

The Christian Guardian

• Established 1829 •

Who Will Show Us any Good?

THE times are out of joint. The restlessness, dissatisfaction and conflict of the world seem to increase rather than diminish, and the day of peace, toward which we have been looking for so long, seems yet to fade away into the far distant future. So the heart and hope of many seem to be failing them, but there are some things that we must not forget in a day like this. It is true there is much restlessness and strife, and yet in the midst of these there are great recreative and reconstructive forces at work. In the home life of the people, in the thoughts and plans of men and women, in earnest and honest effort to realize the great impulses that have come to us through the war, there is a mighty reconstructive movement going on all the while that does not reveal itself at all through the outward strife and turmoil. We may cheer our hearts with this thought that even in a day like this the mighty Spirit of God is renewing Himself in righteousness and hope, and joy, in the lives and thoughts and ambitions of the people.

TORONTO
JUNE 25
• 1919 •

Conference Address

By Rev. S. D. Chown, D.D., General Superintendent

Dear Brethren and Sisters,—I want to speak to you very frankly, but calmly and carefully, as to the spirit in which we should approach conditions arising out of industrial unrest in Canada. These conditions affect the very foundations of Christian civilization and challenge intelligent consideration by the Church of Christ. We cannot as a Church be indifferent. We would not be human if we were not stabbed wide awake by the sharp conflict now raging particularly in the western part of our country, but exposing to danger the whole land.

Firstly, let us be studious, and place ourselves on record only after much deliberation upon the actual facts in the case. The future will be greatly imperilled if at this critical juncture great questions are fought out between ignorant desire for change and ignorant opposition to change. Therefore let every man amongst us be swift to hear, slow to speak and slow to wrath. We should be particularly slow to speak without defining the precise meaning we attach to economic terms which have recently come into vogue. For instance, "collective bargaining" may be used in at least three different senses. It may refer to the making of an agreement between all the employees of a certain establishment and the management of that establishment, or to making an agreement with the craft unions representing different branches of labor and the employers interested; or again, it may involve all the men engaged in a sympathetic strike.

Some of our people believe in the first method of settling troubles, and our General Conference probably had this in view in its advisement when it recommended the policy of the British Government Commission vesting the government of every industry in a joint board of employers and workers. This method is likely to relieve the anxieties of the capitalist and employer quite as much as it will add to the comfort and well-being of the workman. Others may add to this acceptance of the scheme of bargaining with the representatives of craft unions as such. Both these methods have outstanding value.

I trust, however, that none of us believe in the sympathetic strike as at present conducted, for under the camouflage of the beautiful word sympathy, so far as many of its supporters are concerned, there is in reality a purpose to consolidate a force which, as such, is not amenable to conciliation, and which does not aim at any constitutional settlement.

The sympathetic strike is to be judged not by the purposes of the strikers simply. In many cases they are actuated by the highest Christian motives, entailing altruism and great personal sacrifice. It must be judged also by its effects upon the community, of calculated starvation, public disorder and probably death. It is encouraged by some men in Canada who believe that all profit is theft on the part of the employer, but that theft itself is justifiable on the part of the employed.

It surely ought not to be necessary to say that there is no affinity or likeness whatever between these sentiments and the expressed policy of the General Conference. When it declared that the "undying ethics of Jesus demand nothing less than the transference of the whole economic life from a basis of competition and profits to one of co-operation and service," it can have reference only to the dominant method and predominating motive which should govern the conduct of business. By whatever name the advance of the selling over the buying price may be called, and under whatever motive trade may be carried on, it is evident there must be some increase,

such as we usually call profit, if any business is to survive.

Greater care still is needed to speak with wisdom upon the political aspects of the new situation. Even if one has decided that the present political system fails at the crucial point of representing the people, it would be premature to commit himself to any of the kaleidoscopic forms which Bolshevism or Soviet government has assumed without much more intimate knowledge than we now have of their nature, and without further trial of their practical results. The doctrines of force and the tenets of immorality alleged to be associated with these new devices cannot in any case be accepted by Christian men.

Also, when referring to the industrial programme outlined by our last General Conference, we should be slow to create the impression that it is mandatory. Our people are entitled to perfect liberty of conscience in their social as well as their theological creeds. What the General Conference endorsed is an ideal toward which we should work, and which the majority believed to be founded upon the principles taught in the New Testament; but it was conceived in the spirit of Christian liberty and not of arbitrary law. It carries with it the same kind and degree of moral obligation as prohibition did when it was first accepted as the ideal of our Church, and it will likely have a similar development in the conscience of our people. The principle of brotherhood will remain with us through the years, but its application will change according to the changing circumstances and needs of the hour.

The brethren who were present at the General Conference will remember that the term "revolution" was objected to when used to express the effect of the provisions of the report on "The Church, the War and Patriotism"; and by common consent the word "reconstruction" was inserted in its place, the purpose of the General Conference apparently being to avoid the suggestion of violence, and to substitute the idea of an orderly advance, one position after another being taken and consolidated, and the whole process leading up to a social reconstruction such as the times may demand.

A condition of considerable unrest has already arisen in our Church from the tacit assumption on the part of some that, notwithstanding we have achieved a great deal of liberty in the formation of the theological opinion, we now have had thrust upon us as a people a mandatory sociological system. This is not so. The General Conference made no law in this respect. It commended its judgment to the judgment of the people for their respectful consideration, but not in any sense as a test of Church membership or of sociological orthodoxy; and every man, rich or poor, capitalist or proletariat, has, as always, a right to feel at home in our Church, providing, as in Wesley's day, he has a desire to escape from the wrath to come and to be saved from his economic as well as his other sins.

Again let me exhort you to keep steady. Do not quake before popular upheavals. In the long run humanity will come out right. The Governor of the Universe takes the long look. Men are better on both sides than they seem. The spirit of justice is omnipotent, and will work its way out to victory. In patience possess ye your souls, for through the dark, tempestuous clouds of this cataclysm the Lord draweth nigh. As Dr. Nelles used to say in old Victoria, "By action and counteraction we strike out the truth, our antagonist being our helper." Confess your own faults one to another, and pray for one another, that ye yourselves may be cured. Christianity has

gone through the fire before, and the fire appears to be needed once more.

Let us settle it in our minds once for all that in this new age the issue is drawn everywhere between the spirit of autocracy and the spirit of democracy; but not all autocrats are rich nor democrats poor. The reverse is often the case. Yet, speaking generally, we may say that by the stronger assertion of democracy the world, as it was before the war, has been carried away as if by a deluge, and nothing can ever be the same as it was. The world has struck its tents, and is once more on the march. We must weigh our intellectual anchor and swing out into the middle stream of this new renaissance, to discern clearly what God, through it, would teach us. We shall not move wisely in comparing what is with what has been, but with what ought to be.

As ministers and members of the Church we should think long, patiently and prayerfully until it becomes a confirmed habit with us to approach all the problems involved with a single purpose—to serve the people. We must cultivate a democratic conscience. We must get away from the attitude of doles and charities, and rise to the finer practise of social justice. It is not safe to hug closely the banks of the old river, for it is suddenly changing its course, and may leave us stranded.

As citizens let us preach and practise conciliation and co-operation, that as much as in us lies we may hold the people to constitutional methods of advance. Our freedom possesses all the essentials of liberty, except the right to destroy itself. Bolshevism supersedes liberty by ragged and ruthless force, and therefore carries in its heart the elements of perpetual unrest and oft-recurring destruction.

It is to be particularly deplored that at a time when very many of the large employers of labor were becoming disposed to admit that the effect of the war was such that it had become impossible for capital to continue its pre-war attitude to labor, that by these sympathetic strikes the cause of labor should be prejudiced and set back to such an extent as to make it impossible for the Church to give it unguarded assistance. It is reassuring, however, that so many craft unions are dissenting from the sympathetic strike, which in their judgment is only camouflage for a union of force to overthrow the constitutional organizations of the country. It is to be hoped that this attitude on their part may bring capital and labor to a closer understanding and deeper sympathy with each other, and lay the foundation for a new era of industrial relations.

Turning immediately to our Church life, let me exhort you to develop a programme in our individual churches large and significant enough to command the respect of our returning soldiers, with all their fresh maturity and solemn experience, thereby putting into their lives the moral equivalent of war, and converting them into missionaries of a better social order. Let us not be afraid to believe that the social gospel is one of the voices of divine prophecy in modern life. If we do not do this we leave our people to choose between an unsocial religion, which cannot be Christianity, and a system of social salvation without religious impact or influence. Like Christ, we must revalue all systems and institutions in terms of human worth. The more fortunate in life must learn to believe in the Lord Jesus Christ that they may be saved, for only Christ's way of life can last. We must Christianize our democracy and democratize our Christianity at one and the same time, or accept the failure of both.

To this end I would say that in a healthy state of society men will not regard themselves as the owners of rights, but as trustees of beneficial social functions and the instruments of a social purpose. Emphasis upon rights demands all the profits that a business can stand; emphasis upon Christian duty makes business a public

(Continued on page 16.)

The Christian Guardian

• Established 1829 •

Villa Breaks Out Again

A YEAR or so ago the Mexican leader, Villa, was "killed" by United States cavalry, who went over the border to avenge his daring raid into Texas. But rumor has since been busy with this dead man, and now we have him, at the head of the largest force he ever had, attacking the Mexican Federal troops at Juarez. Evidently Villa wasn't dead enough to stay dead, and so the struggle is on again, and the chosen battleground is right along the United States boundaries. The United States has stretched a string of "forts" all along the line for miles, and some 50,000 United States troops are said to be available to repel raids. And already we are told some of them have crossed the border into Mexico to punish some defiant and daring Mexicans. So far as the contest goes between Carranza and Villa, the latter seems to have at present a little advantage; but the awful strife is desolating their unfortunate country, and poor Mexico will soon be destroyed unless some way is found of stopping the deadly war. It looks almost as though the intervention of Uncle Sam would be the only thing to bring peace to Mexico.

