfortunate things done by men who became rich by profiteering and other unpatriotic or even criminal conduct, it still remains true that it would have been impossible to have carried our nation into the tremendous struggle except for the preaching from pulpit and school-desk, and political rostrum of the duty of sacrifice, Christian sacrifice, to save the world from destruction. It was this that sent men overseas, piled up subscriptions to liberty bonds, led women to work their fingers sore, and brought all to a cheerful surrender of luxuries and even necessities.

The Christianity that has been back of all British and American life, that has ultimately tinctured all thinking and all conduct, is the Christianity that finds its best expression in the warmth of a genuine religious experience, a type which leads normally to missionary endeavor. Contrast the conquests, political and religious, of Spain and Portugal. I spent the summer of 1921 in Brazil, where Rome has had her way for four hundred years, where seventy-five per cent. of the people are illiterates, where half the children are illegitimate, where persecutions for religious beliefs still occur, and where most of the cultured people are drifting into Positivism and other forms of unbelief and error. Rome has many noble people and noble priests and has a great opportunity to serve the world. But the official life of the Church is not to be trusted, and the only hope for the Church as a whole is in a revolution. As it is to-day it can never save the world. It is too busy saving itself.

Protestant missions as conducted by English-speaking peoples are not forcing their dogmas and forms of church government on non-Christian lands. We have learned that these things are largely of our own making, are historical, growing out of our own Western prejudice and intellectual bent. We have given the people the great essentials of the faith—the inspired Word of God, the Divine Christ, the Christian experience—and we very largely must leave it to them to work out the rest. A Church that has built upon these great central truths, as has Methodism, does not find it difficult in this and other matters to join in the modern missionary methods. We have cheerfully divided the territory and gone into the fields assigned us, and have united in every way possible with other Christian organizations.

The cry for autonomy heard in the

political ambitions of weaker peoples is influencing the religious life as well. We have here one of the most difficult of problems both in church and state. It would seem that the solution of the right sort will most probably come from the Britisher and his Yankee cousin. Let us not forget that our Gospel and the political ideals created by that Gospel are chiefly responsible for the demands that are well nigh universal. That was a striking reply of Yuan Shih Kai to the question, "When did the revolution which led to the republic in China begin?" His answer was, "When Robert Morrison came to China." The day must come when we shall have to submit to the call for national and independent churches. For this end the missionary is toiling all the while. The problem has been worked out successfully in Japan in the organization of one Methodist Church, and no one regrets it now. Nowhere can we hope for the right leadership in these critical moments as among a people like ourselves who have known what it is to fight for and obtain every form of religious liberty in the face of suffering and self denial.

The Sin of Division.

If the world is ever to be saved it cannot be done with a divided Church. We cannot go into a Roman Catholic country where Protestantism is seeking to rid the people of superstition and accompanying evils without recognizing the tremendous power in the unity of the Church of Rome, while the sectarianism of Hinduism and Buddhism is greatly impressed by every tendency for union among the Christians. We cannot afford to waste our energies on things in no wise essential. There are no bodies of Christians better able to lead in such unity than Methodists. Ours was not a doctrinal movement. We have always had our doctrines and have thought them important. But we began as a Church based on life, on Christian experience, on Christian character. We still say without reservation with John Wesley, "Is thy heart right as my heart is with thine? I ask no further question. If it be, give me thy hand." In every forward movement of God's Kingdom, in every struggle for righteousness, and in every fight against wrong of every sort, you will find the Methodists joining heart and hand with all who are willing and ready to go with them.

All I have said is equally true of the home field. On these shores, where for all our moral and religious purposes we are one people, where forts and cannon do not divide, and where we often feel that not only is blood thicker than water, but thicker than all fluids of a merely political sort, you in Canada and we in the South are coming to face conditions growing out of multitudes who have come to our midst from everywhere with all their strange opinions. The Wesleyan revival saved England socially, morally, religiously. It can save this North American continent.

Of course, we still have our negro problem, which, however, through movements from thickly populated negro sections of the South into the larger cities of the North has become a national problem. I would remind you that the good negro and the good white man never give any trouble. I am happy to report an increasing sense of responsibility in this matter among our Southern people, and that my own Church did not forget the negroes in the cen-

tenary findings. The best that has happened is the increasing tendency for co-operation between white and negro leaders to create harmony or reduce friction, and I would have you especially to note that this has been a religious movement.

While speaking of closer bonds between Methodists, I must not forget to say that our Church is committed to every proper effort to bring about unification between the Methodist Episcopal Church and the Methodist Episcopal Church, South. The great majority of our people desire it and believe it will greatly help all the great enterprises of the Kingdom of God. The plan adopted by the Commission was not altogether satisfactory to the commissioners of either Church. However, nineteen of the twenty-five commissioners of the Church, South, pledged their support to it in every way. I think it may be safely said that this vote represented the attitude of the Church at that time. At any rate, most of us believe it will come, because it is right and because it has met with such hearty endorsement by the General Conference. However, in this as in all other progress, we know God's time is best.

To Think and Let Think

That may be said of the Southern Methodist Church which Doctor Bland said of Canadian Methodists, that, "there is scarcely a doctrine in which wide differences of opinion are not held." We, too, with Mr. Wesley, quite generally think and let think. With us, too, there "is room for every opinion that can find reasonable support in the Bible and which is not out of harmony with complete and supreme loyalty to Jesus Christ, as the Son of God and the Saviour of men." Our people are more conservative, taken as a whole, than the other branches of the Methodist family. We have very many progressives among us of various stages in the progress; and a few, perhaps very few, of what might very justly be termed radicals. We have a number of very excellent brethren who are quite anxious lest the progressives and radicals alike should not only go too far astray themselves, but lead others astray as well. Our people are determined to keep close to the Wesleyan message and the Wesleyan experience. They forgive a great deal when there is evidence of the presence of these. We are convinced—and here we all meet—that the salvation of the world to-day must come through the same Gospel that Wesley preached, to the forgetfulness of all divisive things. There is the same need of the consciousness of God, of the reality of His personality, the same need of a power to make life clean and to keep it clean, the same need to have a sense of true human greatness in the knowledge of divine sonship, and a recognition of this sonship in others, the same need of a ministry who have had their own hearts "strangely warmed," as Wesley's was, and who will go forth to all classes of people in all places, to warm their hearts also.

This Methodist experience is the preservative of a safe and sane orthodoxy. I have heard men preach the same rich experience who if they had debated any great doctrine of the Church would never have come to an agreement. This gives us a real Bible, for the Bible itself is the record of the experiences of men in things divine, men who in various ways came to the knowledge of God and spoke forth their discovery

through parable, history and symbol. This Bible the saints have in their hearts and its value is not dependent on the solution of questions of authorship, methods of composition, dates, and meanings of words.

The theology one hears most commonly in the pulpit is not the elaborate, carefully-outlined theology of the seminary, the councils of the Church, or other theological experts. Sometimes it is heterodox on the lips of men who would be the first to condemn heresy. It is the theology of experience, however, after all the effective theology. It is of practical value. It is like David's sling and stone as over against Saul's cumbersome armor. It has power in it like the prophet's "Thus saith the Lord." And it is wonderfully refreshing. The drink of cold water from a jewelled goblet on a hot day is indeed refreshing, but give me to quench my thirst from a gourd filled with water fresh from a spring in some lonely yet beautiful glen in the mountains of our beloved South.

The Authority of Jesus.

This experience leads to the sure enthronement of Jesus Christ. He assumes the place of authority in our lives by our joyful permission, and His authority in us means so far as we are concerned His authority in the world outside. The experience comes first and then the creed. The creed seldom succeeds in giving expression to all that is contained in the experience. Certainly this is true of Jesus. With all His wonderful skill in describing the marvels of redeeming grace, Paul is compelled to speak at last of "the knowledge-surpassing love of Christ." In Ireland one day a party of us were riding through the traditional or legendary haunts of St. Patrick. The Irish boy driving the car had been ridiculing the superstitions of the Roman Catholics. He was a Presbyterian. All at once he began to tell us strange things about St. Patrick. I said to him, "How is this? You condemn the Roman Catholics for their superstitions and yet you ask us to believe all these things about Patrick." "Ah!" he said, "I believe *anything* about Patrick." If such devotion as this could come to this Irish boy, what shall we say as we gaze upon our Lord and think of all He has done for us. No creed, no song, no painting, no sermon, can tell all the story of this wonderful, wonderful Saviour.

This message of the Christian experience is a preachable message. The preacher with us who ultimately gets the crowd and holds it, is the preacher who finds his great exemplar in the ancient prophet, speaking what he knows, because God has spoken it to him. With almost any audience in the Methodist Church of the South the most popular thing a preacher can do, is to give the people a simple Gospel message, straight from his heart, in the language of to-day. The preacher may be surprised at the close of the Sabbath to find that as between two sermons, one of the kind of which I have been speaking, the other scholarly or discussing what might be called a timely theme, the former will be much spoken of, the latter scarcely mentioned at all. What the world needs to-day is the comforting, saving, inspiring power of the sense of the divine sonship. It is often quite difficult to make men take it in, but we must keep at it until they do. In one of my pastorates I went with a number of my young men on

Christmas eve carrying gifts to poor families. In what was the most wretched place we visited there were several children and a sad, emaciated mother. We laid the food on the table and brought out the toys, expecting the children to rush eagerly and seize them, when to our amazement they got as far from us as possible, close against the wall. They could not believe it was for them. But we left the toys. I went back a few weeks later and found the toys already well worn by use. Our people have been so devoted to the individualistic message they have at times seemed to neglect the social appeal. But this has grown out of the confidence that the social and ethical sides of the Christian life will follow inevitably. They remember that "every one that hath this hope in him purifieth himself even as he is pure." Certain is it that the sense of sonship changed the whole character of English life in the days of the Wesleys. To this writers of every sort bear testimony—historians, philosophers, biographers, preachers.

But our Church has not forgotten the social side of Christianity. We have had some among us, and still have a few, who have been afraid that we might forget the work of redemption and substitute outward improvement for inward transformation. Those who have been so impressed have been among our most devout and conservative people, and their fears have not been without some foundation. It is quite easy to drift into what for so many is very fascinating and, indeed, quite Christian, the feeding of the hungry, the better housing of the poor, and all the other benefits of the outer man, and to place such emphasis here as to forget that goodness is an inner possession. But Mr. Wesley, who laid such stress on the new birth and the testimony of the Spirit, was led inevitably to the life of Christian social service. He gave due consideration to the help of the poor, to the education of the masses, to conditions in prisons. He condemned unsparingly the selfishness, the greed, the luxurious living of so many men of wealth, and called attention to the frequent unfair treatment of the employed by the employer. This was the logical outcome of the great revival, and still is. The consciousness of divine sonship must lead to the realization of one's own rights, but at the same time the realization of the rights of all others, for they also are the children of God. The religion of both the Old and New Testaments is social. The Old Testament prophets were most of them not only preachers of righteousness. They were social reformers as well.

Fads and Fancies

All kinds of religious fads are finding a place in the South, and the liberality of our people makes many of them an easy prey. Our preachers seem to feel that what will cure is not so much attack as the more faithful proclamation of the Gospel. Some of these errors are pantheistic. They find God everywhere lost in His works, and especially in man. What does this mean but a hunger for God, and how are the errors to be met except by bringing people to a deeper knowledge of the God Who is not only immanent but transcendent as well, above creation and yet "closer to us than breathing." "This is life eternal that they might know Thee, the only true God, and Jesus Christ

whom thou hast sent." Methodism has ever had the panacea for such tendencies. Other fads grow out of a desire to leap with one easy stride to perfection. This springs from a vision of ourselves as the children of God, and the dissatisfaction with low aims. We may well ask whether we have preached as we should true holiness and the perfect life. In all these cases, as well as in modern spiritualism, there is a longing for certainty which is to be found only in the soul's communion with God. All other bases of faith—the Bible, the Church, the reason—if they bring any other comfort, rest at last on the inner life and consciousness. What reason has Methodism for its existence except to give this very thing to the world. Other Churches have their elaborate dogmas, or elaborate church organization, or orderly ritual. Our mission is to make all men know the Father and their own sonship. The only excuse for denominationalism is that each part of the one family of God shall know its place and make its special contribution to the religious needs of the world.

There has been noticeable of late among us an inclination to be a little afraid of scholarship, especially if it is denominated modern, and to be quite cautious in regard to the college education of the young preachers. This has largely come from the positions of extreme men on either side. The cure for the situation is in the Christian experience. How wonderful it was that the Oxford Master of Arts and Fellow could find himself comfortable in the fellowship of his humble lay preachers and the colliers and artisans to whom he preached. The reconciliation between the two sides is necessary and the obligation rests the more heavily upon the scholar to bring about the reconciliation. If there is anything in the old legend, *noblesse oblige*, surely it has its application here. Let us not forget how the Son of God emptied Himself in order that He might minister to all human needs. Our schools are all of them distinctly religious. They all have required Bible courses, daily worship at the stated hour, courses now being added in religious education with special instructors, revivals held at least once, sometimes twice, during a session, missionary institutes, Young Men's Christian Associations or Young Women's Christian Associations, and professors, all of whom are members of some branch of the Christian Church. Nothing, not even culture, can divide in twain the things which are elemental—motherhood, patriotism and religion. They are the same in all hearts. Our hymn-book should be a reproof of any man who thinks otherwise about religion. When together we can sing the hymns of Seventh-Day Adventists, Roman Catholics, Unitarians, Quakers, and all the rest, there is no excuse for wrangling after we shall have finished the song service.

Premillennial Hopelessness

The Methodists of the South have been but little influenced by premillennialism, so common everywhere, especially during and since the War—a very natural tendency in view of the disheartening conditions the Church and the world faced. Our own deliverance from the pessimistic phases of it was the more remarkable in view of the fact that the people of two strong denominations, working side by side with our own, have been given up very largely

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Pragmatic Christianity

An address delivered before the General Conference by the Rev. Lynn Harold Hough, Th.D., D.D., Litt.D.; pastor of the Central Methodist Church of Detroit, Michigan; Fraternal Delegate from the Methodist Episcopal Church

Mr. President, Fathers and Brethren:

The angels of the churches have greatly increased in number since the brave days when the first chapters of the New Testament Apocalypse were written. They look out on far-lying territories and they see the mobilization of the Christian forces in many lands. And since the days when sailors first moved through the Strait of Belle Isle and the days when daring explorers first passed beyond the Rockies and listened to the breakers of the western sea your own potential country has not only become a mighty commonwealth, a free empire in the new world, but it has also become a land of commanding Christian forces. The angels of its churches have looked upon numberless valiant deeds. They have witnessed the growth of Christian character and the impact of vast Christian energies upon the life of the whole land. It is saying the truth modestly to declare that Methodism has had its own commanding share in the Christian achievement in Canada, and to-night it gives me great joy speaking for four million Methodists across the invisible line which separates your great commonwealth from our own, to bring greetings all glowing with eager friendship, with pride in your achievement, and with glad expectation for your future.

It is a great happiness for me, as a citizen of the United States of America to stand to-night in this great and free Dominion of the British commonwealth. The two peoples share the glory of a common Anglo-Saxon tradition and the hopes of a common ideal of democracy. Our dearest political traditions go back to that motherland of modern political freedom where the people wrought out the constitutions of parliamentary democracy. We are not at all willing to admit that our life begins with the year 1776. The very latest date which we are willing to accept as a mark of the beginning of our tradition is that great year we share with you—1215, when the Magna Charter was signed—and we have a shrewd suspicion that our beginning lies much farther back in the very roots of English civilization in the world. At all events the long struggle for parliamentary control in England is incorporated in our own tradition and the fountains of our liberty are the very fountains from which you drink. We have an intellectual tradition which we share in common. The bright and piercing eyes of Don Chaucer have quickened the observation of our young men, the imperial brain of Shakespeare, in which every human type found a home, has given us a new intellectual citizenship, the royal dignity of Milton's prose and the long reverberating music of his stately verse have given us a new sense of the dignity of our good old English speech and the loftiness of the principles to which it can give

noble and commanding expression. The chastity and restraint of Matthew Arnold, the haunting melodiousness of Tennyson's verse, the depth and range and grasp of the mind of Browning, the moral passion of Carlyle, the love of ethical beauty which burns in the writings of Ruskin: all this and much more is ours even as it is yours. The Anglo-Saxon heritage has made kings of us all.

The American Idea.

It is also a great happiness for me to stand here to-night because we are all sharers in another gracious heritage. We have in common the American tradition. A few years ago a distinguished publicist of the Dominion of Canada delivered a series of lectures at a commanding American university on the theme "The American Idea." I believe that he was right in asserting that out of our experiment of living in Canada and in the United States a certain spirit and a certain point of view have come into being which we may indeed describe as the American Idea. And you and I receive that as a common inheritance. We do not forget—he did not forget—how much we owe, even in things which we have come to regard as distinctly American, to battles fought and to victories won while America was still hidden beyond the mystery of the tossing Atlantic. But it is not too much to say that our application of the principles of freedom and self-government have given to us a spirit and a mood about life which are all our own. We have our own problems and our own terribly significant struggles. We are tempted to be over-confident, we are likely to set all too small value upon those gracious urbanities which are the fruit of a ripe and mature civilization, we are tempted to value things more than we value ideals, and property more than ideas, and to fall down and worship our own material prosperity. But for all that on this side of the sea there has come to be a new and wholesome sense of the value of every man just because he is a man, a new fearlessness and a new unhesitating directness of thought about many things where the smothering influence of ancient custom has made directness difficult. A new belief in the future has been borne on this side of the sea. A new belief in humanity has grown up in Canada and the United States. In your great Dominion and in our Republic humanity has tasted of a fountain which has made its spirit young again. And we share in this happy renaissance of the spirit of man. The American tradition has made optimists of us all.