The Hour of Decision

THE time for signing the peace treaty was further extended last week, and the world was given the privilege of reading Germany's reply and counter proposals, which covered 119 pages. The German contention is that the Allies treat her as a conquered nation and not as an equal, and this is certainly correct. And she urges that the Allies are solemnly pledged to a peace of right, and they are aiming to conclude a peace of might, and even of violence. Along with this document was published Clemenceau's reply. He insists that the peace is indeed one of justice, but justice not only for Germany, but also for the dead and wounded, and for the people who now stagger under war debts exceeding anything heard of in the past. Germany has destroyed, and it is just that Germany should rebuild; Germany has despoiled, and it is just that she repay; Germany has misused her strength to oppress her neighbors, and it is just that she should be in part deprived of her power to work harm. When Clemenceau's reply was made known to the German Cabinet at Weimar the Cabinet was almost unanimous against signing the peace treaty. But the concentration of British, French, Belgian and American troops went quietly on along the Rhine, and heavy guns and war material began to move significantly across the Rhine bridges, and it was clear that Marshal Foch was preparing to move in force upon the great German cities in case of refusal. Under such circumstances there seemed but one thing to do. To sign such a treaty was humiliation unspeakable, but to refuse to sign might mean annihilation, and Germany agreed to sign.

The Turks Not to Blame

IT is surprising what a unanimity exists amongst all the nations which have lost the war in regard to the blame attaching to them. Germany was not to blame for the war; Austria-Hungary was not to blame; Bulgaria was not to blame; and now the Grand Vizier of Turkey appears on the scene and solemnly avers that the Turkish people were not to blame for entering the war. The Government had had a secret agreement with Germany, and the people were not consulted, but were compelled to do the bidding of the Committee of Union and Progress. The Sultan also was innocent, and the Grand Vizier urged that he be permitted to remain in Constantinople. There is a certain amount of truth in this statement, but when any nation deliberately sets to

work to wipe out a whole people-by cold-blooded massacre, it is hard to hold that nation wholly guiltless. Some of the Turkish soldiers did not like the job, but the Armenian massacres went on unchecked. These old pleas of innocence are very hard to admit, and even if we do admit them, the nation assuredly stands convicted of being incapable of self-government, and it is wise to see that steps are taken that such a mistake shall never again occur. If the Sultan was helpless in the hands of the Progressives, then he has clearly proved that he is not fit to rule. So far the Allies have not indicated what Turkey's fate is to be, but there will be a good deal of rejoicing if Constantinople is finally cleared of the rulers which have disgraced it.

Twisting the Lion's Tail

THIS has long been a favorite sport for some American citizens of Irish extraction, and after a brief period of quiescence it has revived again. The United States Senate actually passed a resolution, proposed by Senator Borah, requesting the Peace Conference to give a hearing to delegates from the Irish Republic. One peculiar thing about the performance was that this same Senator Borah is opposing the League of Nations because it violates the Monroe Doctrine, in that it commits the United States to participation in European politics, with which the Senator aforesaid would have nothing to do—except to give the old Lion's tail an Irish twist. Some of the United States newspapers are conscious of the fact that the United States has its own problems, and we wonder what would happen if the British Parliament would recommend that a delegation of Filipinos be heard at the Peace Conference, or a delegation from the disfranchised negroes of some of the Southern States. But some of the citizens of the United States realize that the Irish problem is not a simple one. One such, writing in *The Continent*, points out that Ireland could have had home rule long ago if Ulster had been left out, and he says: "The reasons for separating Ulster and Catholic Ireland are tenfold greater than for the separation of Vermont from New Hampshire, and Massachusetts from New York. The division of Ireland is the only peaceable solution of this problem." Then he goes on to say: "Now will *The Continent* be candid enough to contrast facts as to Catholic Ireland with our treatment of the colored population of the cotton States—a population twice that of Ireland, who have not had a representative of their race and interests in Congress for thirty years, and that, too, though in many districts they constitute a large majority of the population. For long years these negro people have had no more voice in the election of their rulers than the mules with which they cultivate their cotton. With a racial problem on our hands involving tenfold more injustice than England's treatment of Ireland, does it not seem like consummate impertinence, a hideous mockery, for American citizens to be sending messages to President Wilson urging him to plead for Ireland?" Evidently the last word concerning Ireland has not yet been spoken; but it is a very significant fact that the Roman Catholic papers in this country, which are bitter almost to the point of treason against England for her treatment of Ireland, have never a word of approval for the struggle of Protestants in Spain and Peru and elsewhere, for even the most fundamental civic rights. It is hard to believe that these men really love freedom; but they certainly hate England. We like to think that such men are honest, but when we hear them with one breath clamoring for freedom for Ireland, and with the next denouncing the Methodists for daring to settle in Rome, we confess that we find it hard to understand their love of liberty.

Admitting Negroes to Labor Unions

THE American Federation of Labor has agreed to open its doors to the whole great mass of negro workers in the United States. This will at once remove a barrier which has long shut out the negro from the ordinary ranks of skilled labor; and it will mean for him better wages, a wider range of occupations, and a distinct upward step in the social scale. And it will remove one of the difficulties which some employers have been under in regard to the principle of the closed shop. Only at the last General Conference of the Methodist Episcopal Church the Methodist Book Rooms would probably have become closed shops if it had not been for the fact that this would instantly have shut out every loyal colored Methodist printer. The new plan will have its difficulties, and they may be troublesome enough for a while, but it certainly seems like a step in advance. We cannot ignore the question of color, but we should not accentuate in the slightest degree, and every possible avenue of suitable toil should be opened wide to our brother in black.

Britain's Police Union

THERE is a National Union of Police and Prison Officers in England, and recently they have made vigorous protests against the low wages which they have been receiving. The Government, as usual, did not do anything to remedy the matter, and finally the policemen began to talk strike. At once they were informed that any man who struck would be dismissed and would wholly forfeit his pension. But the men were not satisfied, and finally a strike vote was taken, and 44,599 voted for the strike and only 4,324 against it. Then the Government waked up, and a minimum wage of \$17.50 was offered instead of the previous minimum of \$13.50. The Home Office does not, however, recognize the union, and it insists that the policemen have no right to strike; but the policemen, some 44,000 of them, think that they have. In view of the Government's concessions the strike has been postponed. In addition to their wages the police benefit from a pension fund. Each policeman pays in \$13 a year, and after twenty-five years' service he can draw a pension of \$375 a year. This pension gives the Government an additional hold upon the men, but even the prospect of losing this would not have been sufficient to have prevented a strike if the Government had not agreed to increase the minimum wage.

The Arrest of Strike Leaders

EVENTS moved rapidly last week in regard to the Winnipeg strike. First the Railway Conciliation Committee reported that they had failed, and they laid the blame upon the employers, who had absolutely refused to agree to collective bargaining. But this committee had scarcely dissolved before word came that the employers had agreed to accept the principle of collective bargaining. Part of the committee were satisfied with the guarantee the employers gave, but part declared that it was not wide enough. And then, just while men were discussing this change of attitude, there came the startling news that the strike leaders, ten of them, had been arrested by Dominion authority on charges of sedition and conspiracy, and were confined in the penitentiary at Stony Mountain. It is alleged "that the prisoners really aimed at overthrowing the constitutional government of the Dominion of Canada." The arrested men include Rev. Wm. Ivens, until a few days ago a member of the Manitoba Conference, and John Queen and A. Heaps, two aldermen of the city of Winnipeg. The probable effect of the arrest is being widely discussed. The *Winnipeg Free Press* very emphatically declared that it "dissociated itself from any strong-arm policy of breaking the strike"; and a good many of the newspapers express the hope that the Government has amplest evidence of its charges, or otherwise it will itself be damaged far more seriously than will the strikers. But there seems to be a suspicion that the evidence is none too strong, and it has actually been proposed to try the accused men in Ontario rather than in Manitoba. To most of us this will seem like a counsel of madness, as it would be a direct affront to the people of Manitoba, and a very doubtful compliment to Ontario, and in any case it would seem to imply rather a weak case against the accused men. If it shall be clearly proved that these men are guilty of sedition, and were conspiring to overthrow the Government by illegal means, there will be few voices lifted in

their behalf; but the public, not knowing what evidence the Government has, remembers how quiet and law-abiding the strike has been, and cannot help wondering whether it is possible that the men who have conducted the most orderly strike in our nation's history can really be dangerous conspirators. The sooner the trial brings all the facts to light the better it will be.

Reform or Abolish the Senate

THIS is what the Toronto Conference thought should be done when it heard that the venerable body which we call the Senate had refused to pass the bill lengthening the prohibition of the manufacture, importation and sale of intoxicants for one year. This is not the first time the Senate has opposed prohibition and other reforms, and it will not likely be the last. Usually the Government of the day, if it has been long enough in power to have given its own complexion to the Senate, can count upon that body registering its approval of all Government measures. But in matters of moral reform the Senate has a mind of its own, and that decidedly opposed to any innovation. And the difficulty is that if the Senate refuses to approve a bill there is no power which can override their decision. Even if the Government were to appeal to the country on an issue and were to be returned by an overwhelming majority, that would have no necessary effect upon the action of the Senate. We are not proud of this feature of our Canadian Constitution. The Senate is really an irresponsible body, and the people of Canada have neither voice in their appointment nor remedy for their unpopular action. We rather suspect that despite all the reasons which may be urged for its continued existence, if the matter were submitted to the people of Canada to-morrow there would be a small vote for its reform, but a tremendous one for its abolition. Those who desire its continued existence would be wise to secure a speedy reform, or otherwise there will probably be none left to reform.

Conscription of Wealth

DISCUSSING the budget in the House of Commons, Sir Thomas White declared that everyone in Canada except the soldiers was making money during the war, and the Government had collected, by means of its tax on business profits, no less than \$79,000,000; and he asserted that no country had a severer business tax, and none was continuing it this year in full except Canada, and the implication seemed to be that shortly this tax would be discontinued or diminished. The *Globe* points out that Sir Thomas overlooked the fact that almost the entire professional class, professors, ministers, teachers, civil servants, and many doctors and clerks, bookkeepers and other office workers, and it might have added not a few small manufacturers, and a great crowd of workers who were not engaged in munition production, lived more plainly, and saved less, than ever before. The fact that only 23,907 persons in all Canada paid income tax on salaries from \$3,000 to \$6,000 shows that this class is not very large. But the *Globe* points out that while the tax on business profits yielded \$79,000,000 during the war, the Customs tax on the luxuries and necessities of life, mostly on the latter, yielded \$560,166,000, and the bulk of this probably came from the poorer class, from those of the 8,000,000 whose incomes range below \$3,000 or even \$2,000. And the intimation that in future this class must pay more and the others less is not very reassuring. Only last week, in the investigation at Ottawa, it transpired that last year one company made a profit of 72 per cent. on its capital, and another over 300 per cent. on its paid-up capital. No doubt to Sir Thos. White and many well-to-do business men this seems wholly unobjectionable, but it does not seem so to the hundreds of thousands of Canadians who in these times, even with closest economy, find it hard to keep out of debt; and we are certain that any attempt to transfer part of the burden from the shoulders of very prosperous manufacturers to the shoulders of men and women who are living practically from hand to mouth, will awaken a widespread feeling of disapproval. It is argued that to restrict the profits of any corporation will prevent the outflow of capital in that direction, and it seems probable that it is true that any corporation which makes, we cannot say earns, between 70 and 300 per cent. per annum, will attract capital. But will it not also stimulate an unholy rivalry amongst similar corporations to reach even a higher scale of profits?

SHOWING THE BETTER WAY

THERE has been considerable criticism of the series of resolutions dealing with questions of reconstruction in the social life of the people as passed at the last session of our General Conference in Hamilton. This criticism has to some extent broken out afresh on the occasion of the meeting of some of the Annual Conferences just concluded. That there should be criticism was natural and inevitable. Had there not been we might have had reason to feel concerned. The propositions made are extremely radical and far-reaching in their significance, and had there not been the criticism to which we refer it surely would have been an indication that in the minds of many they were mere formal resolutions, and not to be taken seriously. In general, therefore, this criticism is to be welcomed.

We are not speaking now of the man who says that the Church had no mandate to speak on these matters. That she had such mandate we claim with all the insistence and positiveness that we possess. If the Church had had no message on these great and pressing problems in the life of our time it would have been a proof that she had slowly evolved herself into the fossil class and was no longer to be reckoned among the living forces of the time.

But among those who say that the Church ought to have spoken there are many who say that she ought not to have said this, but something different. Now, as it seems to us, the only way we can find out that these critics have point to what they say would be for them to show us what that something else ought to have been. Could not some of the leading ministers and laymen of our Church, many of whom were not in attendance at the last General Conference, and who believe so emphatically that the Conference that sent forth these resolutions acted unwisely and unwarrantably, show us what the Church ought to have said by drawing up a series of resolutions that would meet the situation and wisely fill the need? Negative criticism never gets us very far, and there is no way that would prove the lack and unfitness inherent in the series of resolutions that were adopted so well as by placing alongside them the thing that was really fine and splendid, and as it ought to have been.

This is not thrown out by way of bluff or bluster, for if ever there was a time when we ought to be sincere and straightforward surely that time is now. The very best and clearest thought, the very highest and holiest spirit, the truest and most complete consecration, should be guiding and inspiring and helping the Church for its great task and mission in our time. By all means let these brethren, who have been up to the present largely pulling down what we have tried to build, undertake the far more difficult and humbling task of building up that which is fair and worth while.

A DELIGHTSOME LAND

IN our early days many of us looked upon the land of Judea as being the "garden of the Lord," a land "flowing with milk and honey," and possibly some of us wished that we could live in just such a land; and it never dawned upon us that Canada, our own land, was just as much a "garden of the Lord" as Judea ever was, and, in addition, was vastly better adapted to develop a virile and mighty nation. And the glories of Old England, and Scotland, and the Emerald Isle, and even "Sunny France," were often referred to, and as children we wished perhaps that we could live in countries as bright and beautiful as these were said to be. But when Canada's sons went across the wide sea in tens of thousands they found, sometimes to their intense surprise, that sunny France wasn't in it with sunny Canada, and the beauties of England's lake region, the Scottish Highlands, and the far-famed district of Killarney were not able to dispute supremacy with the glories of our own fair land. Surely if of old Judea was a delightsome land to the Jew, Canada is also, and rightly, a supremely delightsome land to all her sons and daughters. And when our boys came back from war, Canada to them never seemed quite so fair and quite so dear.

And while we are justly proud of all the beauties of our land, its magnificent forests, its spacious lakes, its ample rivers, its towering mountain ranges, and its wide-rolling prairies, and while we like to dwell upon the productiveness of our soil and the future economic possibilities of our land, yet we realize that of vastly greater importance than all these is the national type of

men which we are developing. The man makes the country, and fortunately the making of men is one of the things which a nation can compass if it sets about its task wisely.

We are proud of our parent stock. We are glad to remember the sturdy, self-reliant, hard-working, conscientious and freedom-loving races from which we sprung. And we are glad to recognize the possibility of developing a virile and progressive race from the immigrants who are even now preparing to invade our shores. But we cannot forget that many of them do not inherit our traditions, nor share our ideals; and it will be a much more difficult task to Canadianize many of these immigrants than it has been to Canadianize those who came to us a generation ago.

We are glad that we are recognized as a law-abiding race, and we hope to remain so. But it is necessary, if this is to be the case, that the law shall be adapted to our present conditions, so that every man shall be sure of swift and impartial justice. There is a tendency to make the law a fixity, and to insist that law is law, and as such must be obeyed. But our race, while eminently law-abiding, has only been so because it believed that the law meant justice. And if we are to remain law-abiding, we must see to it that the law is so adapted to our changing conditions as to secure even-handed justice for every man. There has been too much delay, and too much expense attached to the workings of our law courts, and both delay and expense necessarily favor the man of wealth. This should be remedied. There is such a thing as too much law. What men desire is justice, not law; and justice for all men on equal terms. This will help to secure a law-abiding citizenship.

And if we are to become a nation we must make Canada a good land for our new citizens. We shall never make good citizens out of young or old by despising or ill-treating them. Sheeny, and Dago, and Chink, are terms of reproach that should never be used. The Jew for centuries has been a homeless wanderer, an Ishmael among the peoples, and persecution and oppression have been his lot so long that it is small wonder if he now fails to recognize the Gentiles as his friends. And yet kindness will win, and the Jew will learn to love the country which gives him a welcome and freedom. And the Italians, and Galicians, and all the other nationalities who have flocked, or shall flock, to our shores, can only be won in one way—by kindly dealing. And if these people find a welcome here, and their children find opportunities here which they never would have had in the old land, we may be sure that their hearts will learn to love this Canada, and the Land of the Maple will be their land forever. These strangers bring with them many problems, but they can all be solved by kindness and patience.

And what applies to them applies also to our own French-Canadian brethren. Wisely or unwisely, the Church of Rome has aimed to keep them apart from their English-speaking fellow citizens, and apparently they have been taught that we aim to destroy both their language and their religion, and we can do but little unfortunately to counteract this error. And their attitude towards the war has not helped to lessen the breach between them and us. And we shall not, we cannot, pass this over as of no moment; but we should find some way, if possible, of convincing them that we are their friends and not their enemies. Canada can never be either French or Roman Catholic, but at least we should make our French-Canadian citizens understand, if possible, that we are their friends. And in this work our Church may do much by kindly word and deed.

MASTERY AND SERVICE

WE noticed in a local paper the other day the following item: "Two hundred telephone girls in Vancouver, employees of the Government, struck because the City Council refused to order jitneys off the streets. Too many public servants in this country of late have joined sympathetic strikes to inconvenience the public. Who are the masters and who the servants? That question will have to be decided." We do not purpose going into the question of the sympathetic strike, nor of arguing the question as to the right of public employees to strike, but in the latter part of the paragraph we saw, or thought we saw, one of the real difficulties, and one of the crucial difficulties, in the present industrial situation in Canada. There are difficulties as to hours of labor, there are difficulties as to conditions of labor, and there are difficulties as to wages; but these

in every case would be capable of amicable adjustment if it were not for the determination of one, or both, of the parties to the dispute to "boss the job." Rightly or wrongly, a good many feel, as the newspaper writer whom we quoted, that the real point at issue is, "Who are the masters, and who are the servants?"

We think that in any such struggle for mastery there is more loss than gain, and the day has gone by when we could afford to have such a struggle. We can sympathize with the man who says "This is my business, I created it. My capital controls it. And so long as I live I am going to be boss. I will have no man and no set of men dictating to me." We say that we can sympathize with such a man, because he is but echoing the views of humanity for some thousands of years past. But at the same time he is wrong. The past ages were wrong, and we must learn the language of a new world.