The Methodist Tradition.

There is another matter which is a source of deep gladness to me to-night. And that has to do with another heritage which we hold together. The Methodist tradition is our common treasure, our common re-

sponsibility and our common hope. That urbane eighteenth century with so polished a surface and so tragic a moral decay at the heart of it saw the planting of the seeds of a new moral and spiritual life all over the English-speaking world. That precise little Oxford scholar "with a genius for government not inferior to that of Richelieu" found one England and left another. Religion was born anew as Mr. Wesley and his captains carried on their mighty advance in the name of a victorious experience of the Christian life. And men like Francis Asbury and the other apostles of the saddlebags baptizing infant villages in the name of vital piety all over the lands which have become your Dominion and our Republic put new moral and spiritual fibre into the life of both lands. They changed a world of rude battling with the forces of nature in America and a world of polite cynicism in England into a world with the light of the eternal shining in its eyes and the passionate consciousness of the presence of God taking a new place of command in its conduct.

To be sure we gladly admit that we owe much to many a stately and noble ecclesiastical tradition. The haunting sense of solidarity has been put forever in the heart of Christendom by the Latin Church. The inspiration of a great belief in the humanity lifted into a finer meaning by the Incarnation has moved in and out of the consciousness of many an age from the Greek Church of the first centuries. The Lutheran Church of the Reformation lifted the sense of the right of the individual spirit to a personal contact with the living God into a place of emphasis which can never be forgotten. The Reformed Churches have made memorable and commanding the emphasis upon the righteous will of God. And they have claimed the logical faculty as a bondservant of the Kingdom of God. The Anglican tradition has brought a gracious loveliness into the expression of the religious life in many a land. The Independent tradition has stood for a noble intellectuality and for a stalwart freedom. And many of the movements of protest which we feel to have missed central meanings of the Catholic faith have proven right in their assertions if they have been wrong in their denials. Gladly do we open our arms to hold the golden harvest of wisdom offered to us by the Church universal. It is a great treasure. And we receive it with humble joy.

And even as we open our hearts to this spirit of catholic appreciation there comes a deep consciousness that our own characteristic experience of religion and our own type of life have a significance and involve a responsibility which we must not ignore. The Methodist experience and practice of religion has far-reaching implications for us and for that universal Church from which we have received so much. If one desires a phrase in which to describe the contribution of Methodism to the Christian life of the world he may speak of the emphasis upon pragmatic Christianity. The mightiest sanction in Methodism is Christian experience. Everything else is seen in its light. Everything is appraised under its beneficent influence. From the time when John Wesley's heart was "strangely warmed" until to-day the pragmatic test has been the Methodist criterion.

May we ask ourselves then the question which has to do with the place of Pragmatic Christianity in the future of religion? In doing so we

shall be also asking the question which has to do with the contribution of Methodism to the present and the future. I want to venture the assertion that there are some great human quests which can only be pursued successfully under the guidance of a pragmatic Christianity. And in following this claim I believe we may see the highways of most strategic service for our people in the testing days which lie before us.

The Quest for God.

1. The most significant of all human ways of searching is the quest for God. The story of man's strange adventure in the world is full of it. Every religion is poignant with the pain and passion and wistful hope of it. Men have sought for God in ritual. They have sought for Him in ascetic self mutilation. They have sought to meet Him in submission to the behests of a Church. They have sought to find Him in stern obedience to demanding codes. They have sought Him in the speculations of the mind. They have sought Him in the majesty of nature and the exquisite beauty of art. And no earnest seeker one dares to believe has returned without some bit of gold. But there has been deep weariness. There has been sad disillusionment. And the way of permanent and triumphant security in fellowship with God has been missed by multitudes. It is not too much to say that that direct and mastering experience of the ethereal love of God in the soul of man upon which Methodism built its every sanction is the only path which offers full and growing satisfaction to the passionately hungry spirit of man. To be sure this experience has by no means been confined to Methodism, but it has been the happiness of the Methodist people to put this experience in a place of unique emphasis and to keep it at the heart of their interpretation and experience of religion. The God whom one has met in a personal experience of the forgiveness and grace of Christ has much to say to the mind and to the active conscience and to the sense of beauty. But all this utterance is understood at last in the light of the glorious hour of meeting, when God and the human spirit entered into personal fellowship. The way for us all in this difficult age is through that audience room of the spirit where we meet the Master of life in the luminous glory of a personal deliverance. It is a pragmatic Christianity which answers fully the passionate need which drives men to the quest for God.

The Desire for Certainty.

2. The quest for God is itself a part of another journey of searching which the human spirit can by no means avoid. That is the quest for certainty. The desire for something sure and stable in this changing world is one of the structural desires in human life. It emerges as a mental demand in the eleatic philosophy centuries before the coming of Christ. It is a haunting desire back of much of the restlessness of this distraught and bewildered age. From Heraclitus to Bergson there have been thinkers who were prophets of the instability of things. But even they, if they were to be saved from utter incoherency, needed something permanent at the basis of all that was mutable. And even when most adventurous the mind of man is driven back to the desire for security in some abiding certainty which can be depended upon

in the midst of all the flux of things. Men have tried to find certainty in an infallible Church. And the Church has become a tyrant of contradictory moods. They have tried to find certainty in a mechanically infallible book. But the Bible loses its soul the moment you attempt to turn it into a book of mathematical rules. They have tried to find certainty in their own natures. But the kaleidoscope within has offered no secure and steady place of rest. It is when the soul of man meets the life of God in all the wonder of a personal experience of religion that a basis of certainty is really found. There is no apologetic like the simple words: "Whereas I was blind now I see." The Church has its contribution to make as it brings a man into the atmosphere of vital piety. The Bible becomes indeed God's messenger as it speaks not of mechanical rules, but of the life of God in the soul of man. The voice of human nature itself responds when the mastery of divine life has reached its deepest depths. But the deciding matter is just the mighty contact of the human personality with the divine life. It is a growing and deepening experience as the years go by. It is to be guided and developed by the play upon it of all the other lives renewed by the same experience. But it remains true that the central and defining matter in the finding of certainty is just the meeting in vital experience of the upreach of man's need and the downreach of God's transforming love. Pragmatic Christianity brings satisfaction to man's quest for certainty.

The Quest for Organic Life.

3. In men who come to understanding of their own nature the quest for God and the quest for certainty sooner or later comes to be involved in the quest for an organic life. For the very disconcerting thing about the individual man is just his incapacity to organize all the forces of his life into noble unity, and so to make possible a really harmonious character. Robert Louis Stevenson put it all too simply when he spoke of Dr. Jekyll and Mr. Hyde. Life would not be so terribly difficult if there were only two of each of us. With more insight but with a curiously-mixed bit of mathematics, Matthew Arnold wrote:

"Each strives nor knows for what he strives,
And each half lives a hundred different lives."

As a matter of fact there is a whole community of each of us. They have the most contradictory likes and dislikes. They want the strangest and the most difficult sorts of things. Whole armies of them march and counter-march upon the arena of our inner life. And really that is too promising a figure. For a good deal of the time they are fighting each other in hopeless confusion. The battle for an organic life is the fundamental fight for every man. And the quest for a purpose noble enough, for a devotion great and high enough to master and bend about it all the forces of our life is one of the ultimate quests of the individual in the world. Here again the golden word is said by that type of religion whose appeal centres in a personal experience of the love of God as it speaks to us from the Cross and as it grows in us through the fellowship of the living Christ. When a man puts the living Master in the place of selfish desire in his own heart the great decisive experience of life has come to him. Now he is ready for all sorts of large and far-reaching tasks. For

only an organic life can work with the noblest efficiency about the great matters of the world. And here again a pragmatic Christianity has the message which is needed by our time.

An Organic Society.

4. The quest for an organic life on the part of the individual is not the end. It is only the beginning. It is inevitable that the man with the new life shall begin to think of the new brotherhood. It is inevitable that he shall enter upon the quest for an organic society. Men have sought for an organic society in a good many ways. Karl Marx thought it could be produced along economic lines and wrote "Das Capital" to make plain the way. Men have been ready to call in the most varied forces for the making of that better social order of which they have dreamed. One ventures to believe that no society can be better than the individual men who compose it. And therefore the individual whose own life has been made organic by the grace of God will always be the pivotal man in the making of the organic society. But there is more to be said. The very experience of the love of Christ which sets going the processes which make the individual life organic, also sets in motion all the forces which make for brotherhood. The very experience which gives a man peace in his own soul makes him a brother of other men. And Christian experience itself is a social thing. It is not an isolation, but in the gladness of brotherly living that men enter upon the great riches of Christian experience. And so it comes to pass that the personal appropriation of the love of God as it speaks to us through our Lord and Saviour, Jesus Christ, is the very method by which an individual becomes a social man equipped to have his share in the producing of an organic society. Whenever your men of social passion are without this mighty personal dynamic, they lack an essential part of the power they need for their task. And the man with a deep and rich personal experience of the love of God can only keep its shining clarity if he puts it to work upon social tasks. Social passion without mysticism is a body without a soul. And a deep and rich experience of the things of God in the soul without social expression is at best a ghost without a body, wandering forlorn about the waste places of the earth. Pragmatic Christianity is to give wings to the social passion. And so at last the organic society is to be produced.

The Quest for a Living Church.

5. All the while the men who are most deeply responsive to the great moral and spiritual appeals of life will be haunted by a great desire. And this desire will set them upon another way of searching. It will lead to the quest for a living Church. It is easy to manufacture ecclesiastical machinery. It is not easy to be sure that the presence of the living creature is in the wheels. There are no end of things we should like for the Church. The one great essential is that it shall be alive with the life of God. All the augustness of its tradition and all the noble beauty of its form of worship will count for little if the breath of life is not in it. And here again there is one secret of potency. Some have thought to find it in the union of existing communions. And no doubt any union which is the expression of noble moral purpose and of great spiritual passion will have great significance. But more union does not mean new power. The union of two dead

churches would only mean the presence of a larger ecclesiastical corpse. The great matter is the securing of life. And when you have the presence of the very life of Christ in the soul of the Church you will have the heart of unity even when there is no ecclesiastical bond. You can never secure life by even the most noble kinds of ecclesiastical manipulation. The life which is to renew the body of Christ must come from a new and deep appropriation of all that He offers to the soul of man. Once more the fountains of the living presence must play in the heart of every Christian. And this inner inspiration must be given adequate expression in relation to all the concrete problems which we face. Where there is a group of living Christians accepting the tasks God sets before them there is always the living Church. And so pragmatic Christianity facing with candor and passion the tasks of the actual world of to-day will show us the way to the living Church. And as we follow the guidance of the corporate life of the spirit, we shall find a new unity coming to the Church of Christ throughout the world.

The Christian Quest for Loveliness.

6. It is inevitable that every area of life shall at last be claimed for the rule of the living Christ. And so sooner or later the body of Christians in the world must set out upon the quest for ethical beauty. All that is lovely belongs at last to the Church of God. The quest of loveliness is a really Christian quest. Indeed it is only as it is guided by the spirit of Christ that the quest for beauty is saved from grave and fearful dangers. The study of the renaissance in Italy reminds us vividly enough how poisonous a thing the love of beauty may become if it is not mastered by the passion for noble and pure living. It is only when beauty is wedded to goodness that it is safe. And it is only when goodness is wedded to beauty that it is saved completely from a certain hard angularity which sometimes characterizes the expression of the best of motives. All the rich and glowing meaning of this wonderful world is to be captured and interpreted in the terms of that moral and spiritual loveliness which is at the very heart of the Christian religion. And here again it is a personal vision of the majestic presence of the living Christ which is to be the guide to all beauty, even as it is the way to all goodness. Pragmatic Christianity is to lift the whole realm of aesthetics into the glory of the Kingdom of God.

7. There is another quest which has appeared before the mind of our age as a matter of great desire. We saw the golden gleams for a moment. We thought we were ready to set out upon the great adventure. But now clouds and darkness seem to be all about. Yet the quest must be undertaken. If we are confused for a moment we must arise with renewed understanding and renew the struggle. We cannot forego the quest for an organic world. International relations must come to be dominated by the mind of Christ or to paraphrase a phrase I once heard Lord Robert Cecil use in the House of Commons: We must go back to the politics of the jungle. If we attempt to exclude any set of relationships from the rule of Christ that very evasion will make it impossible for Him to rule completely in any set of relationships among men. So by a necessity which inheres in the very nature of the Christian religion we must hope and pray and work for an organic world. And here again at last the whole mat-

ter rests upon multiplying the number of men and women with a living experience of the things of God, ready to think the thought of Christ after Him and to do His will in all the avenues of the life of the world. A genuine Christian experience makes inevitable the missionary enterprise. And just as surely it makes inevitable the ultimate battle of mankind, the battle for the enthroning of Christ in the whole field of international relationships. We are left dizzy by the magnitude of the task. All the more we are driven back to those sources of inspiration which come from the personal fellowship of the Christian with his Lord. A Christian experience perpetually alive is the inspiration which will carry men to the end of the great endeavor. Pragmatic Christianity is to give us the capacity to create an organic world.

If all these things are true we may say, very humbly and with a profound sense of responsibility, that the very history and character of Methodism gives it a place of strategy in all the essential matters which confront the world to-day. Without self-consciousness and with devout gladness for all the great words to be uttered by all the Churches we may know that God has given us a living word for this great hour. The emphasis upon Christian experience sets all the fountains of vitality playing in the Church and in the world. Pragmatic Christianity belongs to all the Churches. And it is to be theirs and ours all the more completely because we take most seriously our responsibility in respect of its dissemination. So with good heart we may go forth to do our work in the world.

The Late William Simpson

William Simpson, late of Smith's Falls, Ontario, was called to his heavenly home on Friday, July 7th, 1922, in the eighty-ninth year of his age. He was born near Ashton, Ontario, and in early life married Henrietta Cherry who predeceased him seventeen years ago. In 1907, he came to Smith's Falls, and has ever been deeply interested in all Christian work. He leaves behind him the fragrance of a kindly, patient spirit, whose memory blesses all who knew him. He is survived by seven children—Willoughby, of Edmonton; Robert, of British Columbia; Mrs. T. H. Shillington, of Moose Jaw, Saskatchewan; Mrs. W. J. Bleeks, of Winnipeg; Joshua M., Maud and Pearl, of Smith's Falls. The pallbearers were his nephews. The body was taken to Goulbourn and interred in the Munster cemetery and he is with the host of our loved ones in the home of God.

The Late Rev. Joseph Hagar

We regret to note the death of Rev. Joseph M. Hagar, M.A., a superannuated minister in connection with the Hamilton Conference, who passed away on September 26th, at the residence of his son, Rev. A. E. Hagar, at Knowlton, Que. The deceased entered our work in 1865 and continued in the active work until fourteen years ago, when he was compelled to superannuate. He spent the most of his ministerial life in the Montreal Conference, being stationed at Kemptonville, Kingston, Montreal, Winchester, Ottawa, Athens, Prescott and North Gower. He was a graduate of the University of Toronto. He was a thoughtful and effective preacher and his labors were fruitful of good.

The General Conference

THE great quadrennial parliament of Canadian and Newfoundland Methodism is in session. From every province of Canada and from Newfoundland delegates have come to represent their Conferences and to legislate for the good of the great Church to which we belong. This is as it should be, but none of us can forget that Methodism has many missionaries in Japan and China, and some of these are even here in the General Conference, yet there is no delegate from either Church. Surely it is time that our great mission fields had the right to send delegates to our General Conference! One thing that strikes us during roll-call is that there are few absentees, and some of these will be present a few hours later, and some will have their places filled by the reserve delegates. Practically the whole delegation is present at the opening session.

And for the first time in the history of our Church there are lady delegates. Methodism has thrown down the bars and women have been allowed to enter the sacred precincts of our great legislative body, and so they are here, Alberta sending two, Saskatchewan two, Manitoba two, Toronto two and Nova Scotia two, the leaven evidently not having penetrated the central Ontario Conferences to any appreciable extent. And contrary to general conviction the lady delegates have been remarkably quiet, but probably the reason may be that they do not care to talk unless they have something to say, in which respect they differ a little from some of us "mere men."

The General Superintendent, Rev. S. D. Chown, D.D., occupies the chair, an impressive and stately figure, and he presides over the deliberations of the assembly with grace and dignity. And in the chair by his side sets the alert and watchful Secretary, Rev. Dr. T. Albert Moore, who has just been elected for the fifth time, and by unanimous vote, to the responsible and onerous post of Secretary of the General Conference. And no one will dispute his right to the position. A perfect master of detail, an indefatigable worker, with a voice strong enough to make itself heard easily to the farthest corner of the great cathedral, and with a knowledge of his duties which few others could equal, he has surely earned his right to be elected unopposed to the Secretaryship.

What kind of a Conference is this to be? In every one of our many Annual Conferences there have been rumors of changes, and strenuous demands for a curtailment of our secretarial expansion, and there have even been hints that we had too much bureaucracy, and the Conferences have sent an unusual number of new men to the General Conference, reasoning doubtless that in this way there would be more apt to be a thorough overhauling of our ecclesiastical machinery. One indication of this feeling was seen when the Committee on the Agenda made its report. Most of the Committee's recommendations were adopted without discussion but when it came to Recommendation No. 4, concerning the appointment of a Committee on Departmental Work, Conference decided that the Annual Conference delegations, and not the Nominating Committee, should nominate the members of this new committee. But the Conference apparently failed to notice that Clause 4 provided that seven General Conference officers and the Treasurers of the Boards concerned should be *ex officio* members of this Departmental Committee. But when the Conference waked up to this fact it speedily reconsidered its action and made these brethren "corresponding members" of the committee with power to take part in the discussions but not to vote.

Another recommendation, that the President of each Annual Conference keep a daily roll of attendance of his delegates, drew forth a few rather spirited protests, but it was finally adopted after it had been explained that the President could delegate this duty to some other individual. It is worth noticing however that the General Conference organization has proceeded like clockwork, and inside of a few hours after it had met it was moving ahead without friction and at considerable speed, and the credit of this must be given in great measure to the Committee on the Agenda which had arranged the programme in masterly fashion. One thing which is doing not a little to make possible a more intelligent discussion of the questions before the house is the printing of the daily minutes and the recommendations of the different committees. This is an exceedingly useful innovation.

The General Superintendent's address, which was printed in last week's CHRISTIAN GUARDIAN, was wide-voiced, correct in statement, strong in presentation, and formed a fitting beginning to a great Conference.

On nomination of Rev. Dr. T. A. Moore the following were elected as assistant secretaries:—Rev. G. W. Barker, Dr. W. E. Willmott, Rev. F. E. Barrett, J. A. Hallam, Rev. B. W. Allison, and R. H. Cairns.

A motion was passed expressing deepest regret at the death of Rev. Dr. Hugh Johnston, of Baltimore, Md., a former distinguished minister of our Church and the Secretary was instructed to forward a letter of sympathy to the bereaved family.

On Wednesday evening the Conference was privileged to listen to addresses of welcome from the Hon. W. E. Raney, Attorney-General of Ontario, and His Worship, C. A. Macguire, Mayor of Toronto. Mr. Raney's reception was more than cordial and left no doubt that whatever enemies he might have he did not number many Methodists amongst them. Rev. J. W. McConnell and Mr. Frank A. E. Hamilton replied on behalf of the Conference.

A resolution was passed expressing the appreciation of the Conference of the address of the General Superintendent, and another resolution ordered it to be printed so that it might be available for each delegate.

On Thursday evening the chief attraction was the addresses of the two Missionary Secretaries. The spacious auditorium was crowded and one considerable section was filled with members of the Woman's Missionary Society, the President of which, Mrs. H. A. Lavell, B.A., had a seat upon the platform. The audience was a deeply interested one, and the two speakers very evidently had "a good time." It is not possible here to give even a brief resumé of the speeches but they were most impressive.

Rev. Dr. C. E. Manning discussed missionary co-operation in all its varied phrases; he dealt with the Indian problem; he told of our missions to English-speaking settlers; he referred briefly to our Oriental immigrants and especially to British Columbia's peculiar situation; he told of our marine missions "bigger than Dr. Grenfell's"; and he left no shadow of doubt upon the minds of his hearers that our Home Missionary Department was an absolute necessity, to us as a Church and a nation. Mr. Manning's method of presentation is exceedingly concise, yet clear and comprehensive. He is brisk and very business-like, yet full of enthusiasm, a safe and sane progressive. He grows on one.

And what shall we say of Dr. Endicott's masterly address. We don't know how long he talked, it might have been half an hour or it might have been an hour, but it wasn't long enough. We think we are right in saying that Methodism never had a Missionary Secretary who could arouse greater enthusiasm in an audience, and that is saying a good deal. His story of what he saw and heard in Japan, his touching tribute to Mr. Ebara, and his description of the growth of nationalism in the Orient, stirred the great audience profoundly and we did not wonder that Dr. Chown thanked God for "this gift to Methodism." Dr. Endicott's broad and statesman-like vision, his evangelical spirit, his genial humor, and his heart-stirring appeals will long be remembered.

On Friday morning—Rev. J. W. Graham presented the report of the Educational Society, and that report was decidedly encouraging. Of course there are many of us who never entered a college who know just how a college ought to be run and we suspect sometimes that our genial Educational Secretary has more than his share of good advice, perfectly free but as useless as it is free. But one cannot listen to the report of the Society and compare it with those of a generation ago without a feeling of profound thanksgiving. There is still very much to be done but the Church is slowly awaking to her duty, and to Dr. Graham must be given no small credit for arousing us to a sense of that duty. Weaker men might have grown discouraged, but Dr. Graham seems to possess an inexhaustible optimism, and this is an invaluable asset to the Church. Now he wants, amongst other things, facilities for post-graduate work for students—and he will get them.

The cause of the Sunday Schools and Young People's Societies was ably presented by Rev. Frank Langford. Just four years ago he entered upon his present task as General Secretary and he has certainly stirred up the dry bones in unmistakable fashion. He believes in teaching and in teacher training and 500 conventions last year with 50,000 people in attendance shew that he is getting somewhere. Young, vigorous, mentally alert, and enthusiastic, our Secretary of Sunday Schools ought to go far.

On Friday afternoon the Departments of Social Service and Superannuation Fund were represented by

Rev. Dr. T. Albert Moore and Rev. R. J. D. Simpson. Dr. Moore is always a vigorous speaker and a master of detail, and his incisive and impassioned delivery very often converts any hearers who need conversion to his way of thinking. He briefly reviewed the work of the Department during the quadrennium, showing how they had tried to improve our evangelistic methods and make them more effective; he paid his scathing tribute to government ownership and operation of the liquor traffic; he told how the Department had issued no less than 87 different pamphlets dealing with subjects that seemed to demand attention, and he left no doubt in the minds of his hearers that where gambling, liquor selling, and other national evils were concerned his Department had ever been and would continue to be a fighting Department.

Rev. R. J. D. Simpson was singularly fortunate in presenting the report of the Superannuation Fund. Probably never before in our history was there a General Conference quite so much in sympathy with that Fund, and certainly never before did any Secretary-Treasurer have such a glowing report to present. Mr. Simpson's style of delivery is remarkably easy and conversational and yet the attention of his audience never once wandered. He sketched briefly the history of the Fund and when he recounted its marvellous growth, especially during recent years, most of us felt like uttering a hearty thanksgiving. And now it is proposed to pay \$20 per year for each year of service, or \$1,000 a year for the few, very few, who serve 50 years. And it is hoped to make the minimum widow's claim \$250 a year instead of \$200, and the children's allowance \$100 instead of \$50, and to give a gratuity of \$500 to every minister on superannuation.

Surely these are heartening facts, and the Conference felt it so. And the endowment has increased in four years from \$900,000 to \$2,400,000. The Conference took the keenest interest in this report and apparently rejoiced greatly in its prosperity. This was Mr. Simpson's first report to General Conference and his lucid style, his mastery of facts, and his ability to marshal them effectively made a most favorable impression.

On Friday evening the Rev. Lynn Harold Hough, D.D., presented the fraternal greeting of the Methodist Episcopal Church of the United States, and the Rev. W. J. Young, D.D., that of the Methodist Episcopal Church, South. Dr. Hough is not very big physically, but he charmed his hearers with his thoughtful and impressive message. His incisive style, his clear-cut phrases, his impassioned delivery, all assisted in rendering his message effective. He impresses his hearers as a reader and a thinker, and yet not a dreamer, but a practical, common-sense Anglo-Saxon, and a competent and sympathetic interpreter of the life of today.

Rev. W. J. Young, D.D., as fraternal delegate from the Methodists of the "Sunny South" delivered a straightforward message in attractive style. He has a fine voice and a good presence and his message was worthy of his Church, thoroughly Christian and statesmanlike in its outlook and presentation. Both these addresses appear in the CHRISTIAN GUARDIAN this week.

On Monday morning Rev. S. W. Dean presented the report of the Finance Department. As originally constituted this department was sup-

posed to prepare a yearly budget for the entire Church, and was intended to be the financial clearing-house of our Church. But this idea so far has not been carried out and at present does not seem very likely to be. The chief work of the department is the conducting of a stewardship campaign, looking after the General Conference Fund and the Church and Parsonage Aid Fund, and effecting the insurance of our churches and parsonages. It was proposed at one time that we should form an insurance company of our own, but this plan has been wisely postponed and now we simply act as agents for the other companies, receiving a certain commission, the one advantage being that thereby we are effecting insurance upon churches and parsonages that would otherwise be uninsured or under-insured. Mr. Dean's speech was necessarily somewhat burdened with detail, as his department is a new one, but he brings to his task a patience and ability to toil that will surely accomplish much, and his quiet and unostentatious methods cannot hide the fact that he is both a willing and capable worker, and, under his administration his department has achieved already most valuable results.

Mrs. H. A. Lavell, B.A., reported for the Woman's Missionary Society, of which she is president. The growth of this society has been phenomenal. Four years ago the membership was a little over 86,000, and now it has 120,891 members. The total receipts during the previous quadrennium were a little under \$800,000, and during this quadrennium they have reached over \$1,400,000. Work is being carried on in Canada, Japan, and China, more than \$700,000 being spent on the last two countries during the quadrennium. Evidently, the W.M.S. is going ahead at a tremendous rate, and our sisters seem to be abundantly able to manage their own affairs with celerity and skill.

Rev. C. L. McIrvine presented the matter of Grace Church, Winnipeg, in a masterly way, and he was ably seconded by Lieutenant-Governor Sir J. A. M. Aikens. They simply asked that Conference endorse their appeal, which no doubt Conference will do.

The great mass meetings in Massey Hall and the Metropolitan Church on Monday evening, October 2nd, were rather wonderful spectacles. For the two meetings, October 2nd and October 9th, admission was only by ticket, and while the seating capacity was about 7,000, applications came in for no less than 13,000, and because of this, arrangements were made for simultaneous meetings on both nights in Massey Hall and the Metropolitan Church. On the evening of October 2, Lieutenant-Governor J. A. M. Aikens, of Manitoba, was in the chair, and the speakers were the Rt. Hon. Sir Robert Borden and the Hon. N. W. Rowell. The great hall was packed and the speakers were listened to with close attention. As we expect to publish the speeches we shall not refer to them other than to say that they were characteristic. Sir Robert speaking in his own quiet way, and Mr. Rowell speaking with more than his usual fervor. The speeches were good, and they had need to be to keep up with the singing. Mr. Shildrick's choir, and the Salvation Army orchestra were each good in their own way, but when choir and orchestra and congregation joined in some of our well-known hymns the effect was thrilling. Some of our

friends said to us quietly, "We never heard such singing in all our lives." It was worth travelling many miles to hear, and as we listened we thought of what the sometime enemies of Methodism have confessed, "At least those Methodists know how to sing." May we never forget!

On Tuesday morning Rev. S. W. Fallis, D.D., reported for the Book Room. Every one knows that the Book Room, during the past quadrennium, has been having its own troubles along with other business firms, and there was no small interest in what the report would reveal. Dr. Fallis in his usual style went straight to the heart of the matter. He pointed out that while the price of coal and paper and ink and machinery were continually advancing for a period of two years, along with that there was a decrease in trade, and business is now flatter than ever before. And yet, despite all losses and all difficulties, the capital is now over \$50,000 larger than it was four years ago. Some of the departments in the Book Room are not making money and never will, but they will be continued because they are serving the Church. The Book Room is making some profit and hopes to make more, but it is being run for service rather than profit. The Book Steward told of the provision made for the employees, such as welfare work, sick insurance, and group insurance, the latter carried entirely by the firm. Referring to the loss of the Government printing, Dr. Fallis spoke very plainly. He said they had nothing to hide; they lost the contract simply because another firm put in a lower tender. The Book Steward's report made a most favorable impression. Here is a man who is not afraid to say just what he thinks, and the impression he makes on one is that he will always be strong enough to do what he thinks best,

and courageous enough to be loyal always to his ideals. Keen, shrewd, a good business man, and yet always with a vision of what ought to be, probably we could have had no better man than he to pilot the Book Room over the stormy waters of the past quadrennium.

Mr. A. E. Ames reported for the National Campaign, and his speech was eagerly listened to. He told the story of the campaign in his own quiet and withal humorous way, and the audience enjoyed the recital. He said that he had found the secretaries of the different departments very "earnest" in their endeavors to have their departments secure proper recognition and the Superannuation Fund treasurer, he thought, looked upon his position as a "specially preferred" one. Urbane, business-like, sympathetic, the speaker gave the impression that behind that quiet manner lay a great reserve of business sagacity and financial acumen. The layman's point of view is often very illuminating and not seldom absolutely essential to acquire. Methodism's asset in her business men is of great, very great, value, and we have hardly utilized it at all. The fact that we set an objective of \$4,000,000 in the National Campaign, secured subscriptions totalling nearly \$5,000,000, and have secured already over \$4,000,000 in cash is something which speaks volumes for our lay workers. They may not be able to "orate," but they certainly can "put over" a big campaign. And when Mr. Ames went on to say, "We laymen, are proud of our ministers," he touched a very tender chord in the Conference. The laymen, he said, want their preachers to be true and to be intelligent and "they should never state as facts what they do not know to be facts." And then he urged that the ministers needed to live on a high, spiritual level that they might be in deed and truth the leaders of the people.

now on in North America. Soon after war was declared, the Ottawa General Conference of the Methodist Church asked "Have we forgotten that the only purpose for which the Church exists is to establish brotherhood in the affairs of men?" and insisted that "Our greatest concern as Christians is the establishment of lasting peace."

Mr. Clendinnen insisted that if the leaders of the Canadian Churches who functioned during war-time as a Federal Council of Churches unite in the present emergency to urge upon government and people that before all else peace must be established, differences must be arbitrated, covenants must be kept, and private and class interests yield to the common good, our organized Christianity, thus speaking with united voice to the conscience and patriotism of Canada, would evoke a loyal response.

The district by motion of Dr. McGorman and J. H. McRoberts eagerly supported the argument of Mr. Clendinnen and sent forward its statement for the consideration of the General Conference meeting this month.

A public meeting, in which there was evident from the beginning a keen and sympathetic interest in missions was held in the evening. The Rev. W. S. Reid presided and conducted the devotional period in which prayers by ministers and laymen were interspersed with missionary hymns. The Rev. W. E. Egan, District Missionary Secretary, said the district was on the honor roll as a missionary district. He expressed his satisfaction that the old distinction between home and foreign missions was lost sight of and that the cause was the same whether in far western China or in our own city. In speaking of the missionary objective for the district, Mr. Egan said: "We've got the money; all we have to do is to get it;" and three essentials to success in this were knowledge, organization and enthusiasm. He commended the fact that the district was raising \$500 more this year than last, and at the same time had reduced its request for grants some \$1,000.

Following a delightful rendering of "Teach Me to Pray," by Miss Edna Gilbey, the Rev. John A. Doyle, Superintendent of Missions, gave a masterly address on the present missionary situation. Commenting on the challenge of Lloyd George, he asked how could the Church save the world from another war? He showed by computation what might be done for missions with one-fourth of the cost of the war, and yet men ask, "Can the missionary programme be carried out?"

The people of Manitoba are spending ten millions of dollars for gasoline to run their fifty thousand automobiles. One tenth of the \$750,000 spent for auto licenses alone would more than cover the Conference's missionary budget.

Mr. Doyle said that the day was past when you could see in a small western town four or five struggling churches all within a stone's throw of one another. Complaints of wasted energy and money were justified where a Methodist and a Presbyterian student would be living in the same house, holding services at different hours in the same church, with the same organist, the same steward, and the same congregation to preach to. With Mr. Cormic, of the Presbyterian Church, he was seeking to remove such grounds for complaint and to make church union efficient. Already in this Conference and Presbytery there are 146 places in which

Our Manitoba Letter

GUARDIAN STAFF CORRESPONDENCE

Port Arthur District.

A VERY complete report of the financial meeting of this district has been received. It makes good reading and will prove interesting to the GUARDIAN family.

The financial district meeting of the Methodist Church at Port Arthur district was held at Trinity Church, Port Arthur, on Tuesday, September 5th, with the Rev. W. S. Reid, B.A., Chairman of the District, presiding. All the ministerial members were present and there was a full lay representation from all churches and appointments. Early in the meeting the Rev. John A. Doyle, Superintendent of Missions of the Manitoba Conference, was welcomed by the chairman and made a preliminary statement concerning the missionary situation. The district then set \$3,900 as its missionary objective for the year, and sent forward its estimates of assistance needed by the missions at the head of the lakes.

The Rev. G. S. Clendinnen and Ira N. Gerry were appointed a committee to assist the chairman in visiting weak churches or missions on the district.

It was agreed to arrange missionary anniversaries for the first Sunday of October, and a request sent

to the Mission Rooms for Rev. Charles Endicott and Dr. Osterhout as the special preachers on that occasion.

The Rev. Walter H. Pavy, financial secretary of the district, was re-appointed statistical secretary, with the Rev. W. E. Egan, of West Fort as assistant statistical secretary.

The meeting, approving the principle of group insurance for ministers, requested the Conference committee on finance to make enquiries and present all data and terms at the meeting of the Conference in June.

The Trinity Ladies' Aid served a delightful supper to the delegates upon adjournment and received the sincerest thanks of the delegates voiced by Rev. John A. Doyle and Mr. S. G. Cole.

During the supper hour the Rev. G. S. Clendinnen introduced a matter of first importance. Referring to Lloyd George's recent charge placing the major responsibility for preventing the horrors of another war upon the Church, the speaker said that the war of 1914 burst upon the world in spite of centuries of preaching and praying for peace. Since then we have not ceased to cry aloud against war and its promoters, but we are told that the peril is again very real. Industrially a state of war actually exists and a general engagement is

some form of union has been arranged and overlapping eliminated. In hardly one place is missionary money spent on two churches which together would make a self-supporting church.