In the very fundamental idea that he owns absolutely his own money and his own property, the man is wrong. Whether his fortune be counted in thousands or millions, he does not own it, but instead he holds it in trust. First, the State has a claim upon it. If it had not been for the State that fortune could not have been amassed, and if the State were to collapse the fortune would disappear. The coal mine is useless and valueless unless we have a community which demands coal and is willing to pay for it. And it is useless and valueless even then until we get men who are able and willing to mine the coal, and build railways and boats to carry it to market. The milling company may coin millions by the manufacture and sale of flour, but the mill is absolutely dependent upon the farmer for his wheat, the baker for his custom, and the mill-hands and railway hands for their toil. If a man is rich he is rich because there is a community with wants to be supplied, and with a willingness to pay for the supply of those wants. Years ago men said "my fortune is mine," and there were few to say them nay; but now we look at things differently, and we hold it to be established beyond fear of contradiction that the man does not "own" his possessions; he holds them in trust.

And within the past two years we have had another argument added to the ones we had already been using. When Canada agreed to conscript her sons for war purposes she dealt the last blow to the belief in private ownership. Wealth is not, and cannot be, more sacred than life and liberty; and when Canada undertook to call her youngest, her strongest, her best, to give up position, liberty and even life, she made it forevermore impossible for any Canadian to say, "my money, my business, and my fortune are my own." No, friend, they are not. Yourself and all you have belong to your country. This is the patriotic argument, and it is impossible to get away from it.

But the Church also steps in, and declares that every man holds his all, his strength, his intellect, his money, his property, absolutely in trust for God, which really means in trust for man. We sing with great unction "Take my silver and my gold, Not a mite would I withhold," and if we mean it then it should be impossible for us for a single moment to plead that our money or our business is ours, to do as we like with them.

And so, when the employer declares that his business is his own and he is going to do just as he pleases, we meet him with an unhesitating denial, and patriotism and religion unite to bar his claim. He has the right, as a citizen, to deal with his property as he pleases, within certain well-defined limits; but he would have no property to deal with if it had not been for the State. It takes the co-operation of thousands, perhaps millions, of men to make a fortune possible, and society has a right to insist that the possessor remember this. He isn't master; the State is master, and God is Master over all.

And when the workman insists that he is boss, there is the same thing to be said. The workman in one industry is dependent upon the workman in another; the farmer, the printer, the carpenter, the blacksmith, the baker, and a hundred others are all necessary to each other; and the women who toil unnoticed in the home are more important than all the rest. And the man who uses his brain has just as good a right to be classed with the workers as the man who uses his muscle. The world needs all its workers. What folly then for any one class to attempt to lord it over any other class! For a few men who know little or nothing about business to attempt to control a big business

will usually mean only one thing, and that is ruin. The owner and the toiler are co-partners in the production of wealth, and the idea that one must be master and the other servant had better be replaced by the truer conception that they are partners, serving each in his own way his country and his God.

BUILT ON SELFISHNESS

LONG ago, in January, 1852, Dr. Fred. W. Robinson preached a sermon in which he discussed the various attempts of the human race to construct itself into a family—by the sword, by an ecclesiastical system, and finally by trade—and then he said: "Brethren, that which is built on selfishness cannot stand. The system of personal interest must be shivered into atoms. Therefore, we, who have observed the ways of God in the past, are waiting in quiet but awful expectation until He shall confound this system as He has confounded those which have gone before."

The words are full of keen prophetic insight, and are based upon the truth which has been revealed in Christ. "That which is built on selfishness cannot stand." In the presence of the great world war-drama which is just now concluding we feel the truth of these words. Even the heaviest cannon and the mightiest war-machine are not enough to bolster up that which is built on selfishness. Slavery found it so. The drink traffic is finding it so. And we shall find it so in our commercial life also. If we wish to build that which shall abide, we must not build upon selfishness. The home-life cannot be built upon it; the life of the Church is doomed if it makes this its foundation; and every man who essays it will find that it cannot be done.

Men laugh at the teaching; they sneer at it as altogether too other-worldly; and yet they ever join the hue and cry against the man or the institution which is discovered trying it. If father, and mother, or children are selfish, the home becomes a hell. If the Church gets the idea that its business is to get men, their money and influence in order to build up a great Church, and forgets that its business is to carry the gospel to the poor, all the wealth of the world cannot save that Church from richly-merited destruction. And if any manufacturers' association or labor union undertakes to look out only for number one, if they consider only what is of advantage to themselves, they cannot expect the structures they erect to remain.

Long ago Christ declared that "every plant which my Heavenly Father hath not planted shall be rooted up," and the process of uprooting has been going on all through the ages; and while human hands may seem often to be most active in the uprooting, they are but working out the divine plans. To some selfishness may seem to be the only solid foundation for business; but a closer inspection will reveal that unselfish business—that is, the business which puts the customer first—is the successful business in the end.

AN APPEAL TO FARMERS

THE Neighborhood Workers' Association of Toronto would like to place a number of city children on the farm for a couple of weeks' holiday during the heat of summer. There are a lot of young children who would greatly appreciate a visit to some hospitable farm, but they are not able to go. They are doomed to spend the hot, dusty, enervating summer days in the heat of the city, unless some friends will provide a home for them on the farm. The Neighborhood Workers' Association will pay the railway fares of these children, but they cannot pay for their board, and they would like to send at least two children to each home willing to receive them. They will take all possible care that there is no case of infectious disease, and they will not send out sick children who would be a burden to their hosts. If any hospitable farmer desires to give any city children one of the pleasantest and most healthful outings possible to a child, would he kindly send his, or her, name to the Secretary of the Neighborhood Workers' Association, Rev. F. N. Stapleford, Toronto, and indicate whether he would prefer boys or girls. In order to save expense, and so reach as many children as possible, it is desirable that the children should be placed within a reasonable distance of Toronto. Everyone knows that this is one of the busiest seasons on the farm, and most of us know what two extra in the family will mean to overworked farmers' wives, but the need is great, and a couple of weeks on a farm means more to a city child than most of us realize. Send along your names to Bro. Stapleford.

My International Mail

By
Rev. R. E. Fairbairn

I began in my early college days, when by some means I obtained the name and address of a Japanese student in Tokio, who wished to correspond in English. His letters were little more than a joke to me, for half he wrote was quite unintelligible, and all of it was excruciatingly funny. Once I put the whole college into convulsions by reading a letter at the dining table. That was one of my evil deeds for which I am duly ashamed and hope to be forgiven. He was a courteous soul and in such deadly earnest. But the combination of his Oriental thought-forms with his Japanese-English was irresistible. In that case the language barrier effectually prevented any worth-while exchange of thought and personal intimacy.

When I stumbled across the notice in the *Review of Reviews* about the international language, the idea shot into my mind, "Would it not be fine if one could correspond on terms of linguistic equality with young men of all the different nations, and find out what they were thinking, and how the world looked through their eyes?" That, however, would be impossible through the national languages. For no matter how long one has studied a foreign tongue, there is always a certain awkwardness in the use of it, which makes the user feel a bit of a fool. The other party also can hardly help an attitude of mental patronage, however much he tries to remember that a foreigner may be a person of intelligence in spite of his ridiculous blundering among strange idioms. So freedom of intercourse is hindered. But if both could use some medium with which they were both alike familiar, or both unfamiliar either, then they would be on a mental level with each other.

Well, I bought a grammar of Esperanto for twenty-five cents, read it in the intervals of a full college course, and in a week wrote my first letter to a young French-speaking Swiss. I had no difficulty with his reply, and we forthwith began an interesting correspondence which lasted for several years. I got in touch by postcard with a number of students in various countries, and selected those who seemed most promising for steady letter correspondence. In this way I established an exchange of thought and information with students in France, Russia, Germany, Holland, Finland, South America and Japan. I did find it perfectly easy to discuss with ease and precision subjects as subtle and as fruitful of misunderstanding as our different conceptions of religion. I found that my correspondents were surprisingly willing to exhibit the innermost of their souls to me. Probably distance lent a sense of security. Two of my German friends later on came to spend vacations with me in my home in the Old Country; but I discovered that it was easier for us to write of the deepest things from a distance than it was to converse upon them face to face.

I decline to argue the point as to whether a consciously constructed language can or cannot serve as a literary medium. I can say, however, that some of this cor-

respondence has given me all the intellectual and æsthetic pleasure, that the best of literature could give, plus the interest of real life.

For instance, let me tell you about my Russian priest. He is a youngish man, married, with two children. (Did you know that all Russian parish priests *must* be married, and that in case the wife dies, he must leave his parish and go into the monastery?) He is a distinctly intellectual type, and I imagine it was because of his radical views and frank temperament that he was sent by the authorities to the remote "bears' village" in the Transbaikal, in Eastern Siberia, 100 miles from the railway, where he got a mail once a week, weather permitting.

Among the very religious, but ignorant and drunken, moujiks he set to work to bring modern social service and community ideals to bear upon the life of the people. Here in Canada we are just beginning to think about trying to attempt something in that line. This was Russia, however—or, more properly, Siberia. He started a credit association, to loosen the grip of the money-lenders from the throat of the peasants, and it was doing a splendid work. In the days before the Czar's ukase prohibited vodka he labored under immense difficulties to get the men to take the temperance pledge, if only for a six months' experiment, and rejoiced with joy unspeakable if one of them was willing to try a second period.

His letters broke out frequently into scorching and eloquent invective against the rulers of State and Church for their apathy in regard to religion and education. There was store of dynamite in his soul, and there were smouldering sparks not far away. Yet he complained pathetically of his lack of will, and said it is characteristic of his nation. He would have left the Church, but, as he described to me, it was impossible for a priest to find a living if he left or were expelled from the Church. He could neither live in his old parish, nor in the towns, and no one could employ him. He described to me his pastoral work at length and in detail, and also how he received his salary partly in farm produce. It would seem that even Methodist parsons might conceivably be worse off. At his request I told him about our own Church life and ideals, and he was keenly appreciative, with discrimination.