Stirring tales of the heroism of the men and women on the mission fields were told by the speaker. Miss Nellie Graham, of Roland, back from China, was asked what were her working hours. "What do you mean?" she asked in surprise, "we work just as long as we can keep going. To get an afternoon off we do double work." Charles Service, doing post-graduate work in New York, was called a "fool" for staying in China because he could earn \$50,000 a year in New York. Service went back to China, but was so short of funds that he went from Toronto to the coast at the cheapest possible rate. Egerton Brecken could have settled down in comfort, but gave \$10,000 of a legacy for the education of Chinese students, and continued his own work, though doomed to total blindness through the study of the Chinese language.

A meeting of the local Co-operative Committee of the Methodist and Presbyterian Churches was held at the close of the meetings of the district on Wednesday, with the Revs. J. Cormie and J. A. Doyle, superintendents of missions of the two churches, in attendance. Careful consideration was made of the fields supplied by college students during the summer and also of the needs of outlying districts which are without religious ministrations. It is hoped that men can be found to minister at some points during the winter.

Week Day Religious Teaching.

While "the law" provides for the teaching of religion in the public schools, the ministers have not formally taken the matter up. Some are doing it and with gratifying encouragement. Mention has been made of the special work of Rev. T. W. Price last year at Darlingford and of Rev. J. W. Melvin at Napinka. We hear of something similar being done by Rev. W. B. Davis on the Mulvihill field. That is a pioneer country comparatively, and instruction of that kind is much needed. The minister in charge has risen to the occasion. Bro. Davis, though on service previously as a supply, became a candidate for the ministry this year. His interest in the public school opportunity is significant of the new day when new bottles must be provided for the new wine. We

hope to hear more about this work. Some ministers make a practice of visiting schools even where no formal religious instruction is given. Church and school should work in close touch with each other.

Birtle Progress.

A very gratifying report comes from Birtle Union charge, where Rev. W. H. Pankhurst is pastor. (The GUARDIAN correspondent would appreciate items relating to plans and progress from other Union fields).

"On Tuesday evening, August 15th, we received into the Church on profession of faith, forty-one young people over fifteen years of age. Fourteen of these were young men, and a credit to any Christian community. This advance in our church life is due not to a spasmodic revival, but to two years' constructive work in Sunday school, Tuxis and C.G.I.T. groups.

All the elders were present and the reception service was concluded with the administration of the Lord's Supper, which was a fitting seal to the step taken by the young people.

We are fortunate to have strong leadership in the Sunday school in the persons of J. M. Hough, superintendent and A. J. Lawrence, secretary-treasurer, and every child is trained with a view to service. I think we shall hold our young people more if the Sunday school is regarded not as a preparation for, but as a part of the Church."

A Word.

The continuity of "Manitoba letters" has been broken a little owing to the absence of the correspondent in the Maritime Provinces. While in that interesting part of Canada he met a number of men well known in Manitoba: Rev. T. A. Mosley, who is stationed at New Glasgow, an important charge in the Nova Scotia Conference; Rev. H. Wigle, D.D., Principal of the Ladies' College at Sackville, N.B., where he is successfully carrying on a great work; also Rev. B. W. Thompson, of Trinity Church, Toronto; Rev. W. L. Armstrong, D.D., of Centennial, Toronto, and Rev. Hiram Hull, of the National Training School, Toronto. These good brethren are all keenly interested in their western comrades, and they are all enjoying their work and their health. We would like to say more about them!

R. O. A.

High Bluff, Sept. 22nd, 1922.

Brief notes on the addresses at General Conference of the Rev. Dr. C. E. Manning Secretary of Home Missions, and the Rev. Dr. James Endicott, Secretary of Foreign Missions

Dr. Manning's Address

The most outstanding development in connection with our work in the four years in the co-operation with the Presbyterian and Congregational Churches. This movement had its inception in 1908. Local Union movement must not be confused with the Local Union Church Movement. They are distinct.

In Northern Ontario and part of the Bay of Quinte Conference, 169 fields have come under co-operation. In these there were 769 appointments. Since co-operation was entered into in connection with

these fields, the number of preaching places has been reduced to 598 or 169 less than formerly. Of the 169 charges or mission fields, affected by co-operation, 83 are served by the Presbyterian and 84 by the Methodist Church. One is under the joint management of two churches and one is under the Congregational Union. As now arranged the Presbyterians have 233 charges where originally there were 369. The Methodists take service at 269 where originally there were 398. This does not mean people are left without the preaching of the gospel, but it means in communities where a

Methodist and Presbyterian service was held on the same day and at the same hour, there is only one charge and one preacher. 55 Methodist preachers and 56 Presbyterian have been released and thousands and thousands of dollars saved each year.

In the West. Figures in the West are even more startling than in Ontario. In the whole Dominion between 800 and 900 fields have been affected by co-operation. Practising Christianity in co-operation with mission work we have carried this further even. We have carried it into the work with European foreigners. Stellarton, N.S., is an example. The two denominations put up the building. Two lady workers doing various forms of social and religious work, one a Presbyterian and one a Methodist are there. In Sydney, C.B., also, we have co-operated. The Presbyterians bear two-thirds of the expense because the Methodists provided the building. Presbyterians are undertaking to erect a building and own the property there, we taking over their work at Sault Ste. Marie as some obstacle in the deeds of their property there makes it possible to use them for co-operative work. The building at the Sault is worth about \$21,000.00 and at Sydney \$30,000.00. At the Sault there is a Methodist preacher in charge with two workers from the Presbyterian Church and two from the Methodist.

We are carrying co-operation into immigration. At Quebec a minister of the Presbyterian Church represents the Baptist, Presbyterian, Congregational and Methodist Churches and gets in touch with the ministers of the different denominations at the destination of the immigrants. In the winter he works at St. John, N.B.

Co-operation is the most significant movement that has taken place. Owing to its co-operation the Methodist Church has been able to take charge of work in places where it would never have been able to go without the co-operative movement. This work ought to be carried on even if the Church Union is not carried out.

About two years ago the Indian work came under the Home Department. It has greatly increased the work of that Department but the effective work of the Superintendents of our Industrial Schools and Hospitals among the Indians, Rev. Thompson Ferrier and Rev. Arthur Barner, has helped us considerably. I do not know of any two officers of the Church who have rendered greater service to the Church. There are 160,000 Indians. Roman Catholic look after 44,000; Anglican, 22,000; Methodist, between 13,000 and 18,000; Presbyterian, between 2,000 and 2,500; Baptist, about 1,300. We have fifty-two missions among Indians. There are still 8,000 pagan Indians in the Dominion, 2,600 being in Ontario. Our Indian work cost us about \$100,000.00, an enormous amount of money. One thing we cannot do, we cannot neglect them. We must continue to preach the gospel. The Government pays the salary of the day school teachers, and gives a per capita grant for each child in the Industrial Schools.

The most needy mission field before the Methodist Church is Western Canada. The policy of the Methodist Church is to preach the gospel in every English-speaking community. We have not yet done so. The provinces of Alberta, Saskatchewan and Manitoba have mission fields without ministers. These three provinces have been divided by the Methodist and Presbyterian

Churches and it seems to me that the manning of these stations is a matter for the Church to think about and especially this Conference. We must supply the vacant fields in Western Canada.

Foreign Problem. There were no Orientals thirty years ago and now we have about 70,000. There are more Orientals in Canada in proportion to her population, five times more than in the United States. In British Columbia they have practically taken over the fishing industry on the Fraser River. They are in the canning industry and in the lumbering, and are expert market gardeners. A little while ago we had no foreign problem. Now one-seventh of the population is made up of European foreigners. Forty-seven per cent. of the population of Saskatchewan is of this class. We have missions in Winnipeg, Edmonton and Calgary; a Scandinavian mission in Winnipeg. We are only touching the fringe of the obligations we owe to these people.

Hospitals. Our hospital at Lamont is rendering great service to the foreigner. It accommodates sixty patients. It gives an approach to the foreigner that we could not have in any other way. We are in progress of building a hospital at Hafford, in Saskatchewan. The foundation is laid and the walls are going up. You may say that Saskatchewan has municipal hospital laws. Yes, but in the places where we are building hospitals, the people are so backward and so lacking in enterprise that it would be a generation before they would provide hospitals for themselves. In the vicinity of Hafford is an almost solid foreign community of 7,000 people. 168 deaths and of these twenty-five had medical attendance. There were 133 births in a given time there, and only fifteen of the mothers had any medical attention. We are contemplating building one at Vita, Man.

Marine Mission, Pacific Coast. We decided to give up the Thomas Crosby and establish small missions along the coast, supplying the missionaries with motor boats. Here Mr. Barlow, Mr. Scott, Mr. Jolliffe, at Skidgate, and Mr. Caldwell, labor, under great danger and great hardship and are doing great work. We have five hospitals on the coast, three in commission all the time and two in the canning season.

Financial Situation—Expenditure on the Home Work of the Missionary Society for the quadrennium \$1,483,398 77
Or \$409,048 more than during the previous quadrennium.
Indian work 356,000 00
Or \$124,390 more than previous quadrennium.

We have twenty-three more missions than four years ago. The principal reason for the increase is that we have increased the salaries of our missionaries and that amounted to about \$100,000 a year. The expenditure on missions in Canada during the quadrennium, including Asiatics 2,011,748 00

The Board of Missions has appropriated to the work of the Home Department out of the Methodist National Campaign, amount to the Mission Department 456,501 00
Of that sum, we have paid out 310,182 00
Still in the treasury 146,318 00

We have not proceeded with the buildings, because of the unusually high cost of building and because of the embarrassment of our funds. Helping to build 42 Building 43 parsonages. \$50,000 00 churches 128,000 00 We have spent or appropriated for schools, hospitals, etc. 267,916 00 For making repairs to buildings 456,501 00

The future of Canada one hundred years from now depends not upon the number of acres under cultivation or developed, or upon our timber industry, but it does depend on how the church discharges the responsibilities that devolve upon it. I am convinced that nothing but the gospel can meet the situation. We can get a new spirit of peace through the preaching and ministry of the gospel.

Dr. Endicott's Address

Financial Situation.

Income for Quadrennium from Sunday Schools, Churches, Epworth Leagues	\$4,280,000 00
Legacies	225,000 00
National Campaign	1,418,000 00
Old Mission Plant Funds	6,500 00
Total	\$5,930,000 00
Contribution from our women from the Woman's Missionary Society	1,417,000 00
Grand Total	\$7,346,000 00
Current expenditures, deficit	64,000 00
Are not in debt. Still have assets	\$1,261,000 00

When we see that there is a tendency to sag, then we blow the trumpet. The situation has been so serious for the last two years that unless the Methodist people had given relief we should not have been able to report to-night. Our assets are not large enough yet for the enormous business. Once during last year we had a bank overdraft of \$900,000.00. None the less the note for this meeting to-night is that God hath been wonderfully good to us during the past years. We are grateful to the ministers and laymen and women of our church for this splendid showing.

I am glad to say that the quadrennium has shown a very marked improvement in all our equipment on the foreign field. We have been enabled by reason of our share of the National Campaign funds to build schools and parsonages and hospitals, or portions of hospitals, kinder-gardens and various other buildings. Our men and women at work in China and Japan are in a much better position in this respect than at the beginning.

During the past four years we have been able to send out thirty-six new missionaries, or including their wives, as we ought to include them, a total of fifty-eight. The present missionary staff in China and Japan is as follows:

	In Japan.	In China.
Under General Board	21	103
Including wives	41	183
Under W.M.S.	40	42
	102	328

Total force under two societies; 306 men and women, of whom 81 are in Japan and 225 are in China.

This is a very wonderful showing. As a matter of fact we have now in

China the largest single mission that I know of under any church in any part of the world. The explanation, in part, is we have not gone into so many countries to preach the gospel, but we have deliberately chosen a given area and concentrated upon it. We have only twenty-one doctors; men and women, in the whole of West China with 60,000,000 people in our province alone. We have more doctors in a little town in Ontario than we have in whole areas where ten million people live. If we had not any more doctors in Canada in accordance with the population than in China, we would have two.

Visit to Japan. I am glad to assure the brethren that the life of our mission in Japan was never sounder, never more hopeful, never more triumphant than it is to-day. In testing a minister, I want to know what will he do with an individual who comes to him needing the gospel. I am glad to say that I could give you instance after instance of where our missionaries have steadily, and they are steadily up against this, and they have been successful. (Gave incident related by Dr. Norman.) . . . If the Methodist minister has lost his cunning or his courage or ability to get souls, new souls for Christ, they have not lost it in Japan. Men are free over there. We have a young man in Tokyo who took the work there just a year ago. It was not a Christian area, yet within the year a church has been built with a membership of fifty, thirty-six of whom were received on confession of faith. No sooner are they brought into the church than they are taught to see the social duties and social obligations of our gospel. We started too late. We did not learn soon enough. We were content for too many years to attend class meetings. This is only a faint preliminary.

Situation Generally in Asia. Many marvellous changes in mind and men have taken place since last we met, but the outstanding feature in Asia is the amazing birth of Nationalism. Maybe you think this a disease. If there were no Nationalism, there would be no Dardanelles. It is Nationalism that gives the Turkish movement its danger. In Africa, in Asia, over the whole of it, there has come to birth a new hunger by people who seemed to be quite unaware of it years ago. . . . First of all we have got to recognize that if the people of the earth are crying out for nationhood, it is a very natural thing for them to do. I think that you must also recognize that it is at its heart a spiritual movement. It means this: If it is right for a Scotsman to say, "Breathes there a man with soul so dead," then it cannot be very wicked for an African or a Chinaman to say it. At any rate let us remember this, for all the rest of my days at any rate, it will be a conditioning factor in the life of these people. Among other things it means a new day and opportunity for our missionaries—a far greater day than we have ever seen. Do you know what we have done in these countries. Inevitably we by calling out men isolate them. To make one convert, we have smashed up a house. In other words up to date the vast multitude of the people, seeing nothing in Christianity that is helpful, but rather something that denationalizes. Everybody can see the danger of Nationalism. What we have got to see is the possibility of good in it. The African will say,

"Who wants to be saved?" I am asking have you any message for my country? "Can you save Africa?" And in China the same thing. "Have you any religion, we have heaps of religion that will do all you talk about, but we have nothing in this country that will retain in a powerful, united way the men and women of this land that will go to making a powerful nation. . . . I am not saying whether it is right or wrong that all our work is being carried on in that atmosphere, where all these things are raised to the nth degree of fervency. . . . Let no Methodist think that it is a strange matter if political tendencies get mixed up with religious life of the people."

Educational Work. Again our our whole educational work is being affected by it. Without any shadow of doubt the work that we shall be allowed to do in mission schools in the future will be much less than we have been able to do in the past. Up to ten years ago ninety per cent. of the educational work of Africa was done by missionaries. The same thing in Japan, and the same thing will be rapidly true in China. The lesson that the Great War taught has been burned into the minds of the people. They want to organize common schools and high schools and universities and see that the teaching is of a given type there, and then they can secure their ends. And the Christian churches whether

they like it or not will be limited to a certain type of school necessary for the education of our own workers.

The bearing of all this spirit upon the establishment of a native church is very serious. Our native Christians to-night, as never before, are demanding that they shall have a far larger say in things and in the direction and policy of the building up of the Church in their own country. We have 120 different missionary societies at work in China to-night. Well now, what are we going to do about it?

In closing there are two things I wish to bring to your attention. One is that we should now give belated justice to our missionaries out there, a direct representation in General Conference. Instead of trying to find new places, put your fine intellects to work and show the General Superintendent and all the rest of us how it can be done safely as it ought to be done and must be done.

Second, then I believe this Church must seek more and more by whatever means must be in her power, to get in touch and keep in touch with this foreign work. We ought to have representatives at every General Conference. We ought to make them see what a great body the Methodist Church is, so that they will say when they return, "We are only a small people yet, but there is power and conviction and life."

The Methodist Preacher and the Sunday-School

By REV. G. B. King, M.A., D.D.

I have had the privilege through our worthy secretary of Sunday Schools, of looking over a bundle of examination papers sent in by Methodist preachers from all over Canada, on Professor Bett's book, "How to Teach Religion." The study was, to be a "critical" one, and the papers showed the Methodist preacher on his job as a critic. One and all revealed power to grasp principles and to evaluate them in relation to local situations. What follows comes largely from the preachers themselves.

The Church and the Sunday School

In too many communities the Church and the Sunday school are looked upon as two separate institutions; instead of as parts of one corporate whole. The only time the church board takes any cognizance of the Sunday school is when it finds a surplus in its treasury that can be pilfered for "church purposes." Is there any comment needed here?

Many young people attend the Sunday school, but do not attend the worship service of the church. Conversely, in many communities few adults above 40 years of age attend the Sunday school. There is a many-sided problem here, that involves both the church and the Sunday school. Where there are two preaching services on Sunday in the one church, the attendance at one suffers, and the work the preacher expends on his sermon is not worth the effort. This condition obtains, in many communities, at least, outside of the big cities. If the young people go to Sunday school, they often do not go

to church. There is a woeful ignorance of the Bible, on the part of young and old, an ignorance which is well-nigh wilful. Could not the situation be met by making one of the preaching services an extended Sunday-school session, with the pastor taking the adults in a large Bible class, and giving the last ten minutes for a special worship period? In many small and scattered congregations where there is only one preaching service, the pastor might do more effective work by making himself a church school superintendent, instead of a preacher. It is worth a trial, at any rate. The problem is with us, and becoming more acute.