For three years after the war began I lost touch with him. Then a letter turned up which had been held somewhere during those three years. I wrote him again with great interest, wondering what changes the revolution had made in his own circumstances, as well as in his country. Behold, he is no longer a priest now that the Church is separated from the State. He is the secretary of the educational section of a large Co-operative Association in Western Siberia, and his special work consists in

the preparation and dissemination of tracts on any and every subject calculated to enlighten the people and help them to adjust to the new order. He organizes lecture courses, with lanterns and cinematographs, and village libraries. Since the Bolsheviki came to power the curtain has fallen again, and I have to wait until communication becomes possible. I only hope that the "Bartholomew's Eve," which he more than half expected at the hands of the red rabble, has not befallen him and his. A humble, plaintive heroic figure; I feel that I know him better than I know many acquaintances, and I am the wealthier for his friendship.

Another interesting personality was the Breton master-gunner of the French cruiser, whom I met in Bermuda during the war. He spoke Esperanto well enough for social purposes, although he had never previously used it vocally. He was a stocky little man, stiff with naval discipline; but we were soon quite friendly. In fact, on his second visit to the parsonage he gave us the usual sailor's demonstration of confidence by producing for our inspection the well-worn photos of his home folks—two girls of about an age, and very much alike. His two daughters, perhaps? No! One was his daughter, and the other his dead wife. Two years he had been married before she died, and the news came to him on his ship at the other side of the earth. They have a phrase in the navy that is in frequent use about the "exigencies of the service." Well, because of these "exigencies of the service," my friend had only had six weeks with his bride between his marriage and the time of her death!

There were only a few words of English that he knew, but with one particular phrase he was quite familiar. It would be impossible to reproduce the quaintness of his broken Esperanto, but this was the gist of it: "One time English sailor meet French sailor ashore. Englishman he say, 'Grrrr! Dog Frenchman! Much fight! But now! —entente cordiale; English sailor meet Frenchman. He hold the hand and smile. He say, 'Glass beer?'"

Of another type was the Belgian postmaster of the village near Lens, who was mobilized with his fellows at the beginning of the war and interned in Holland after the fall of Antwerp. That meant four dreary years of inactivity, and anxiety over the fate of his wife in the home just back of the German lines. Many of his comrades pined away and died, or went mad and committed suicide. How did he keep his health? Well, there are two reasons. In the first place, he was deeply religious. Belgian Catholicism has a reputation for artistic superstition. Nevertheless, I would be willing to pass this man for membership in a Methodist Church as having the root of the matter in him. He notices the fact and remarks upon it to me, that the men who go insane or kill themselves are usually the indolent, and especially those who do not trust in God. The other reason is that he found some new interests of a

mental kind. He is learning telegraphy, so that he can take a better position in the postal service after the war. Also, he has learned Esperanto, and is corresponding with many people all over the world. He cannot speak with too much admiration of this wonderful possibility of making friends with foreigners in a way that makes them seem not foreign at all.

His letters to me are lengthy epistles, written in violet ink and in a quaint, stilted hand with many flourishes. But if his writing is complicated, his thinking is crystal clear. There is a simplicity of soul and a courteous sincerity which makes me feel horribly sophisticated. I sent him a snapshot-print of our little girl because he said he was fond of children, although his home was childless. Now one might be pardoned for remarking that our baby is quite pretty and intelligent, for it would be, of course, true. But my friend rose above all such banalities. He simply said that when he saw the picture he immediately made a little prayer for the child, that she might grow up to be a good woman, and that he will make a prayer for her every day. Now there may possibly be something conventional in that, but it is one of the things I would prefer to consider simply sincere.

The last letter I had from him was shortly after the signing of the armistice. Slanderous rumor libels me as a person without

emotion, but I confess that the sheer pathos of it gripped me. He had been waiting in a fever of expectation for news of release and return. After many delays the great word has come. Now he is writing, writing, all day long to his friends in all countries, telling them the good news, but more in order to pass the leaden moments. He has been four years—or four eternities—interned, struggling against semi-starvation and cold for himself, and anxiety for his wife, waiting and hoping, distressed by the stories of deportation and death of the young people, and the slow progress of the war. But the sands are running out fast, the hour of freedom is drawing nigh. To-morrow, at seven in the morning, he is to leave the camp which has become to him a hateful place, and he is *going home*. Home! But what will it be like? How will he find his wife? It will be terrible. But it will also be thrilling. To-morrow! Will it never come!

I have not heard again from him, but I am hoping to get a letter some of these days describing that return. I cannot guarantee that it will be literature, but I am sure it will be full of the most intense human interest.

A few months ago I received a postcard from a Bohemian student, bearing a sample of the new Czechoslovakian stamp issue. He was a Catholic, and apparently imagined

that I was one also. I told him that if he wished to correspond with a Protestant minister I would be glad to hear from him. Later he wrote saying that he was only formally a Catholic, but that, in common with many of his compatriots, he was very dissatisfied with that Church, and greatly desired to see the old Church of the Bohemian Brethren revived. By a curious coincidence I had only that week been reading the story of the Protestant movement in Bohemia in the time of Huss and Komenski, and its suppression in blood. The author remarked, in regard to this ill-fated movement: "Doubtless some of its seeds still remain in the soil and may yet produce a rich spiritual harvest." The GUARDIAN of the same week contained a reference also to the Bohemian Brethren and Komenski, in the article by W. J. Rose. It's a small world, after all—but mightily interesting.

Such are a few of the personal intimacies which I have been able to develop with my fellows of different race and tongue. They demonstrate to me that the national idiosyncracies are superficial. Beneath the surface the soul of mankind is one. For the power to penetrate the surface disguises, and for the human wealth so placed at my disposal, I am profoundly grateful to the humble great man who made the international language.

Christian Stewardship and the World Crisis

By

S. W. Dean

THAT there is a world crisis not even the most indifferent observer of current events will deny. International disturbances and war still sadden the lives of vast millions. A seething cauldron are the vast un-Christianized masses of the East. Five years of thinking war and bloodshed and devastation have left their natural effect upon millions who in reality had neither blood-thirst nor militarism in their system. Derangement of practically all normal industrial production and distribution, with world-wide high prices, have produced a condition of social unrest unparalleled in our homeland. Under the stress and strain of these conditions men have become impatient of Government action and dissatisfied with past standards of procedure, and now clamor for immediate revision of abuses and elimination of hardships. No doubt time is a necessary element in preparing the dawn of our day. But agitation will doubtless hasten it, unless agitation gets out of hand. In that case the clock will be thrown possibly centuries backward.

Many are the panaceas being presented to the world, and social reconstruction is proposed in many forms. Industrial co-operation, by which men will have to pool the wisdom of all related to any given problem and agree to work for their mutual good, is of great virtue, and by some would be regarded as all that is needed to set things right. Some would nail down their colors to "One Big Union," others to single tax, still others to anarchism or various types of socialism. Some would entrust the

whole task to education, others to religion. But men overlook the complexities of human nature, and the sources from which men derive the multitudinous impressions and convictions that go to make up a man. The time element is also ignored, and the utter inability of men without preparation, and the extreme difficulty even with preparation, to work harmoniously with each other. With perfectly honest hearts they may desire to do so, but because each man's individuality interprets the same truths and facts so differently we cannot get common action.

It is manifest that we must produce a better race of men, with clearer intellects, before we can have an ideal State. Then these must be trained and educated in mind and in hand, in the government of themselves and in their relations to others. Not only so, but a right attitude of mind and heart must obtain before adequate results can follow.

There is no one agency working for the uplift and improvement of humanity which can be dispensed with. And there is no one agency which can bring quicker and more effective results than can Christian stewardship. By this we mean the Christian man's responsibility to God for the right use of the powers and possibilities entrusted to him. This applies to every department of a man's life and nature, and to all of every part of it. Our Methodist

friends on the other side of the line have been, and still are, in the midst of a stewardship campaign which stresses four things, viz., prayer, life vocation, soul-winning and possessions. Just stop and think for a moment what a mighty impact could be made upon the world if the rank and file of Christians could realize their responsibility here.

For instance, if men became conscious that they were responsible for what results prayer might accomplish, and began to practice it seriously, a changed world atmosphere would follow early. Suppose one were to omit for the present any direct influence of prayer on the divine mind, and think only of its manifest natural results on human minds, how wholesome would be the effect. We are all satisfied as to the positive influence of one human mind upon another. Psychologically we may not understand all its laws and processes, but in general the stronger the mind and the more concentrated its thought, the more influence does it exert upon others. So it happens that not only the same thoughts are current in many minds because of this, but the atmosphere or spirit, or tone and temper of thought, are likewise affected. Now there is no exercise of the mind which creates right tone and temper in thought, nor concentrates it upon given objectives, as does prayer. Suppose, for instance, that praying employers and employees were to utilize their privileges here, how different their attitude might be to each other! Suppose the general public, who are mostly tempted to profanity because of the inter-

ference with their affairs and their comfort by industrial disturbances, would begin the exercise of prayer on behalf of these—it is scientific rather than fanatical to expect solutions to many problems now irritating vast masses—such a combination of minds in prayer would also create a condition in which God could have His way, and divine help would be speedily obtained for the relief of the troubles existing.