Untrained Teachers

There are a host of self-sacrificing teachers in the Sunday schools of Canada, but taking the country as a whole, the work loses much in effectiveness, because of a lack of knowledge of teaching principles, and of child nature, and of the real purpose of the Sunday school. The work of the Sunday-school teacher is not to ladle out, Sunday by Sunday, spoonfuls of information usually drawn from a lesson-help, to long-suffering pupils, but to develop personalities. There is too much emphasis placed on the plant—the creation of a big school—rather than on the product—the creation of personalities. All this will be overcome when the real job of the Sunday-school teacher is grasped. To create the demand for trained teachers is, in itself, a tremendous task, for in too many communities there still lingers the superstition that the work

of the Holy Spirit makes training unnecessary.

The Pastor and the Sunday School

The problem here is largely rural, for, unlike the town or city pastor, many rural pastors do not get an opportunity of meeting their schools in session except on quarterly meeting Sundays, if then. Here the suggestion above might help to meet the difficulty. How can the rural pastor help the cause of better teaching?

One pastor, new to the field, and unable to start teacher-training classes at present, held a series of conferences by departments between teachers and officers of the school and the parents. The meeting was conducted by the officers and the pastor led a conference, illustrating principles of teaching, purpose of lessons, etc., and recommending books. Refreshments were served at the close of the meeting. Thus happy relations were established between the school and the home, and incidentally, the teachers learned a great deal.

Another pastor took the township Sunday-school president with him to two of his appointments and they devoted the sermon portion of the services to Sunday-school interests. Still another spends a week each quarter, calling on his teachers with the idea of helping them with their classes. In social intercourse he endeavors to steer the conversation to Sunday-school problems, rather than the weather! The pulpit, of course, is not neglected as a means of calling attention to the inestimable value of the child.

If these papers are any criterion, the Methodist preacher is alive to the value of the Sunday school as a mighty force in our changing civilization and is putting forth strong efforts, in the face of many discouraging conditions, to enhance its efficiency.

From the Sunny South

(Continued from page 14.)

to this view of things. There is nothing in it all seriously to condemn, except the hopelessness it engenders as to the present power of the Gospel. My own opinion of the situation in our own Church is that we were in the midst of our Centenary movement when the world was most in despair, and were emphasizing all the while the fundamental things of Methodism. The consciousness of sonship through fellowship with Jesus Christ and God the Father creates that higher experience of which John speaks in his First Epistle: "It never yet was revealed what we shall be, but we know that when it shall be revealed, we shall be like him, for we shall see him as he is." This experience creates in us confidence in the power of this great salvation anywhere and with any people. The prophets who held constant fellowship with God and were His spokesmen in words. He spoke to them, saw all the difficulties in the way of the advancing of the Kingdom of God and did not belittle them nor minimize their statement of them. Their condemnation of all kinds of sin, especially of a social sort, was unmeasured. But always in the end they spoke with thorough confidence of the establishment of the Kingdom of God in the midst of the world. Even Jeremiah did not omit the optimistic

note, and purchased a piece of land which should remain in the family, as a token of his own firm belief in the words he had spoken. Do we not need this optimism to-day? Can it come in any way save by this same Gospel which has kept the Church right at its task in the midst of darkness and difficulty? Theological or Biblical conceptions or preconceptions are by comparison small matters here. Faith in the power of the Gospel here and now is all-important, if that Gospel is to be preached effectively. "From the days of John the Baptist until now the Kingdom of heaven suffereth violence and the violent take it by force."

Basis of Missionary Appeal

May I state definitely what I have said all the way through by implication, that this Methodist experience is the basis of the missionary appeal. If He has saved us, He can save the world, and we shall insist on helping Him. It is the basis of militancy on the part of the Church. It is a new use of the Cross—a new crusade. Only the other day I read of the murder of an aged missionary in Siam by a Mohammedan. The account added this statement, "His wife will carry forward the work of her husband." During our Centenary of Missions revivals were common everywhere. The whole Church is convinced that the connection between the two was not accidental, but thoroughly logical, and ought to be more or less permanent. These things do not come of denominational rivalry or conflict. They are not born of magnificent church buildings, nor of eloquent preaching. The addition of wealth and of culture does not bring them about—"Which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God." We are constantly in danger of making causes out of results. The missionary, spiritual, experiencing Church will desire and build worthy church buildings, and provide beautiful, inspiring music. The danger is that after a while we shall attribute to them the power which we feel or need to feel. It is a pathetically interesting fact that the great Christian literature of North Africa, once the stronghold of the Church, is strangely lacking in the missionary idea and ideal, and we are not surprised, after a careful study, that the Mohammedans had little difficulty in overcoming the Christian people, creating what many consider a hopeless situation for the Church. Whatever our governments may or may not do, we must go with hands open for service everywhere to the ends of the earth. No dangers, no difficulties must stop us. We are needed, and the Gospel we have found so richly to be true is needed also. And if we have found Christ, if we know Him by the inner experience, we shall find we cannot help going, and nothing will stay our departure. The two key-words of the Gospel are *Come and Go*.

I fear that I have kept you too long, and that many things I have said may seem to be commonplaces. I may comfort myself with the conviction that they are true and fundamental things. But I come once more to ask that as those who have caught the larger vision of the world's needs, as those who have been blessed with the common experience of the sons of God, as those who have been the most highly favored of all the world in things both material and spiritual, as those in whose veins flows the same blood, we shall

join hands and hearts, not to build a great ecclesiasticism, but to save the world from sin and misery. Unless we shall allow something abnormal or unnatural to interfere, our common origin, our common faith, our common experience will bring us together in this holy service irresistibly. All that is truly human and divine in us—human, because it is divine, and divine because it is human, cries out to God for a larger knowledge of Him, and cries out to men that we are coming to their rescue as the children of the same Father and their brothers. If we let ourselves alone these things must be. Many years ago, so the story goes, in a western mining camp, a travelling violinist was entertaining a group of miners in a

rude hall, when there entered the audience some new arrivals, a man and his wife and baby, the only woman and baby in the camp. In the midst of the entertainment the baby began crying and the violinist was evidently disturbed, when a rough miner, the tears streaming down his cheeks, remembering his own home which he had not seen for so long, sprang to his feet and cried, "We haven't heard a baby for a long time. Stop your fiddling and give the baby a chance." So do our hearts instinctively, when we let them have their way, which is God's way, insist on hushing every other sound, while we listen on the one hand to the summons of Jesus Christ and on the other to the agonizing cries of men.

The Student Christian Conference

By R. P. S.

JUST how a consideration of so vague a subject as Internationalism could issue in a vitally Christian way, did not appear when the Central Conference of the Student Christian Movement assembled at Elgin House, Muskoka, for a September week.

Any who fancied that in due time and by the application of "mob psychology" the Conference leaders would steer all into some ambushed runaway were to be happily disappointed.

The more than 250 delegates allotted themselves to a dozen groups for Bible study and to five forums for the discussion of internationalism in its relation to industry, races, student work, the state and religion. Five days were spent in critical study of the religious documents and of world conditions, platform meetings being complementary in character. Gradually and spontaneously there emerged the underlying oneness of all the problems faced.

Unreasoned optimism as to the future relationships of mankind was brought to trial on the opening night, when Rev. Richard Roberts, of Montreal, suggested that there was nothing which made it certain that our civilization would of itself survive. As speakers dealt with the factors which complicate international relations, the question of race emerged as the most stubborn and ominous.

When Prof. J. F. MacFadyen, of India, had illustrated the constant pin-pricks of racial contacts—then the faith of Canon A. P. Shatford in the human race as the family of God and the glowing optimism of Dr. Salem Bland stood out in bold challenge. How could "this arrogant Anglo-Saxon race" love all other peoples instead of pitying or despising them?

Paul's victory over race prejudice as forcefully expounded by Rev. John MacNeill, and Jesus "somehow the way, the truth and the life," as ardently claimed by Professor Hooke—these messages made the speculative and abstract personal. The picture of underfed Austrian and Hungarian students sharing their mites with Russian students was etched deeply on all hearts by Miss Margaret Wrong. Personal disquiet resulted.

Bible study centred around Jesus. "Macdonald had a farm" was the song in lighter moments, but the name of Jesus sprang out as eager hearts fought through the doubts of the mind and came to see Him ever more

clearly. No sooner did Jesus stand forth from the records than He was found relating Himself to such problems as race. Again there was disquiet, not that criticism had taken our Lord away, but that "we begin to see how many leagues He is ahead of us."

One year ago a profound sense of peace came over Elgin House on the final day of Conference. But there could be no repetition of such a beatific experience unless the movement itself were to wander away in search of sensation. Reality dominated the common life of the last hours. Wincing many times as Dr. H. B. Sharman relentlessly repeated the searching questions hurled at Christianity by the students of China, the Conference refused to ask for a sweeter cup. On the Sunday night the very elements were seen by Mr. J. D. Ketchum, the student speaker, to be attuned to the spirit of the Conference. An uneasy wind persisted into the night, refusing to go down in the wake of a leaden sunset, accompanying the spoken word with a disturbing monotone as of struggle and suffering.

What sort of success did this Conference achieve? "We can and we will" is the mood of most persons leaving successful conferences and conventions. No such sense of sufficiency filled the members of this Conference. Students are proverbially enthusiastic, exuberant, and never did a jollier crowd of students board a homeward steamer than these who were returning to their colleges. While this gaiety was not forced, a profound seriousness lay back of it all.

The cause of this seriousness was not to be found in anything but in the actual world situation, in a realization of the personal responsibility of every student, in a conviction that to follow Jesus in these matters demands possibly much more than has ever been demanded in the past.

No easy future is in store for the Student Christian Movement of Canada if continuing contact with these issues throughout the coming year should lead directly to action. The members of this conference were not disposed to postpone action until after graduation. In the first national conference of students which it is proposed to hold in Toronto at New Year's, the movement will probably run foul of all who have less daring, less vision, less abandon.

(Continued on page 25.)

YOUTH and SERVICE

Epworth League Topics

Senior Topic for October 29

True Religion

James 1: 26-27.

Devotional

Rev. H. T. Ferguson

TRUE religion, according to James, is very practical. These verses are doubtless not intended as a definition of religion. There is more in religion than is included here—much more. But James is concerned to make clear that true religion, as distinguished from all counterfeits, may be known by two marks that are invariably present. First, helpful service to those in need of help, such as "visiting the fatherless and widows in their affliction;" Second, personal purity—"to keep himself unspotted from the world." From this we may learn the important lesson, that we may subscribe to a perfectly orthodox creed, and regularly participate in a perfectly irreproachable church service and yet lack genuine religion. The more one thinks about it the more evident it becomes that James has given here the acid test of religion. Remember that the author of these verses is James—pastor of the first Christian Church in Jerusalem, at a time when many of his people had been driven out of Jerusalem by persecution. He is writing this letter to hearten these sorely tried people. He is concerned that in their very difficult circumstances they will hold firmly to their faith and make a thoroughly Christian impression on their persecutors, and the ungodly world in general. If their religion was only a belief in different gods, with a different form of worship and a different statement of faith from their enemies—it would be very unlikely to make much impression upon them. But if under the lash of persecution they were seen to have some power that "bridled their tongues" and if their daily life was seen to be filled with unselfish service and at the same time was morally irreproachable, such an argument for the superiority of Christianity would be unanswerable. In this putting of the matter James was but echoing the teaching of Jesus who indicates (Matt. 25:31-40) that the final examination will include just such tests of the genuineness of religion. There are many in our own day who are not impressed by the doctrinal or formal phases of our religion, but who will appreciate to the full a religion revealed in unselfish and kindly service.

Retold Tales

(By four members of the League)

Treasure Storing—Ex. 20: 1-7

Junior Topic for October 29

STORY-TELLING throws wide open the door to religious education among our juniors. It is the easiest, simplest and most

effective means for impressing the lessons of truth, purity, courage, love and service upon the minds of our boys and girls. In fact, with this method a group of smiling faces come asking for the very medicine they need. The child can always see goodness in a person when he cannot in a precept. The hero who triumphs arouses within the heart of the child an admiration for the good, a real desire to want goodness for himself. Stories stimulate the imagination, bring joy, and develop strength.

The junior period is the most impressionable period. The world of literature lies open. Life is full of meaning. It is the habit-forming period, and the golden age for memory work. By giving them the stories of the Old Testament, and the Gospels, the life of Paul, present-day missionary heroes, and others, legends and ethical stories, their future will be safe in God's hand.

Retold tales will be a splendid training for the members, and to the leader it may also have a value. The interpretation to the stories told

will be an indication as to the value and success of his or her own work. They will know whether the idea they aimed to plant in the heart took root or whether it fell on stony ground. Story-telling is visualizing something. What the boys and girls receive is what comes through the story-teller, who is as a mirror reflecting the images of individuals whose struggles are real to those who see the pictures.

The following is merely a suggestive plan for the lesson.

1. *Bible Story*.—Choose one of the younger girls to tell one of the Bible stories studied in the topics.

2. *Nature Parable*.—Choose one of the younger boys to retell one of the nature stories, told in your league.

3. *Missionary Hero*.—Choose one of the older boys to tell the hero story.

4. *My Favorite Story*.—One of the older girls will tell the story which she likes the best of all the stories told at league.

Care will be necessary in planning this programme. It might be advisable to have the four in touch with the leader a few days before the meeting.

groaned, and that merry little Ford how it rambled right along.

And now, best of all, that great Convention. It beggars description. How it thrills us to think of it. How the tears start in our eyes as we think of some of the appeals made to men and women to help the boys and girls of our lands to know God better and love him more. Think of it, 260 leading speakers of the continent pouring out their very best upon that vast throng of 13,000 to 15,000 people gathered in the interest of the boys and girls, and to plan for the bringing of the Kingdom of God on earth. Can you imagine that vast audience singing "Onward Christian Soldiers, Marching as to War?" Who would dare to say the world is growing worse with such a noble army as that going forth to war, with the Cross of Jesus going on before, not left behind the door. Can you imagine the thrill of that vast audience as these mighty men of God breathed out their very life upon it? Can you see those moistened eyes as the orator leaned over the desk and made his appeal for consecrated lives for Christian service? If you can you can measure in some degree the mighty force for God that stirred in that great Convention.

I must not close without paying a tribute to our splendid Canadian speakers who took their places among the great leaders of the continent and acquitted themselves like men.

What a feast it was. A programme of ninety-four pages. How we fed until we could take in no more and yet longed for more. There was something wrong with the individual who did not lose his pessimism, who did not shake off his despair and clothe himself in an optimism that cried, "God is still in His heaven and all is well with the world," or to put it in modern terms, "God is still in His world and all is well with heaven." Thank God for such conventions and such opportunities.

H. F. DELLER.

Eugene Field was always a cheerful debtor, and H. H. Kohlsaat tells the latest story of his cheeriness in this regard: William E. Curtis, of whom Field borrowed \$150 some years before, came to Chicago from Washington. He called on the poet and reminded him of his debt. Next day Field printed this paragraph in his column: "William E. Curtis, the well-known correspondent of the Chicago Record, is in the city for a few days looking after some of his permanent investments."—*Boston Globe*.

Correction

In the CHRISTIAN GUARDIAN of September 27th we gave the official figures for Manitoba's liquor bill at 18,195.29 gallons, which was supposed to be worth \$4 a quart or \$16 a gallon, which would make it worth \$291,124. Our figures in error read \$291,084; but the point was that it was not \$12,263,912 as had been stated in numerous papers.

Kansas City and Return in a Ford

THE great International Sunday School Association, now known as the International Council of Religious Education, which assembled in Kansas City, Mo., in June, was a gathering of great delight and profit. Only some twenty-five Canadians availed themselves of the opportunity of attending the greatest convention ever held for the planning of young people's work. Among these were four adventuresome Methodist preachers, who were designated by some as the "Famous Quartette." Indeed they were rightly named if avoirdupois be the standard, for they ranged from 196 to 220 pounds each.

Setting forth with their equipment for camping, Reverends Plyley of Delhi, Mitchell of Teeterville, Manning of Simcoe, Deller of Port Dover, began a delightful pilgrimage in a Ford car to Kansas City. It was a splendid trip through London, Ont., Sarnia, Port Huron, Detroit, Chicago, Danville, St. Louis, to Kansas City, Mo., eleven hundred and eighty-five miles. The roads were mostly concrete to St. Louis. From there to Kansas City three hundred and two miles, a winding, hilly, narrow trail mostly clay, across the State of Missouri, over which the early settlers had dragged their heavy ox-carts in days gone by. Leaving Thursday morning we reached Kansas City Monday at 3 p.m., having spent one-half day in Chicago and one-half day in St. Louis.

The return trip was made in a little less time. Leaving Kansas City at 3

a.m., Wednesday, we drove across seventy miles of clay ten minutes ahead of a pelting rain that overtook us when we paused for breakfast and compelled us to drive with chains the remaining distance of the clay trail, no easy experience. (The Government has now voted \$60,000,000 to put a highway across the State, a part of the great highway to Los Angeles.) Passing through St. Louis in the early morning we hurried along through Indianapolis, Toledo, Detroit, and crossed the river into good old Canada at 9.30 a.m., Saturday, July 1st, and gave three cheers for our grand old native land, glad again to breathe Canadian air and sing our national song.

The courtesy the American people extended to us as we passed through their country was everything we could wish. Of course amusing things happened, and were said to us. At Terra Haute, as we paused at a garage, the entire staff filed out to see a Canadian Ford and perhaps to gaze carefully at the animals seated therein. One brawny lad of thirty years said bravely, "See! Ford has a factory at Toronto, hasn't he?" "No, not at Toronto, but at Walkerville." "Ah yes," he replied, "I remember, you can see it from Toronto." In Chicago, a pleasant-faced, spare figured officer of the police force, looked eagerly into our faces and asked, "Have you really any machines in Canada?"