Think, for instance, of men's responsibility to God for the right use of their possessions! Here at once is a solvent for most economic and industrial ills. Some think of stewardship as a matter only of setting apart a tithe for religious purposes. Stewardship may involve that to very many; but it is infinitely more. It means that man shall use and apply every cent he controls as he thinks God would have him. Surely such a sense of responsibility would determine in what he might invest his money. No man accepting such a responsibility would permit his money to be involved in schemes or property injurious to the public. Nor would it allow exorbitant dividends or rentals at any time, but especially whilst sacrificing the rights of employees or tenants. A man producing seventy-two per cent. on the capital investment in his factory in this year of our Lord would not lightly say that "this factory was not built for the glory of God." It might be that the profit on his turnover was small, and could even be justified, but there can be no justification for his attitude in the matter. Just as surely would it prevent the employee seeking all the profits without willingness to assume his rightful share of the risk and management expense of the business. Surely, too, it would restrain much of the waste which contributes so largely to want amongst the needy.

Whether it be amongst rich or poor, employers or employees, there are all varieties of greed, character and incapacity in every

class, and stewardship will not look at one class as segregated from all others and condemn it wholesale. The steward will be disposed to measure his individual responsibility first, and to seek to improve the trust committed to all his associates.

Now it should not seem archaic to suggest that a sense of stewardship as to soul-winning would rapidly improve the world order. By soul-winning we mean many things. Certainly we include the winning of men to Christ's conception of the social order, viz., the kingdom of God. In this order men are enjoined to love each other, to recognize the brotherhood of humanity, to settle their differences by arbitration if possible, to bear one another's burdens, to live to serve, "even as the Son of Man came not to be ministered unto, but to minister," etc. But we mean more than accepting the programme of Christ. It means accepting the life of Christ as a regenerating force. Here is where many of our ills would find their cure. Many excellent schemes of social reconstruction have gone on the rocks because of the character of the men who promoted them. When poorly-devised schemes and bad men are both involved, then retrogression follows instead of progress. One has but to think of the French Revolution and its leaders, or the Bolshevik revolution and its leaders, to find illustrations of this. However noble his ideals to begin with, any social reformer who lends himself to bloodshed, confiscation, lust and destruction, because of opposition to his plan, shows his need of regeneration of character. The world can never approve of the type of soul that ultimately out-Herods Herod, and sets the seal to his own infamy by transferring to himself the powers he has condemned in the other party, while at the same time he multiplies the abuses he proposed to correct. If the world ever makes progress it will be through the agency of men of undoubted integrity of character and of mind.

A very brief word as to stewardship of life will suffice. Were every man to realize that his whole life career is a trust from God, to be used in producing that most excellent of all products, human character, whether it be in himself or others, life would be redeemed from much of its drudgery and dullness. Doing humble tasks with a great motive ennobles the most menial undertakings. Serving in high places or low, the quality of the service means much, if not most.

The world's most useful people to-day are not its noisiest. Find those who are really redressing life's ills, uncovering its sores, healing its wounds, and you will find the Christian heart. Instinctively true Christians lend themselves to this every day. Under strong convictions men give their whole lives to it. Every Christian missionary and minister and deaconess is of that class. Most settlement and charity and social workers belong to it also. Chas. Stelzle's analysis of the religious relations of over one thousand social workers indicated that nearly eighty per cent. were members of Christian churches, and ninety per cent. of settlement workers were similarly related.

But who have been our leaders in troublous times when war was thrust upon us but Christian men such as Lloyd George, Kitchener, Admirals Beatty and Jellicoe, Generals Currie and Haig? Who have been the leaders of our organized production and Red Cross and patriotic activities at home but Christian people? And men with the consciousness of the stewardship of life "at such a time as this" have followed and faithfully done their part. So now for the days of peace the summons comes to youth and age everywhere to employ life for world betterment, peace and progress for the individual and the nation. Only as men and women so serve shall we be able to build the kingdom of God here and spread it to the ends of the earth.

The Calling of Silesia

By
W. J. Rose

SILESIA! A name to conjure with in Central Europe. Unhappy land, which has known many masters, and never a one who took a thought for the common people! Bartered off by the Polish king to the blind John of Bohemia, who fell at Cressy in 1343, it never had a free and independent government until the last days of October of last year; and yet the people, though sundered as a branch cut off from the mother-vine, have remained Polish to the core.

There are different parts of it now; some of it quite Germanized, some of it become Czech; the greater part was taken by Frederick the Great from Maria Theresa, and of the two bits at the south end near the sources of the Oder, only the eastern one lying around the city of Teschen is purely Polish. The decisions of the Peace Conference have rightly assigned great stretches of the Oder basin to the Polish State, and Silesia will at last be restored to her own fold. What is here written con-

cerns wholly the Teschen Duchy, where the writer was detained as prisoner during the whole of the war.

Over one-third of the population is Protestant, a body of 90,000 souls, who have in truth eked out a precarious existence. They had been strongly influenced by the Hussite revival, and were ripe for Luther's challenge when it came. But Lutheranism never could lay hold of the Slav temper, not the least because of the cruelties practised by the Germans on their neighbors since the days of the Teutonic knights (see the tale, "The Crusaders," by Sienkiewicz); and it was Calvin's reformation which swept over Poland rather than the other. Then differences arose between the two, and the Jesuits were at hand to take advantage of them. The result was a pitiable one. The only body of Poles in the

south who survived as Protestants were those around Teschen, and this largely because of the influences of the Bohemian Brethren, the body whom we came later to call the Moravian Church.

Thanks to the influence of one great man, George Trzanowski, who was the Charles Wesley of eighteenth-century Silesia and gave the people the hymn book some of them still use, the Church weathered the times of the Napoleonic wars; and with the subsequent national awakening the struggle began which has ended in a severing of the ties that bound them up to German official Lutheranism and in the first step toward a united Polish Evangelical Church. For forty years before the war a bitter contest has been waged between the Church authorities, who were bound to root out the Slav elements in the communion, and the loyal-hearted Poles, who felt that Lutheranism was no meat to them, but rather poison, and yet had no way of finding succor, though they cried to heaven day and night.

This whole thing came to a head about twenty years ago, when the religious revival known in the German world as the Fellowship Movement, which was a sort of echo of the seventeenth century Pietism, without the latter's statesmanlike leadership, reached the border lands where the Slav races begin. What has been called the South-East European Mission, which even the Germans themselves aver to have been more a nationalizing than a missionizing force, set itself to win slowly whole areas for Lutheranism; and in the districts already Protestant cottage-meetings, old-time revivals, the organizing of choirs, the founding of young people's societies, all testified to a real movement for a religious awakening from within.

Many a middle-aged Christian in the villages around Teschen tells still of the way he or she found Christ at that time, and has lamented that things which begun so well seemed to fall away so sadly. Of course the reasons are not far to seek. Here in Silesia, just as in the lovely mountain-land to the south, the new Slovakia, which was then under the cruel Magyar—i.e., Hungarian domination—the police stepped in the moment any sort of power began to manifest itself in the movement, and stopped it. Of course nothing was more dangerous in lands where the Government was narrowly Romanist than that such religious awakenings should appear! Of course nothing was more perilous for the ruling German minorities than that this awakening should come among the Slavs, and that they should have it in their own tongue. The hymns of a people are one of its most priceless possessions. To sing them is a capital crime where every sentiment of longing after liberty, after the right to live, and breathe freely, and grow, is violated in the interests of political and religious tyrants.

The same thing happened in Silesia as in Slovakia, except that in the latter land the Magyars were even more brutal than the Germans were in Austria. One of the greatest of patriot spirits among that now liberated people was a woman, Christina Roy, who, with her sister, was converted some thirty odd years ago while visiting a Moravian family in the west, and went home to take a prominent part in the rousing of her own people. She has written sweet stories, sad but compelling, of the peasant life there, which must be turned into English. Her sister has written some wondrously beautiful hymns. Both of them have made themselves an everlasting name. Now, with freedom won, they will have the joy of seeing their latest years crowned with new successes.

But I must return to Silesia. Here the apostle of the Fellowship Movement was a young pastor who had just completed his studies, of course at German universities, and had become the assistant at the village of Ligotka, right under the mountains, where the writer was confined during the war. So bitter was the opposition he met on all sides from civil and clerical authorities that the very future seemed uncertain for him. When he was chosen by the parish, on the decease of his senior, to be pastor, the Vienna Church Council refused

absolutely to ratify the choice until he had signed a paper declaring that he would give no address and conduct no meeting for any purpose whatsoever outside of his own community! That was simply a sure way to stop all revival work whatsoever. He submitted, as there was nothing else to do, and he had a wife and family to provide for. But his heart refused to forget its hoping, and his mind remained actively alert for any way to take up the task again.

Thirteen years of persecution followed, during which he was almost broken in health twice, until two men sent from Winnipeg, both of them now in the Methodist ministry, Chambers and A. O. Rose, found their way—led, as I believe, of God—to Ligotka. Here in the village they learned their first Polish, and the second of them brought the Student Movement secretary, Philidus, a Swiss, into touch with Pastor Kulisz, in 1912. The very next year it was decided to buy a large summer villa that was standing empty near the village for the use of student conferences and the like, and money was got, chiefly in London, for the purpose. Here it was that summer courses were going on when the war broke out, and the writer, with his wife, were caught there, and forced to spend the whole period of hostilities in that retired spot.

It was a terrible time for the first year, until one got one's bearings. The suspense was almost unbearable at times. Finally the task of learning the Czech language for work in Prague had to be abandoned, as the community was Polish; and the latter language was begun. A year and a half sufficed to get far enough to begin little Bible classes and cottage meetings in conjunction with Pastor Kulisz (pronounced Koolish), who was to the writer brother and friend and father all the time. In spite of war conditions a small beginning of new things was achieved.