Yes, that famous quartette, how we sang, how we laughed, how we ate, how we talked and sometimes how we

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The Conferences

TORONTO CONFERENCE

North Bay; Rev. E. Crossley Hunter, B.A., pastor.—The North Bay Methodist Church witnessed a unique and interesting programme on the evening of Wednesday, September 20th. At a congregational gathering enlarged and beautifully framed photos of all ministers who have ever served the North Bay Methodist Church were unveiled, and presented to the church by the quarterly official board. The first was that of Rev. Silas Huntington, the pioneer missionary to North Bay, who in 1882, first in a log cabin, and later in a box car, held religious services. Then followed Rev. J. D. Ellis, Rev. Wm. Pike, Rev. J. Webster, Rev. Andrew Henderson, Rev. Wm. Blair, Rev. I. E. Hart, Rev. J. W. Stewart, Rev. A. P. Addison, Rev. A. P. Latzer, Rev. I. G. Bowles, Rev. C. E. Kenny, and Rev. E. Crossley Hunter, the present pastor. Mr. James Fowler, who has been associated with this church from its beginning, gave a most interesting and remarkable account of the early days, and the later growth and development of Methodism in North Bay.

Mr. J. W. Richardson unveiled the photos, and paid a magnificent tribute to the men who had led the forces of righteousness in this north country. "North Bay," he said, "is destined to become a great city. It is rapidly growing, and occupies a strategic place as the gateway to Northern Ontario. Our town and church are marked by the spirit of hopefulness, and the bright prospects of to-day are largely because of the splendid foundation work of the pioneers. We have every reason to thank God that such men were sent to our midst, every one of whom made a great contribution to church and community." And the congregation voiced their gratitude in the doxology. Mr. N. J. McCubbin, the recording steward of the church, and son-in-law of Rev. J. W. Stewart, under whose pastorate the present church was built, presided.

HAMILTON CONFERENCE

This most glorious date of the 20th of September, in Italian history, was commemorated at the Welland Italian mission last Sunday morning and at the Niagara Falls mission in the afternoon. At both places the Rev. P. Di Florio, B.A., B.D., delivered a forceful address. "Rome to-day is free," he said. "She is the capital of Italy, and the 20th of September is the 'Holy Day' when the Italian troops under Raffaele Cadorna put an end to the ignominious reign of the temporal power over the Eternal City, in spite of the stubborn resistance of the soldiers, of Pope Pious the IX." Rome from the 'papal tyranny' Caesars, under whose rule she became the centre of civilization and the capital of the then known world. To be a Roman citizen meant protection, and St. Paul on several occasions might have suffered death had he not made use of his Roman citizenship, of which he was proud. But with the division of the Roman Empire into east and west and with the decline of the latter, the Roman bishop comes into prominence and from the unforgettable date of 476

A.D., begins the *Via Dolorosa* of Rome and of Italy.

The Italians, being a liberty-loving people, did not enjoy the "temporal and spiritual tyranny" of the Roman bishops, and therefore, revolted under His Holiness Stephen II, about 753. But this at once invited Pepin Le Bref of France, who crossed the Alps, subdued the Longobards (Italians) and then handed over the Pentapolis to Pope Stephen. The precedence of inviting foreign rulers to force Italians to obey the Popes being established, Stephen's holy successors—and many of them were holy—had no hesitancy in inviting foreigners to crush Italian insurrections whenever it was deemed necessary.

The speaker argued that the Papal Government in Italy, even under the most liberal of popes as Pious IX, who used to exclaim "Great God, Bless Italy," was most undesirable, and to substantiate what he said quoted a colossal book of Prof. Luigi Carnovale, who credits Lord Clarendon with having said regarding Pious' government: "It is an opprobrium to civilized Europe," and this was in the nineteenth century, emphasized the speaker.

The Italians fought from Dante to Mazzini with the pen and the sword to deliver Rome and Italy from the disgraceful rule of the "pious popes," and to give unity and liberty of thought and conscience to our beautiful country, Italy. The 20th of September and the Breccia of Porta Pia remind us of the bloody struggles and of the crowning achievements.

Mr. Di Florio stated that he considered it a privilege and a duty of every lover of freedom to commemorate this glorious date and to strengthen his assertion he quoted the late Prof. Haackel, who in 1904 at the "World's Freethought Convention" held in Rome said: "We meet in the Eternal City in the cause of liberty and the cause of truth. We need to express each other in his own way, unfettered and unvexed by coercion and fear of suppression the things we believe are right and just and beautiful. Man has to-day freedom to breathe, freedom to study, freedom to grow, such as he never had since time began. For the privilege of being here to-day in this place, expressing what we think, we are under special obligation to one man, and the entire world of progress is under obligation to Garibaldi."

"But," continued the speaker, "if the entire world is under obligation to Garibaldi and to Italy, how much more should we be to Garibaldi, our liberator, and Italy our Motherland? I submit that any Italian who knowingly overlooks the 20th of September and all that it means to Italy and the world is not worthy to be called the son of any country. Brother Italians, I charge you never to forget Cavour, Mazzini, Garibaldi and the host of martyrs who died for the unity of Italy, for the freedom of thought and conscience and for the deliverance of Rome from the 'papal tyranny.' Keep always our great mens' ideals before you, so that you may be good Italian subjects and Canadian citizens." The services both at Welland and Niagara Falls ended by the singing of the hymn "Pro Patria et Ecclesia," adapted to Garibaldi's Hymn.

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No Need of this Department

To the Editor *Christian Guardian*:

Dear Sir,—As one of the "brethren" I wish to "explain" why I am disposed to support the agitation against the present methods of carrying on the Church's work by the aid of some departments. I am not possessed of any disposition to demolish all the departments. I have no sympathy with a desire in some quarters to wipe out the Department of Social Service and Evangelism. And that for one reason: the scope is almost boundless and the activities many. But what I would like to know is whether there is any need of a Department of Education. Am I wrong in summing up the function of this department in the following manner: To estimate the amount of support the Church ought to give the colleges, financially; to notify each district and circuit of its share, to receive the moneys raised, to distribute it to the colleges, to deliver addresses through its secretaries in support of the education policy of the Church. If I have left out anything I would be more than pleased if you would inform me. For I am from Missouri. Excuse the slang.

Now, Sir, if my analysis of the work of the Department of Education even fairly well covers the ground, can you explain to me why the Churches of Canada should be asked to raise \$22,000, to do that work. Or why it costs that amount to distribute \$70,000.

Now you may reply, the department gives special attention to the creation of educational interest throughout the Conferences. Will you tell me how many addresses were delivered within the bounds of the Montreal Conference during the past year by the Departmental Secretaries?

The number is no doubt small, not because they would not, but because the whole of Canada is their parish.

Now, Sir, I have the greatest admiration for men set apart for the work of the department of education. They are doing all that can be done through a department. But Sir, if seventy-five per cent. of the circuits in our Conferences don't know the names much less the faces of the secretaries of this department, and yet give willingly, would they not do it also if such a department did not exist.

My point is just this, Sir, that the Home Missionary department could make out the budget and submit it to pastors and disburse the money received without any such outlay as \$22,000.

This, Sir, is the explanation why one man at least is not going to support the budget of an educational department that takes thirty per cent. of its income to pay its expenses. But I will see that the colleges get support to the limit of my ability. My reason for taking this stand is that I believe a minister in the active work could do all there is needed to be done for the educational department, apart from the travelling around visiting Conferences and circuits. For I know at least one chairman of district, for example, Montreal, who is doing at least as much. For, Sir, it is one thing to be busy, it is another thing to be busy at necessary work.

Yours truly,

An Eastern Township pastor.

(We have shown this letter to the Secretary of Education who states that he does not know where our correspondent gets the figures in his

statement that it costs \$22,000 to distribute \$70,000, as the latest printed report of the Educational Society (Year 1921) gives the cost of administration as \$19,350 and the net income as \$103,000. These figures have been audited and approved by a firm of competent chartered accountants and may therefore be accepted as accurate. The cost of administration for the year 1922 was reduced to \$14,497 which is mainly accounted for by the printing of a much briefer annual report. In the light of the history of the Educational Society it looks as though the Board of Education cannot fairly be accused of appointing too many officers, or of extravagance in administration expenses. The suggestion of our correspondent that the work of the Department of Education be handed over to the Department of Home Missions would necessitate increasing the staff of that Department which already is sufficiently burdened with multifarious duties, and suggested readjustment would not solve the problem of expense. The General Conference is meeting in a few days and these questions will receive full discussion both in committee and on the floor of the Conference, and doubtless some wise decision will be reached as to our future connexional policy.—EDITOR.)

A Method of Conference Election

To the Editor *Christian Guardian*:

Dear Sir,—Will you kindly permit me through the columns of the GUARDIAN, to submit to the leaders of our Church a method of electing representatives to General Conference, which I think worthy their careful consideration?

Namely: That such legislation be enacted as will enable each annual district meeting preceding the Quadrennial Conference, to elect a representative to a Conference Nominating Committee, whose duty it shall be to nominate the General Conference Delegation. (I am thinking of the ministerial delegation; if successful, it might also be adopted by the laymen.) The advantages of this method above the present, are I think obvious. 1. The spirit of democracy would be maintained. 2. Much valuable time of the Annual Conference could be conserved. 3. An entirely representative, and well-balanced delegation could be secured. 4. The spirit of rivalry, which is undoubtedly supplanting the spirit of Jesus, would have less scope and would be less apparent.

It is quite true that ministers engaged in semi-secular occupations, and others, brilliant and beautiful, but known as "birds of passage," have no serious claim upon positions and honors in the gift of the Annual Conferences; but it is also true that there are men, whose work and influence affect the whole Church, and others whose pulpit ability help to keep us above the level of mediocrity, whose names do not appear on the list of delegates. This is a great loss to the whole Church, and a strong condemnation of our present methods. The deliberate choice of a representative committee would be more desirable than the snatch vote of a scattering Conference.

The method suggested is that which we have already adopted in the more vital matter of stationing our ministers, and I think ought to receive the careful consideration of our coming Conference.

Yours, etc.,

S. R. McVITT.

The Institute, Muncey, Sept. 20, 1922.

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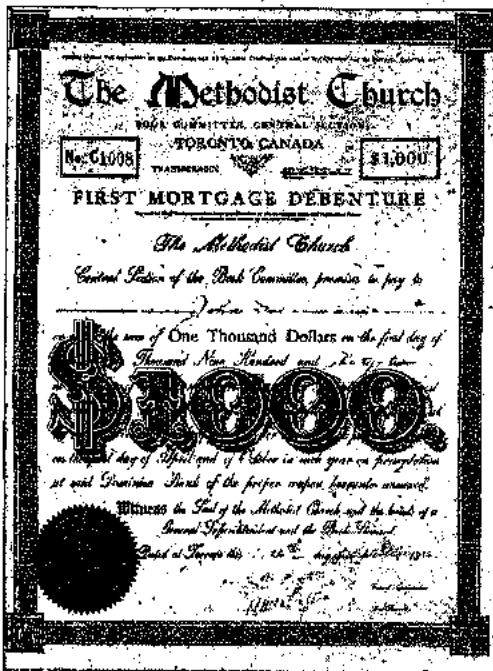
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MONTREAL CONFERENCE

Eastons Corners and Jasper Circuit:

An event of historical interest to Canadian Methodists will be held on October 22nd and 23rd in Wolford Church, when it holds its Centennial celebration. For many years after being built, this church was the only Methodist place of worship for miles around, and thrilling are the stories told of hardships undergone as the Methodists of those days travelled long distances by ox team or on foot, to attend the quarterly service.

The roads were mostly winding paths through the woods and the homes were far apart, for the population of all Upper Canada was less than 100,000 in 1821.

We hope that old friends and former members of this church will communicate with the pastor, relating any incidents that may be of historical interest for the celebration.

W. E. LONG, Pastor.

The Inerrant Scriptures

To the Editor Christian Guardian:

Dear Sir,—In his letter on the inerrancy of Scripture, Mr. T. A. Howard says: “It cannot injure anyone to believe the Scriptures are all inerrant.” The fact is that the literal inerrancy theory does prejudice intelligent men against those religious teachers (and their school) who dogmatically assert that everything in the Bible is the precise language and message of God. Not only so, but it derogates from the

perfect character of God as intelligent and devout persons love to conceive it.

For anyone to refer to the Book of Daniel as a fable or a pious fraud argues for them a shallow and irreverent nature. If anything in God's word is inspired surely those epics concerning Daniel and his three holy, heroic companions are inspired. What any man speaking twenty-six languages has to say about Daniel's authorship does not affect me in the least; it matters not to me whether Daniel wrote the book of Daniel or not, one thing I do know whoever portrayed those noble characters was truly inspired of God.

G. H. LORD.

The Student Christian Conference

(Continued from page 21)

These students speak and pray haltingly, they create little machinery,—but it has not yet appeared that they fear anything.

It may be fancied that they were carefully handled in this conference, that outside leaders calculated every possibility, that some outside speaker or speakers dominated. Not so. The students arranged their own programme. They drew the speakers out until even the dispassionate Professor Wrong felt the pull. No resolutions can be found to register the results, but a general will did appear, a corporate unity in conviction that this must be the beginning of a wholehearted entry of the students of Canada into the rapids of

the world's life—a venture of love and faith and loyalty that commands the interest of the Church.

The World's Challenge to the Church

To the Editor Christian Guardian:

Dear Sir,—The world is insistent in its demand upon the Church; but does not ask that any of her scholarly theologians and teachers should assist the evil one in his subtle and deadly work of discrediting the Bible, and destroying confidence in it as the inspired word of the living God.

Some professors appear to be turning out volumes in this work with feverish avidity, as if the world's salvation was involved in it; and sometimes the slimy trail of the old serpent is traceable, even in our own Church paper (mostly through “Poor Mr. Black”), evoking deep regret and righteous indignation in a much larger percentage of your subscribers and readers, Mr. Editor, than you appear to estimate, as you hear from only a small fraction of them. In the view of this large percentage of “back numbers,” these neo-critics seem to be making an attempt to scuttle the good ship, which holds the only hope for a redeemed humanity, and the only stabilizing remedy for our tottering civilization. The Old Testament was correct enough for the perfect Christ, and, on that account should fully satisfy His fallible followers.

The world's demand is in the opposite direction, as it challenges the Church to give proof that the Bible

is the inspired Word of God, and that it really does bring a message of “Good news,” which “is the power of God unto salvation to every one that believeth.” The Church must prove this: First, by the Christ-like lives of her members; in seeking the lost, abstaining from pride and greed, and by a whole-hearted practising of the Golden Rule in business life. Second, by the fruits of grace; as exhibited in living examples of redeemed and transformed character; men and women once degraded, now rescued from lives of sin and shame, through “repentance toward God and faith in the Lord Jesus Christ.”

This serious challenge confronts the Church to-day; and it can be met only by prayerful, earnest, consecrated service; and by persevering, intercessory prayer. Thanks be to God, it is being met! and we hear of great rejoicing and shouts of victory in many localities; and with the assurance of the presence of an Omnipotent Saviour, ever ready to display His saving power; and with bands of believers willing to make the necessary consecrated effort, the following months ought to witness the conversion of thousands now unsaved!

In every community let us ask ourselves, am I seeking a preparation in heart and life, to enable the Church to meet this challenge? Am I doing my best to make it possible at last to hear the Master say “Well done?”

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ple who do not agree with you the hard names that you do in the early part of your letter, do you think

you are measuring up to the spirit of the admonitions contained in the latter part?—THE EDITOR.]

The Catholic Fellowship

THE Catholic Fellowship owes its existence to a group of men in Toronto who, in conference, have been led to feel that a catholic-minded explorative fellowship might make an enduring contribution in the direction of Christian unity, and accomplish positive results.

Members of different communions, they have nevertheless certain convictions in common, which they have endeavoured to express in the basis given below. Belief in the necessity of the Church and in its redemptive character as the body of Christ is naturally fundamental. But the Church's career has been disturbed by sin, intolerance and division, and for generations various groups of Christians have developed their own peculiar polity and devotional life. Out of the total experience, what is really worth preserving? What has the old to give to the new, and the new to the old? Are Catholic tradition and freedom of thought in essential opposition? How can we be at once true to the faith and true to knowledge?

The confession of faith in "the grace of sacraments, the sacrificial significance of worship, the necessity of expressing devotion in visible forms, and the value of appeal through the senses to the soul," indicates the standpoint of the Fellowship in regard to the forms and ceremonies of the Church. By "the sacrificial significance of worship" is meant the identification of the faithful in worship with the sacrificial life and death of the Saviour. It is a way of saying, that Christian worship is very much more than the hearing of sermons and listening to prayers and singing of hymns. Its supreme intention is seen in the corporate act of penitence, adoration and consecration in the holy communion.

Drawn together by this common point of view, and by the vision of a truly Catholic and united Church, the members of the Catholic Fellowship hope to discover a way out of the present ecclesiastical impasse.

At all events, laying aside denominational prejudice, and trying sympathetically and with good will to understand one another's religious experience and needs, they are making this adventure of faith in the name of Christ and in the confidence that the movement will commend itself to Christian people.

Basis

"Affirming our belief in the Holy Catholic Church as the body of Christ and the organ by which He is redeeming the world, and desirous of realising the fulness of the Catholic heritage, we would explore and appropriate all that is essential and helpful to life, faith, worship and order, in the experience of the whole Church, endeavouring to combine Christian faith with freedom of thought. We believe in the grace of sacraments, the sacrificial significance of worship, the necessity of expressing devotion in visible forms, and the value of appeal through the senses of the soul. We also seek, through fellowship, to put an end to the divisions, strifes and animosities which sin against brotherhood and rend the body of Christ."