To evangelize the parish of Ligotka and make it a live centre of missionary enthusiasm; to establish there shelter and hospital institutions for aged poor and crippled children; to found a girls' college on Bible principles, a thing which does not exist at all at present; finally, to establish a deaconess institute—those are the things the pastor is working towards, and the writer and his wife are proud to be associated with him in the work. Anything done here would react at once on the 100,000 Protestants in the immediate vicinity; then on the million Poles of Protestant creed, out of which, if we are faithful, a strong Church of Christ can be made; and finally, without doubt on the whole Slav world. This latter has, in great part, never known either a renaissance or a reformation. It is doubtful if a greater opportunity exists anywhere in the world at this time than just here.

A good beginning has already been made. For ten years a home for aged poor has been carried on by the women of the congregation. Last October it was moved out of two log cabins into a fine brick home. At the same time a sum of money was given to found a children's hospital. Early in November courses for girls of the "teenage" were opened, for which twenty-four bright pupils registered the first morning.

What is most needed now is a gift of money to buy a summer hotel in the place, to be a permanent home for the school for some years. A poor people, which has suffered greatly during the war, has no means to make the start. If the thing were once launched they would then carry it on. Will not someone whom God has blessed with material prosperity make himself immortal by a gift for this worthy purpose?

I have put the words "The Calling of Silesia" at the head of this article. I mean by that the mission of that little land to its great mother nation from which it has been separated so long. Those who know the story of the uniting of Italy will remember how Piedmont, a little land in the far north-west, provided Cavour with a place in which to prepare his plans for the redemption and unity of his motherland. What happened there in things political may happen in Poland in things spiritual. Not that I want to see Poland made Protestant as we understand the term! What we need is to rise above the terms Catholic and Protestant, that both may become truly Christian, i.e., Christ-like. The term "Christian" has been so abused and degraded in Central Europe that one can hardly use it at all any more. It means everything else than what we mean by it in Canada. I prefer then, especially in Poland, to call myself a Messianist, which should at bottom mean just what the word "Christian" means—one who tries to follow the Messiah. Fortunately there is a very strong liberal current in Polish Roman Catholic circles, which calls itself Messianism. Some of us have been studying this tremendously interesting phenomenon, which is Modernism with a positive content, and not the kind of thing that lets men who believe in it die of a broken heart, as Tyrell did. Unless we are mistaken, it will be heard of again when the task of religious reconstruction in Europe is seriously taken in hand.

It is a fearful thing when the agencies which bear the name of the Christ become so perverted as to serve the devil instead. In lands where this state of affairs has become common, no amount of preaching, nor distributing of even the best literature, nor any other kind of propaganda, will win the men and women who are most worth winning for a "change of heart." Nothing will do it except the spectacle before their eyes of the kind of thing they have come to doubt the possibility of altogether—a community of men and women whose lives and motives are pure, who actually live to do things for others without wanting more still in return, and who set themselves above everything else to train the young to take up their work when they are gone. It means getting back almost to what the monasteries were meant to be when they were first founded amid the wilds of central and northern Europe. Better still, it means doing the thing which Zinzerdorf did at Herrnhut, which made of the Moravian Brethren the most successful missionary Church of modern times.

Now that is what many are hoping to see in Ligotka. If God wills, the World's Student Christian Federation will have its house there develop into a permanent Bible

and mission training school, where men will be given a training corresponding to what the Poles will do for the deaconesses. This work will be carried on in three languages if necessary, with English as a fourth, for all who care to learn it. The possibilities are unbounded. The day may not be far distant when workers will be in training there for service in Poland and Czechoslovakia, in Russia, and in the Balkan States, to name only the nearest Slav countries. As sure as the Anglo-Saxon world will stand by these beginnings, the foundation will be laid for a new conception of living for two hundred million people. Apart from all that, the field will be occu-

pied which before was at the mercy of the German agencies—agencies that were more German than Christian.

We are all praying for peace. Not as many of us are working for it as we should be. Do we realize that every true Christian messenger, who goes abroad to learn and teach, can be a peacemaker of the first order? One might even venture the statement that there are no others than these! Winning the war must be followed up by a patient and no less determined resolve to *win the world*. In this task Canada has a mighty part to play. That is her calling. May God help us all to heed the voice when it speaks to us!

A Lucid Fog

By Archer Wallace

THE expression is not my own, but one employed by that brilliant English essayist, A. C. Gardiner. That lets me out. He writes of Lord Haldane as one who thinks in "a lucid fog." That is, it may be perfectly lucid to Lord Haldane, but very foggy to others. Now if any friend of ours had used the expression we should certainly have considered it a blunder, an unintentional paradox; however, reading it in an essay of Gardiner's—well, one must at least respect the source from whence it comes.

A lucid fog certainly is a fair description of a good deal of preaching. Here is where my own conscience gets a stab. Thank heaven, our people are good listeners, and even if the preacher's logic is somewhat foggy, they know he means well, and so they patiently sit through it all and put in their collection as usual. Now (this for the preachers) when a man feels his people are in a heavy fog it is a good thing to increase the pounding. Waving one's arms and beating the desk have convinced many a congregation that "there was a good deal in what the minister said." Now, as a matter of fact, there was nothing in it. There may have been perspiration, but no inspiration. It's camouflage, I know, but pounding helps, so I pass the suggestion on for what it is worth.

Of course the congregation may be in a fog while everything is lucid to the preacher. That is just what Gardiner says of Haldane: "The lucidity of his mind is as conclusive as the fog in yours. The clearer it becomes to himself, the more hopeless is your bewilderment. If only one could feel that he himself was getting a little lost in this amazing labyrinth of locution, one would feel less humiliated. But it is obvious the less you understand him the more he understands himself. He does you the honor of pretending that you follow him, and your self-respect compels you to accept the delicate tribute to your penetration."

Now we find it hard to believe that when a subject is foggy to the hearers it can be very clear to the speaker. Of course there is that story which Spurgeon was fond of telling. A young curate preached a series of sermons to prove the existence of God.

He brought up arguments that his rural hearers had never even thought of. Then he defined the cosmological, teleological and ontological arguments. When the series was over the curate met an old parishioner, who said: "In spite of all you say, sir, I still believe there is a God."

There are very few men who can preach with clearness and force without careful preparation. What is known as extempore preaching is very rare, and the most effective speakers are those who prepare thoroughly. If a subject is not lucid to the speaker it cannot possibly be clear to the hearers, and even a child can grasp a clear statement.

All mixed metaphors have their origin in foggy thinking. Men employ words insincerely, without calling up any mental picture, and the result is a mixed metaphor. Take, as an illustration, the man who declared, "Talking to some people is like pouring water on a duck's back; in one ear and out the other." That man was insincere, because he could never have had any picture in mind when employing such a metaphor. Even so great an orator as Wendell Phillips, speaking in Boston Music Hall, said, "The time is coming when liberty will stand by every new-born child and drop into its cradle the schoolhouse and the ballot-box." Foggy thinking is not confined to preachers. Every hymn book abounds with mixed metaphors, and each one indicates at least an element of insincerity and merits the fate of all obscure thinking.

Perhaps, after all, the real secret of power in preaching is sympathy. Ezekiel tells us how he increased in service to the people: "Then I came to them of the captivity . . . and I sat where they sat." He saw things from a new point of view. He came into such proximity to the people that foggy thinking ceased and real usefulness began. "There is only one way to rule men," said General Gordon; "that is, to get into their skins." Ezekiel came to the Hebrew captives boiling with wrath because of their inconsistencies, but as he listened to them sympathetically the glow of pity and love was kindled, as well as the glow of indignation.

We cannot possibly serve men unless we

think and speak in terms they understand, any more than we can teach children other than by employing words they know the meaning of. In these days of sorrow and urgent need it is nothing short of criminal for any minister of religion to employ terms which point to foggy thinking and insincere endeavor.

Mr. Hawker a Teetotaler and Non-smoker

Mr. Hawker, whose Atlantic flight excited great interest both in this country and in America, is thus described by the *Daily Chronicle* of May 19th: "One of Mr. Hawker's strongest characteristics is an extraordinary toughness, which, to the amazement of other flying men, seems to render him immune from effects of cold and low atmospheric pressure that the majority of people would simply be incapable of sustaining. On occasion he has cheerfully tackled altitude records dressed in ordinary clothes and on a machine quite innocent of any oxygen apparatus. Under these conditions he has flown to a height of 27,500 feet—a figure that was a record for a considerable time. On the top of this staggering feat of endurance Mr. Hawker proceeded to dive pretty nearly vertically to the ground, undergoing within the space of a few seconds a change of atmospheric pressure that would put any ordinary man's lungs out of action and very likely kill him if he escaped from the ensuing crash. This immunity is no doubt very largely to be ascribed to the fact that Mr. Hawker is a life-long teetotaler and non-smoker."

Lady Jane: "Have you given the goldfish fresh water, Janet?"

Janet: "No, mum. They ain't finished the water I give 'em t'other day yet.—*Edinburgh Scotsman.*"

Have Your Eyes Fitted

By our modern trained optician. He has the latest knowledge for satisfactory service and also the skill. Our prices are very reasonable.

THE JOHN WANLESS CO.

ESTABLISHED 1840

Room 1, Wanless Building
243 Yonge Street TORONTO



THE HOME AND ITS OUTLOOK



My Place in the Sun

There are folks who are quitters because they can't lead

When the army is marching to war,
And unless they are garbed in the general's array,

They drop from the ranks and get sore;
They must be the leader and ride the high horse,

And give all the orders in sight;
But all that I want is a place in the ranks,
And a chance to get into the fight.

Some folks would be kings on the purple-draped throne,

And live far away from the crowd;
They would walk in the splendor where caste wears the crown,

Where the flattery of puppets is loud;
In splendid seclusion and dim solitude,
They would wrap up their souls in their cloaks,

But all that I want is to mix with the crowd,
And to walk down the street with the folks.