The honorary presidents are: The

Right Rev. the Bishop of Kootenay; the Rev. Professor T. B. Kilpatrick, D.D., S.T.D., and the Rev. Chancellor R. P. Bowles, D.D., LL.D.

The president is the Rev. Professor R. Davidson, D.D., Knox College, Toronto. The honorary secretary is the Rev. Arthur E. Bruce, Pickering, Ont.

The members of the council are: The Rev. F. J. Moore, St. James Cathedral, Toronto; Rev. J. Little, Westminster Church, Toronto; Rev. H. G. Hiscocks, St. Mary Magdalene, Toronto, and Rev. H. Matheson, LL.D., Knox College, Toronto.

All Christian people who are in sympathy with the aims and objects of the Fellowship are invited to communicate with the secretary, who will be glad to give further information.

An Opportunity to Help

We will be very grateful if you will let the readers of the CHRISTIAN GUARDIAN know our most urgent needs for the coming winter season. We are needing warm underwear for the girls. The girls who come to us for help are, so many of them, pitifully young, and in their present sad experiences need special care, and are not always able to provide themselves with the necessary clothing. Then boots, shoes and stockings are always acceptable.

For the babies—warm shirts, stockings and sweaters are much needed, and any baby wear will be useful. When the ladies are canning and preserving will they kindly think of our larder and put by a few jars of fruit, etc. Just a very few jars from each church would give us plenty for the winter. Vegetables and any kind of produce from the country churches will be very acceptable.

Then we feel sure there must be some good Christian homes where we could place girls with their babies. We have two or three girls ready, or nearly ready to go out, who we feel sure will do well if placed in sympathetic and helpful surroundings. Most of our girls who have left the Home are doing well, some especially so. They may be weak and easily influenced, but they do respond to good influences, and it is our part to provide them with such, and we want to make it possible for them to carry out the Master's loving command to "go and sin no more." Who will help us to do this? With many thanks for interest and help in the past.

Yours very truly,

ELEANOR A. JOHNSON.

P.S. Please note change of name of Home. Since the Methodist Church has united with Presbyterian Church in support of the Home, the name has been changed from "Presbyterian Home" to "Bethany House." Bethany House, 1150 Cremazie Rd., Montreal, Que.

One travelling man to another in Thompson's restaurant: "What's the matter, Bill? You are only eating crackers and milk. Are you on a diet?" "No, on commission."—The Harrisonian.

The Inerrancy of the Scripture

To the Editor of Christian Guardian:

Your issue of September 20th contains an article on the above subject, from the pen of Mr. T. A. Howard Aylmer, P.Q. In this article he objects in a kindly spirit to certain modern interpretations of the Bible; and in reply, we sympathize with a worthy brother who has been a teacher of the Bible so many years. It is not an easy thing to surrender our deep-rooted earlier views, to enter into the different view of the Scriptures that has come to the modern mind, to do the mental readjusting that is involved, and to see in these Scriptures as a larger revelation as the result; and in Mr. Howard's case the difficulty has been greatly increased by the fact that he evidently has been reading that misleading propaganda that is issued from the Moody Institute in Chicago and Los Angeles. The authors of that propaganda lack one essential to the proper understanding of the present situation—they lack vision. Perhaps, Mr. Editor, it might help your readers if they would observe the following points:

First, when we study the Scriptures we should not come to them with any preconceived opinions of our own, we should not come with any traditional views of their "inerrancy" or inspiration, however ancient those traditional views may be; but we should come like a little child, with an open mind, in order to ascertain what the Scriptures themselves prove about the inspiration of their various writers. Thus, if we turn to the book of Isaiah we find that prophet persistently assuring King Hezekiah that Jerusalem would not fall before the Assyrian army in his own day. Even when the great Assyrian king was almost at the city gates Isaiah announced, "Thus saith the Lord concerning the king of Assyria. He shall not come into this city, nor shoot an arrow there," etc., Isaiah 37: 33. And so it came to pass, soon afterwards the Assyrian king withdrew, and the whole of his vast army was mysteriously destroyed. (See Isaiah 37: 36.) None but a great inspired mind could have delivered such a prophecy as this. But in what degree the writings of Isaiah were inspired, what were the limitations to his foresight, and his range of vision, these are matters which we must ascertain from the Book of Isaiah itself. And we may remark that the Book itself proves that there were some limitations.

Will the reader turn next to 2 Kings, 10: 18-30. This passage tells how King Jehu set out to exterminate Baal worship in Israel. First he issued a proclamation in the words, "Ahab served Baal a little, but Jehu will serve him much." Then he summoned all the worshippers of Baal into one great edifice; then, when the entrance had been securely guarded, he sent in soldiers and put the whole multitude to the sword. And all the while he was at heart an idolator himself. The only difference was that he worshipped the golden calves at Dan and Bethel, while the others worshipped the Baal god. Nevertheless, after all of this career of falsehood, treachery, massacre, and horror, he is said to have received the divine approval in the following words: "The Lord said unto Jehu, because thou hast done well in executing that which was right in mine eyes, and hast done unto the house of Ahab according to all that was in mine heart, thy children of the fourth

generation shall sit on the throne of Israel." (See 2 Kings 10: 30.)

And now we ask the reader if the view of God given in this verse is not utterly repulsive to those moral sentiments which the influence of Christianity itself has produced? Is it not utterly out of harmony with that view of God which is given in the New Testament? And if so which view are we to take? We answer we will follow the teachings of our Lord. He is the infallible moral and spiritual guide. His teachings are the culmination of divine revelation, and all other Scriptures are to be judged by their harmony, or their lack of harmony, with His words. We will think of God as Jesus has revealed Him to us.

We add further that the view indicated in this article is thoroughly in harmony with the views of John Wesley. He was a critic himself, and is known to have severely criticized some passages in the Old Testament, and he was perfectly competent to judge. Being himself a prophetic man, he had a spiritual insight, and an independence of judgment, that were all his own.

It is exceedingly unfortunate that the passage in 2 Timothy 3: 16, was rendered "All Scripture is given by inspiration of God, and is profitable for doctrine," etc. The correct translation is given in the revised version as follows: "Every Scripture inspired of God is also profitable for doctrine," etc. It is very important to take note of this correction, because the former translation is quoted again and again in support of that man-made, misleading, and unscriptural theory of textual inspiration which is largely responsible for the present controversy and confusion of thought.

THOMAS VOADEN.
Paisley, Ont., Sept. 30th, 1922.

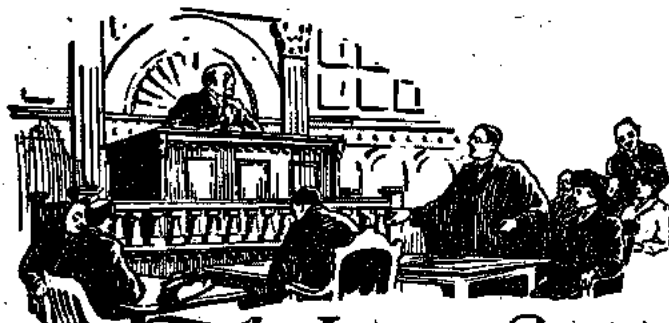
New Books

—*The Story of the Canadian Revision of the Prayer Book.* By Archdeacon W. J. Armitage, D.D., Ph.D., with a Foreword, by the Most Rev. S. P. Matheson, D.D., Archbishop of Rupert's Land and Primate of all Canada. (Toronto: McClelland and Stewart.)

The author of this book was secretary of the Revision Committee and he tells an interesting story of the movement for revision, giving an intimate history of its development, shows the revisers at their work, and follows the progress of the revision through all its stages. That makes up the first half of his book: In the second part the Prayer Book is taken service by service, the alterations that were made are given, and the chief reasons for the changes indicated, and as well the source or origin of the new matter introduced. The book is written in a very workmanlike manner and gives an interesting history of an exceedingly important ecclesiastical event.

—*Stories for Special Days in the Church School.* By Margaret W. Eggleston. (New York: George H. Doran Company.) \$1.25 net.

Mrs. Eggleston is a well known and successful Sunday-school worker, the author of the book, "The Use of the Story in Religious Education." She has provided in this volume thirty stories intended to be used in the school prior to the lesson on special days in the school year. They are well told, most of them original, and all of them admirably suited to their purpose.



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Literary Critic and Adviser

The Beloved Community

CHARLES DICKENS, in his "Tale of Two Cities," tells of a prisoner in the Bastille who had lived in his cell and cobbled shoes for many years. This convict became so acclimated to the narrow walls, the horrible darkness and the deadening monotony that his physical surroundings became the outer symbol of a permanent inward character. Years afterward, when he had been granted freedom, he guilt a cell at the centre of his home, and on days even when the radiant sun filled the heavens and the birds sang amid all the riot of loveliness about, the tap, tap, tap, of the cobbler's hammer in the dark could be heard.

There is a growing tendency on the part of men everywhere to revolt against the old order, and even the present order of things. Few men of our acquaintance are willing to submit to self-imposed restrictions, much less to those decreed by others. There is a veritable riot of self-analysis, self-expression, and self-determination. This is the in-nings for the ego.

Lothrop Stoddard, in a remarkable recent book entitled "The Revolt against Civilization: the Menace of the Underman," (Chapman and Hall, \$4.80), analyzes the reasons for this riot of revolt. On the one hand the revolt is due to the Under-Man, and he is characterized thus:

"The truth is that as civilization advances it leaves behind multitudes of human beings who have not the capacity to keep pace. The laggards, of course, vary greatly among themselves. Some are congenital savages or barbarians; men who could not fit into civilization, and who consequently fall behind from the start. Now how does the Under-Man look at civilization. This civilization offers him few benefits and fewer hopes. It usually affords him little beyond a meagre subsistence. And, sooner or later, he instinctively senses that he is a failure; that civilization's prizes are not for him. But this civilization, which withholds benefits, does not hesitate to impose burdens. . . . The very discipline of the social order oppresses the Under-Man; it thwarts and chastises him at every turn. . . . the Under-Man often suffers from the action of better-placed individuals, who take advantage of his weakness and incapacity to exploit him and drive him down."

The other element in the revolt of civilization, Stoddard calls the "mis-guided superior." This variation of the *genus homo* is no rare Neanderthal specimen. He is all too common.

"He is a strange phenomenon; Placed by nature in the van of civilization, he goes over to its enemies. . . . As the Under-Man revolts because civilization is so far ahead of him, so the Misguided Superior revolts because it is so far behind. Exasperated by its slow progress, shocked at its faults, and erroneously ascribing to mankind in general his own lofty impulses, the Misguided Superior dreams short cuts to the millennium and joins the forces of social revolt. . . . The Misguided Superior is probably the most pathetic figure in human history. Flattered by designing scoundrels, used to sanctify sinister schemes, and pushed forward as a figurehead during the early stages of revolutionary agitation, the triumph of the revolution brings him to a tragic end. Horrified at sight of barbarism's unmasked face, he tries to stay its destructive course. In vain! The Under-Man turns upon his former champion with a snarl and tramples him into the mud."

Now the disquieting thing about all this is that there is an Under-Man and a Misguided Superior in each of us, and the dismal performance of our own selves, our local and national communities is but the reflection of this warring between

our natures. In each of us there is "a distinct resurgence of the brute and the savage;" and as yet there is no lasting peace—only a patched-up truce. There are those who say that peace must come through legislation or eugenics or some other mysterious—or remote agency. Others declare that peace must come by way of the neighborhood and the sign of the little red schoolhouse, that is, that the threshold into the new heavens and the new earth is a new sweetness of spirit and a new light in the mind.

It has already been stated in these columns that the community was the discovery paramount of the war. We learned to feel, to think and to act together, and a new consciousness leaped into being—the community consciousness, an awareness of the existence and needs of others, and an intelligent concern for and responsibility towards the highest well-being and achievement of others.

The most spectacular exhibition of this community thinking is the rural community movement. Here we see the farmer "uniting with others in the patriotic task of building up and maintaining a civilization upon the soil." This has demanded a new orientation of rural life. It has meant a new conception of the place and function of the Church. The Church is the master-builder of beloved communities. A beloved community is just mother-love written large, a love so complete and so intimate that it broods over all forms of life and thought with a passionate solicitude. And love knows no panacea; it works in pain and its badge is service.

The beloved community is the name for a new, positive programme. "Let's do!" has outgrown "Don't!" Dr. Hough in his delightful volume of papers, "Life and History," (Abingdon, \$1.50), has made use of a very descriptive phrase which aptly fits in here. He speaks of the task of the Church finding "permanent passions" for men. That is the phrase I have been looking for. We were urged to adopt the phrase "the moral equivalent of war" as a slogan, but it never went. It failed to go because we instinctively revolt from moral equivalents and all that cold, clammy, ethical calculus. But we are heart and soul for this new, positive programme—finding permanent enthusiasms for men. And the Church that can discover an enthusiasm big enough and compelling enough to rally men about it, because of its sheer beauty and inspiring power, will conquer the hearts of mankind. And what finer enthusiasm has presented itself than that of the beloved community, that radiant ideal of "brothering folks into the Kingdom? We are twice blessed when the enthusiasm and the necessity so beautifully coincide.

These things seem to be necessary. We have the ideal to challenge us but there must be a growing sense on the part of the ministry itself that the rural work is just as much an opportunity for a distinctive and specially trained equipment as any other science. The rural field ought

to be exalted as a challenge to the highest culture and the most gifted organizing ability, a rare opportunity for a glorious crusade. In the second place the colleges which equip our men must more entirely match the man and his message to the beloved community ideal. And finally the rural community must have faith in itself and believe that the highest possible is no mocking ideal.

All over the land there have sprung up beloved communities, communities that have discovered permanent enthusiasms which have lifted them above their old imaginary boundary lines, enthusiasms which have called for a new and inestimably richer orientation of all forms of life and thought. These may well be called happy little experiments in the democracy of God.

"The Rural Mind and Social Welfare," Ernest R. Groves, University of Chicago Press, \$2.35; "The Community Church," A. C. Zumbrennen, University of Chicago Press, \$1.75; "The Untried Door," Richard Roberts, Doran, \$1.50; "The Nature and Purpose of a Christian Society," T. R. Glover, Doran, \$1.15; "Incentives in Modern Life," Kirby Page, Doran, 31 pages, 15c.

Rev. Edward Cragg

Mr. Cragg was born in the year 1829, the year in which THE CHRISTIAN GUARDIAN began publication. He entered the ministry in 1858, and spent about forty years in active service before his superannuation.



REV. EDWARD CRAGG
A Methodist Minister and two of his
several grandchildren

He has been living for a number of years in the city of Calgary, enjoying unusual health and vigor, and interesting himself very keenly in all the enterprises of the Church.

The Late Oliver Harris

An Appreciation of Simple Goodness

One of the saints of the earth, beloved of God and honored of men, went home to a glorious reward when Oliver Harris departed this life at North Portal, Saskatchewan, on September 9th. He was twice a pioneer on the prairies, first in the early days of Manitoba, and again on the very fringe of settlement in Saskatchewan. Father of a large family, sturdy supporter of every good cause and movement, loyal and generous churchman, humble and devoted disciple of the meek and lowly Jesus, Brother Harris leaves a record of citizenship and service such as makes a nation great and establishes on earth the Kingdom of God. Modest and retiring in

disposition, the powerful influence of his unquestioned goodness might easily be overlooked by the less discerning. Old timers knew, those who bore the burden of the Church knew, and invariably the Methodist minister came to know his real place and power. The welfare of the community and the cause of God were constantly carried upon his heart. Both were upheld by such faith and courage, such purity of motive and charity of judgment, such unwitholding sacrifice and such evident, exemplary rightness of life that he and his family became a fundamental factor in every issue or undertaking of importance. Through pioneer days the Harris home was as a beacon in the wilderness. It radiated Christian cheer, and its hospitality was boundless. Literally, also, the pioneer missionary could speak of "the church which is in their house." Always, of course, it was open to the minister. Always, too, he was sure of sympathy and understanding in the difficulties inseparable from pioneer work. More than one minister will remember the old sod house a few miles from the border. The old house has given way to new, but the hearth fires—and the altar fires—of a whole group of new homes have been lighted from those of the old pioneer home. The writer of these lines can never repay what he owes to the Harris family and especially to the old saint and father who has finished his course at the ripe age of eighty-five years. We thank God for him and think with joy of the surprise that will be his when heaven's estimate of value is set upon his life and work.

J. H. ARNUP.

Are we Democratic?

To Editor of the Christian Guardian:

Dear Sir,—The time draws near for General Conference, when many things will be discussed, and wise legislative measures be passed. I wonder if, among other things, the whole system of representation to General Conference will be considered. Under the present system, the same men go time after time and some never go at all. There are some who have been going this last twenty years, and others, equally worthy, have never been and have small prospects of going.

We speak of ourselves as a Connection, we are continually endeavoring to cultivate breadth of vision, and yet, in this particular—where many men could get a broadening outlook, the privilege is restricted to a few. Cannot we emulate the Presbyterians in this matter and adopt some system of rotation, or seniority, or years of service, or at any rate, something different?

I am well aware that the Presbyterian General Assembly meets every year and our General Conference meets only once in four years. I am also willing to allow, that by virtue of their office some men ought to go oftener than others. So many of our men are in a rut, and it looks as though we meant to keep them there.

If more men had an opportunity of attending General Conference it would be a benefit to themselves and would undoubtedly react as a benefit to the circuits.

These thoughts are respectfully submitted.

Yours truly,
ERNEST ROWLANDS.

Welsford, N.E., Sept. 16th, 1922.

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The Temptation of Jesus

AT His baptism Jesus reached a clear conviction of His exceptional relation to God and of the work He had to do to usher in the Kingdom of Heaven. He felt Himself possessed through the Holy Spirit of mysterious powers for that work. But the method by which the Kingdom should be brought about, how far in performing His task He might be confident of His Father's protective care—these and other questions were still being debated in His mind. His own busy home in Nazareth afforded Him no opportunity for reflection. He accordingly retired to the solitude of the wilderness, and there "with the wild beasts" He fought out His spiritual struggle.

The first temptation is allied to the previous experience of Jesus. "Thou art my beloved Son" had been the declaration at His baptism. "If thou be the Son of God" is the challenge of the temptation. Jesus was hungry, it was the expectation of the Jewish people that their Messiah when He came would feed His people—why not prove the reality of His spiritual experience by turning the stones so near at hand into bread? It was a short and easy method of proving to Himself that He really was the Messiah. Jesus did not yield to the temptation because He knew that the highest thing in life was not the physical, but the spiritual; one's spiritual experience was too great a thing to be proved by a purely physical miracle, however wonderful. The higher things of life, He would teach us, are God, truth, charity, character. Not how much we own, how big our homes are, but our interest in the spread of the Kingdom, our work for the betterment of the community, our acts of kindness and self-sacrifice for others—on these latter things the emphasis of our lives should be placed.

The second temptation had to do with the method of bringing in the Kingdom, the temptation to adopt the worldly methods of force and violence to achieve His purpose. There was much to commend this policy. The Romans were the masters of the world. The Jews were a subject people, enjoying what civil and religious liberty they possessed only at the pleasure of the Romans. Under the Maccabees the Jewish people had once gloriously achieved their independence, why not again? How otherwise than by the use of the worldly weapons of revolt and war could He hope to crush the Ro-

mans, and so bring in the world-wide kingdom, with Zion, the joy of the whole earth, and a Messiah in Jerusalem ruling in righteousness? But the Kingdom was with Jesus a spiritual thing, and only by spiritual means could it be attained, and so He thrust this temptation aside. There is a truth here that we need to bring home to ourselves to-day. Laws, leagues, conferences, have their place, but at best they merely prepare the way for the brotherhood of man; true brotherhood can only be achieved as the Spirit of Christ is allowed to operate in the affairs of men and nations. Spiritual results can be reached only by spiritual means.

The last temptation was somewhat similar to the first. Influenced no doubt by Mal. 3:1, "The Lord whom ye seek shall suddenly come to his temple," the current belief was that the Messiah would suddenly appear in the temple. Hence the temptation was presented to Jesus to show by a spectacular sign that He was the Messiah destined by God to bring in the Kingdom. But Jesus recognized that such a "sign" was not in keeping with the spiritual nature of the Kingdom which He came to preach. It would lead men to look for something more wonderful, more spectacular; thus it would weigh against His real message. Accordingly He turned aside this temptation also. The way to the Kingdom must be the way of spiritual discernment.

The great thing about this struggle of Jesus with temptation is that it was no solitary victory, but the guarantee of the possible victory that awaits every man. The temptations were real and were so regarded by the early Church. The author of Hebrews declares in emphatic terms that our high priest is "one that hath been in all points tempted like as we are, yet without sin." He did not sin though temptation faced Him as it faces you and me—in that fact lies triumph for us. From the wilderness Jesus went out to live the life of the spirit, and to die for the truth of it. Thus He points the way to us, but more than that, through His victory we may, if we will, "find grace to help in time of need."

On his return to England from a visit to the United States, Matthew Arnold called on Mrs. Proctor, the mother of "Barry Cornwall." The lady was old, but not too old to be witty. He expected to be asked his opinions of America; instead, she asked what was America's opinion of him. "Well," Arnold replied, "they said that my clothes didn't fit and that I was very conceited." To which the lady made response, "Matthew, I think they were mistaken about the clothes."—Atlantic Monthly.

The following couplet is attributed to Bob Burdette, who was a better minister for being a humorist: "Tell my officials when I am dead that they need shed no tears; For I shall then be no more dead than they have been for years."—Continental.

International Sunday School Lesson for October 22—Jesus Tempted. Luke 4: 1-30. Golden Text, "In that he himself hath suffered, being tempted, he is able to succor them that are tempted." Hebrews 2: 18. Home Readings—Monday, Luke 4: 1-13; Jesus Tempted. Tuesday, Heb. 2:14-18, The Purpose of His Temptations. Wednesday, 1 Tim. 6: 6-10, A Common Temptation. Thursday, 1 Cor. 10: 1-13, Overcoming Temptation. Friday, James 1: 12-18, The Sources of Temptation. Saturday, Rev. 8: 18-22, The Secret of Victory. Sunday, Heb. 4: 14; 5: 10, Jesus Our High Priest.

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931 Queen St. West, Toronto

Russian Famine Relief Fund, October 2, 1922

As the recent harvests are now being reaped and the danger of famine for the present is practically over, we have decided to close the Russian Famine Relief Fund. Committees or churches having any receipts on hand for this purpose might forward the same. However, we advise against taking up further offerings on this account.

We desire to convey to our people our sincere appreciation of the responses they have given to this urgent appeal. The totals to date indicate how generous these responses have been, and a perusal of the lists would show that many, who have been themselves well-nigh suffering hardship, have endeavored to share their substance with others.

Previously acknowledged \$56,037.47.
M. Beattie, Victoria, B.C., \$7.00; "A Friend from Alberta," \$4.15; "Bethel," \$2.00; "A Friend," \$1.50; "XL Club," Duffield, Alta., \$5.00; Miss E. Leach, North Gower, Ont., \$15.00; Rev. B. C. Freeman, Cranbrook, B.C., \$10.00; Miss M. E. Stewart, Toronto, \$10.00; Rev. Robert S. Smith, Farnham, Que., \$10.00; Dundas Street Methodist Church, Woodstock, Ont., \$35.15; Blake's Bible Class, Ashfield Circuit, Ont., \$2.75; Varna Circuit, Ont., \$10.00; Mrs. John Harvie, Toronto, \$10.00; Joseph Lawson, Brownsville, Ont., \$2.00; Tyrone Circuit, Ont., \$8.34; John Dinwoodie, Cookstown, Ont., \$2.00; Seugog, Ont., \$1.00; Douglas Church, Montreal, \$12.50; Stavely Circuit, Alberta, \$15.00; Methodist Church, Stirling Circuit, Ont., \$169.52; Marr S.S., Pincher Creek, Alta., \$9.50; John B. Jackson, Toronto, \$5.00; H. Bellamy, Kempton, Ont., \$5.00; "The True Blues," Arkona, Ont., \$1.00; "A Friend," Toronto, \$7.00; Queen's Avenue Methodist Church, New Westminster, B.C., \$100.00.
Total, \$56,497.88.

S. W. Dean.

Correction in Year Book

To the Editor of Christian Guardian:
Dear Sir,—Kindly call attention through the GUARDIAN to a discrepancy in the Year Book in the connexional funds of Askin St. and Wellington St., London. The Year Book credits Askin St. with connexional funds of Wellington St. and Wellington St. with the connexional funds of Askin St.

Many thanks for the correction,
Sincerely,
W. E. DONNELLY,
Stat. Sec., London Conf.

Ministers' Addresses

Rev. S. Bainbridge, Bashaw, Alta.
Rev. J. W. Morgan, 26 Sykes Ave., Weston, Ont.

Births, Marriages, Deaths

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

Births

STERNE—Mr. and Mrs. W. H. Sterne announce the birth of a son, John Rutherford, on September 26th, 1922, at the R. A. Hospital, Edmonton, Alta.

In Memoriam

COHOE-WEAVER—In loving memory of our dear father and mother, Rev. B. L. Cohoe and wife, also of their grandsons, Lieut. G. V. R. Weaver, Croix de Guerre and Palm.—Margaret Weaver.

Obituary

MORGAN—A very highly respected member of the Methodist communion passed away on Tuesday, September 26th, in the person of Miss Mary Emily Morgan, of Thornhill. Miss Morgan had been in failing health for over a year, and her death, while not unexpected, was deeply regretted by a large and sympathetic circle of relatives and friends. At the service in the home, on Thursday, three of the Methodist clergy delivered addresses—Rev. R. S. Frick, of Thornhill; Rev. Leonard Phelps, of Markham; and Rev. N. Wellwood, of Richmond Hill—all of them bearing testimony to the many estimable qualities of the deceased, as evidenced in innumerable acts of kindness in the community in which she lived and in energetic effort in behalf of the church to which she belonged. Prayers were offered by the Rev. J. R. Real, of Toronto; and by Rev. D. Hay, the Presbyterian clergyman at Richmond Hill and Thornhill.

The remains were then conveyed to St. Paul's Anglican Church, L'Amourou, where the factor, the Rev. Arthur Clarke, of Scarborough, presided a brief funeral sermon and officiated at the committal service at the grave in the cemetery adjoining. Miss Morgan was buried in the family plot.

Connexional Notice

The London Conference Special Committee will meet in the First Methodist Church, London, on Tuesday, Oct. 24th, the ministerial session of the committee at 10.30 a.m., and the general session at 2.30 p.m.—George A. Barnard, Sec. Conf.

District Meeting

A District Conference on Evangelism and Social Service, Rev. Hugh Dobson, speaker, will be held in Dublin St. Church, Guelph, on Thursday, Oct. 19th, at 2 p.m. A district missionary banquet will be held in the same church at 6.30 p.m. Rev. J. H. Arup and Rev. H. Dobson, speakers. Delegation is not limited. Let every church send as many as possible.—Charles Hackett, Chairman; Robert Keefer, Financial Secretary.

New Books

—The Wisdom and Wit of T. De Witt Talmage.—Selected from his writings by his daughter, May Talmage. (New York: George H. Doran Company.) \$1.50 net.

A classified collection of striking things from the sermons of this one-time master of pulpit eloquence.

—The Gospel for To-day. New Evangelistic sermons for a new day. By R. A. Torrey, D.D., author of "How to Bring Men to Christ," etc. (New York: Fleming H. Revell Company.) \$1.50 net.

A new volume of evangelistic sermons by this well-known preacher. The most we can say for them is that they are not as objectionable as some things Dr. Torrey has written. But they certainly are not suited for any new day.

Mission Rooms Receipts to Oct. 3, 1922

General Fund

Toronto Conference		
Circuit	No.	Amount
Italian, Toronto	1	\$27 00
Islington	1	75 00
High Park, Toronto	1	1,000 00
Iroquois Falls	2	29 40
St. Clair, Toronto	4	126 90
Total to date		\$5,265 94
London Conference		
St. Mary's	1	\$450 00
Kingsville	1	275 00
Victoria St. Goderich	1	50 00
Arkona	1	12 50
Total to date		\$8,550 64
Hamilton Conference		
First, Hamilton	1	\$475 00
Elmira	1	10 00
Bridgeburg	1	200 00
Caledonia	2	150 00
Elora	1	64 00
Simcoe St., Hamilton	2	150 00
Total to date		\$4,602 30
Bay of Quinte Conference		
Port Hope	4	\$75 00
Total to date		\$3,087 31
Montreal Conference		
Montreal, West	1	\$50 00
Dorchester	1	50 00
Sydenham St., Kingston	5	186 55
Rosemount Ave., Ottawa	1	100 00
Total to date		\$1,874 30
Nova Scotia Conference		
Avondale	1	\$75 00
Louisburg	1	30 00
North Sydney	1	100 00
Total to date		\$455 75
N.B. and P.E.I. Conference		
Fairville	3	\$58 00
Grand Lake	3	25 00
St. Stephen	2	75 00
Total to date		\$683 30
Newfoundland Conference		
Total to date		\$660 99
Manitoba Conference		
Epworth and Rural	1	\$27 05
Gordon, Winnipeg	1	22 94
Total to date		\$1,229 59
Saskatchewan Conference		
Alert	1	\$40 00
Renown	1	31 00
Valley Centre	2	20 00
Total to date		\$1,478 24
Alberta Conference		
Central, Calgary	4	\$200 00
Jarvie	1	20 50
Wesley, Lethbridge	1	159 57
Spring Valley	1	10 00
Paddle River	1	6 80
Total to date		\$1,985 07
British Columbia Conference		
Centennial Victoria	1	\$100 00
Total to date		\$428 35
Total receipts to date		\$25,300 37
Same date last year		\$28,868 04
Miscellaneous receipts to date		\$ 3,580 78

Personal Service Department

Rates: Four cents a word

Miscellaneous

FIRST CLASS first mortgage loans on improved Toronto property are available at 7 1/2 per cent. We seek money for such and shall be glad to send particulars. Briggs, Frost, Dillon & Birks, 33 Richmond St. West, Toronto.

THREE HANGING COAL OIL LIGHTS. Wanted for rural church. Preferably from church installing new fixtures. Apply Mr. Parkinson, Malton, Ont.

FOR SALE—Bausch and Lomb Lantern, suitable for slides or P.Cs. Also typewriter. Apply Box 22, Boissevain, Man.

FOR ADOPTION—Baby boy, four months old, healthy, fair complexion. Methodist Minister, Box 204, Guardian.

CLOVER HONEY \$14.00; Clover and Buckwheat Honey \$10.00 per cwt. Henry Hartley, Norwich, Ont.

MINISTERIAL SUPPLY at Liberty, Vicinity Toronto; Box 205, Guardian.

MANUFACTURER'S AGENT has quantity of hosiery, gloves, and other useful merchandise suitable for bazaars, etc. Goods put up in ten dollar assorted parcels. Address Room 65, 77 York Street, Toronto.

ORGANIST AND CHOIR LEADER wanted for United Church, Kenora. Kenora offers one of the best opportunities for both instrumental and vocal teaching; a large class can be secured. Duties comprise Sabbath services, mid-week service, and Sunday school. Applicant must forward certificate of qualification and references. Apply, stating age and salary expected, to A. McMeekin, Kenora, Ontario.

LITTLE DESERTEE EVELYN—(six months old is groping for a nesting place in some babeless mother's heart. Inspector, C. A. Society, Minden, Haliburton Co.

PROFESSIONAL CARDS

Legal

BRIGGS, FROST, DILLON & BIRKS, Barristers, etc., 33 Richmond St. W., Toronto. Alfred W. Briggs, K.C., Harold R. Frost, E. Macaulay Dillon, Ray T. Birks.

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Sole U.S. Distributors: The J. C. Fitch Co., 25 St. Paul St., W., Montreal. Sold throughout the Dominion. Canadian Depot: Lyons, Limited, 24 St. Paul St., W., Montreal. Cuticura Soap shaves without mug.



He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will He pay him again. Proverbs 19:17

\$500,000 For Toronto's Welfare

ONCE a year, practically all of Toronto's Welfare Institutions appeal to the Citizens of Toronto in one large voluntary effort under the Federation for Community Service.

The drive for the money necessary to finance these institutions in 1923 will commence next week.

To meet their barest requirements, \$500,000 is absolutely necessary—otherwise many homeless, unfortunate, uncared for, friendless and penniless babes, fathers and mothers, and others existing here in Toronto, must suffer.

Therefore, every one of us blessed with an income and a job, must raise this amount. It rests upon us a solemn and sacred obligation. We must show our thanks for our blessings to those of our citizens who, through adversities have been forced to quit life's race, or who perhaps, are not to be given even a fair start. Contribute your fair share—that is all that is asked on October 17, 18, 19 and 20.

The Federation for Community Service

Headquarters: Bay and Richmond Sts.

CAMPAIGN COMMITTEE

PATRON:
His Honor Lieut.-Gov. Harry Cockshutt

HONORARY CHAIRMAN:
James Rylie

CHAIRMAN:
John J. Gibson

HONORARY TREASURER:
Gen. H. Ross

SECRETARY:
M. C. MacLean

Make Cheques payable to the Honorary Treasurer

The Institutions rendering tender care to Toronto's Needy in the Federa- tion for Community Service.

Aged Men's Home	House of Providence
Aged Women's Home	Humewood House
Big Brother Movement	Industrial Refuge
Big Sister Association	Infants' Home and Infirmary
Carmelite Sisters' Orphanage	Kings' Daughters' Rest and Lunch Room
Catholic Big Brothers	Moorelands
Catholic Big Sisters	Neighborhood Workers' Association
Catholic Charities	North Toronto Welfare League
Central Neighborhood House	Personal Service Club
Child Welfare Council	Protestant Orphans' Home
Children's Aid Society	Queen Street East, Day Nursery
Church of England Deaconess and Missionary Training House	Sacred Heart Orphanage
Social Service Dept.	St. Elizabeth Visiting Nurses Association
Church Home for the Aged	St. Faith's Lodge
Creche, The	St. Mary's Infant's Home
Danforth Day Creche	St. Vincent de Paul Children's Aid Society
Downtown Church Worker's Association	Samaritan Club
East End Day Nursery	Social Service Exchange Board
Federation for Community Service—Central Council	Spadina Lodge
Federation for Community Service—Emergency Account	Toronto Daily Vacation Bible Schools Associat'n
Girls' Community Club	Toronto General Hospital—Social Service Dept.
Girls' Friendly Society (self supporting in 1923)	Toronto Humane Society
Girls' Home	Toronto Vacant Lots Cultivation Association
Haven and Prison Gate Mission	University Settlement
Heather Club	Victorian Order of Nurses
Home Service Association	Women's Patriotic League—Central Branch.

Suppose
Nobody
Cared?