Some folks want to ride in the very front rank,

In the march of the world's parade,
Where the bugles are sounding the hero's advance,

As he comes in his glory arrayed;
They won't march at all unless they can draw

The eyes and the cheers of the street;
But all that I want is the rear of the march,
And a chance to trudge through the heat.

There are folks who are bitter because they must toil

And sweat for their bread and their folks;
They think that a million or more of gold coin

Would lift their worries and yokes;
If they could be free from the long working day

The prize of all earth would be won;
But all that I ask is to work at my job,
And a chance to see it well done.

So all that I ask as I tramp this old world

Is a chance to get under its load,
To give it a boost up the hill to the top,
And climb with the folks up the road;

I do not expect the sun will bow down
To the fame of my job and worth;
Let me do what I can with the best that I am,

In filling my corner on earth.

—Theodore Sharpe.

Home, Sweet Home

BY A. C. CREWS.

I.—THE MARRIAGE RELATION.

The sacred relation known as marriage forms the basis of every home, and it is of the utmost importance that we have right ideas concerning it. Unfortunately, it is often regarded as a subject of jest, and is frequently discussed in a funny way for the entertainment of the crowd. It is really a serious matter, and, as the marriage service declares, should never be taken in hand unadvisedly, but "reverently, discreetly and in the fear of God."

Marriage is a relation of mutual affection. For two people to come together actuated by any other feeling than sincere love is a profanation of this sacred institution. When love exists almost any other obstacle can be removed.

When Philip Henry, father of the famous commentator, sought the only daughter of Mr. Matthews in marriage, objection was taken by her father, who admitted that he was a gentleman and a scholar, but he was a stranger, and they did not know where he came from. "True," said the daughter, "but I know where he is going, and I should like to go with him." Animated by genuine affection, they walked life's pilgrimage together.

Affection should be manifested not merely during the days of courtship and the honeymoon, but all along the journey. Some couples are so lavish of it at the commencement that the supply runs short before many years have passed. A wise old philosopher once said: "Married love must be nourished by the maintenance and even increase of those attentions and qualities which first attracted regard."

How does the average husband measure up to this standard? Be quite frank about it, my dear sir. Do you not recollect the time when you longed that your best girl would drop her glove or her handkerchief, that you might have the ecstasy of picking it up? Are you as anxious to do it now? You used to buy a box of chocolates for her at least once a week; how often do you get one now? Tell the truth. How is it with the wife? Are you as anxious to appear in attractive dress and pleasant face before your husband as you were for that dapper young fellow who used to come to see you before that marriage knot was tied? Perhaps it is not wise to press these questions too urgently, but there is considerable significance in them.

The relation of husband and wife is one of mutual equality. Someone has said that "the superiority of man has always been acknowledged, but a husband should have sense enough not to assert it over his wife." This is not true. The superiority of man has not always been acknowledged, for the fair sex, at least, has always protested against it.

Should the word "obey" be used in the marriage service? Objection is often made to it, and the question is often asked why it is only the woman who is asked to promise obedience. Possibly it is because it is quite certain that the men will obey, anyhow. When a minister asks a woman to promise to obey her husband he presents a conception of marriage which the majority of sensible people no longer believe in. Dr. George Hodges puts it well when he says: "The husband is as much bound by the law of marital obedience as the wife; but he is not to obey her, nor is she to

obey him; but both are to be obedient to those high laws of reason and courtesy which are the laws of God. Such a vow is as impertinent between wife and husband as between friend and friend."

Marriage is really a partnership, and the wife should be treated as a full member of the firm, receiving a fair share of the receipts to spend as she pleases. In many cases the better half is forced to come to her husband and ask for every cent she needs, and often is further humiliated by being forced to give an account of how she used the last gift from her "lord and master." Many a husband is kind and loving to his wife, but when it comes to a question of money she is treated as if she were a dependent or a beggar. Women work just as hard as men, and often put in longer hours, and yet man thinks he is the only one who earns anything. What would be thought of a man who asks another to join him in a partnership and says to him: "I want you to put everything you have into this partnership, but I will attend to the finances. When you want money for a suit of clothes, or to pay the butcher's bill, come and ask me for it." Such a man would be regarded as out of his senses, and yet this is exactly the kind of arrangement that many women have to submit to. It is wrong, absolutely wrong. Every wife is entitled to a weekly or monthly allowance.

Marriage means mutual helpfulness, wherein the weakness of one is re-enforced by the strength of the other. The Bible declares that a good wife is from the Lord, but it does not state where the other kind comes from. James Ferguson, the philosopher, had a wife who entered the room while he was lecturing and wilfully upset his astronomical apparatus, so that he turned to the audience and said, "Ladies and gentlemen, I have the misfortune to be married to this woman." John Milton married a vixen, and when someone called her a rose the poet replied, "I am no judge of flowers; but it may be so, for I feel the thorns daily." All the wives, however, have not been of this sort. Sir William Hamilton was fortunate in having in his wife a real helpmate. When he was stricken with paralysis at the age of fifty-six she became hands, eyes, mind, everything to him. She identified herself with his work, read and consulted books for him, corrected his lectures, and relieved him of all business which she felt competent to undertake. The story of how Mrs. Judson stood by her husband through all his trials as missionary in Burmah is one of thrilling interest.

Marriage is a relation of mutual confidence and sympathy. True love develops oneness of feeling and thought. The husband's daily orbit is the shop or the office, and his wife should sympathize with his annoyances and difficulties. The wife's

world is the home, and she, too, has trials which her husband should recognize. There should be no secrets kept from one another. What one knows, both should know. If anybody says, "I am going to tell you a great secret, and I don't want you to tell anybody, not even your wife," reply, "You had better not give your secret away, for I shall tell my wife right away."

It is sometimes noted that two people who live together for many years as husband and wife grow like one another in appearance and manner. There is nothing very remarkable about this; indeed, it is quite natural and in accord with the laws of environment. Mutual sympathies, mutual trials, mutual helpfulness, draw people close together and develop real heart unions. The end of the journey will soon come. Robert Burns most beautifully described the closing scene of a happy married life:

"John Anderson, my Jo, John,
We clamb the hill taegither,
And many a canty day, John,
We've had wi' ane anither;
But we maun totter down, John,
But hand in hand we'll go,
And sleep taegither at the foot,
John Anderson, my Jo."

Even Moderate Drinking Hinders Self-determination

(Address at Dantzic, in 1919, by Prof. Thomas G. Masaryk, now President of the Czecho-Slovak Republic.)

I come from an alcohol-drenched part of Moravia, the Moravian Wallachei. Anyone who has had the opportunity of observing the workings of mass-alcoholism as it obtains there will understand how to judge excuses and palliations. Drinking or not drinking signifies to-day a decisive choice between two wholly different ways of looking at life. Alcoholism stands for a chronic process of degeneration of the whole interior life, and represents, obviously, a sub-ethical and anti-ethical state of individual and of society.

We demand energy of men to-day. We wish to be and to have men of strong wills. In earlier days this was not so. Diligence and endurance, and especially obedience and belief—i.e., belief in others, in the leading few—were required and preached. But the modern man must determine his own course, must control himself and assist in the systematic transformation of our complicated social life. Courage and initiative—these are the watchwords of the reform-hungry present. Self-determination and self-control are the great demands of the modern ethic, and by this ethic alcoholism is judged and condemned. For it weakens, superficializes and deteriorates the power of apprehension, undermines the capacity for thinking, endangers the activities of the fancy by stimulating a bizarre and indistinct phantasmagoria, weakens will and the sense of accountability.

No man has a natural craving for alcohol poison. Especially should the educated give the example. In the present stage of our scientific knowledge about alcohol, a physician, teacher, or educator who tolerates

drinking commits a crime. It is incumbent on the educated and leading circles to destroy the alcohol superstition, theoretically by enlightenment of the people, and practically by abstinence.

Modern investigation indubitably teaches that drinking corrupts the sex life of our day. Alcoholism and prostitution are the chief factors in the degradation of nations. Even moderate drinking of the parent, if continued, is paid for by the child. The heritage from grosser alcoholism is naturally the more dangerous. "Honor thy father and thy mother." Certainly! But to-day we must add, "guard and respect the soul of thy child."

It is the duty of every thoughtful man to co-operate actively in the regeneration of his people. The cost of alcohol in human life far exceeds that of war, and the victims of alcoholism do not die out. They drag miserably through a sick life, and transmit their decay to the following generations. We in Austria complain of the cost of militarism and spend three times as much on alcohol. In Germany one-third of the expenditure for food goes for this unnecessary, injurious, corrupting liquor.

Alcoholism and prostitution are the chief factors in the degeneration of nations. The efforts for the regeneration of the human race on the part of the most important thinkers, from Rousseau to Wagner, will be finally turned into practical channels by the anti-alcohol movement. It is not merely a concern of mechanical abstinence, but of the progress of mankind to a higher development and to higher ideals.—*Alliance News*.

A Missionary Ranch in Chile

All records for foreign missionary enterprise by American denominations have been broken by the establishment at Angol, in Southern Chile, of a great agricultural and industrial project which promises in a few years not only to revolutionize the agricultural methods of that South American nation, but also to put the Methodist Episcopal Church, the sponsor and backer of the undertaking, in an unusually strategic position in the country. The Board of Foreign Missions has just purchased, at an initial cost of \$275,000, a ranch of almost 4,000 acres that stretches for miles along both sides of the Malleco River and is situated in one of the most productive agricultural districts in the western hemisphere.

On this large property the board proposes to train thousands of Chilean peons in modern agricultural methods, and thus equip them to work out their own economic and spiritual betterment upon their return to their homes. The undertaking, in short, is an experiment in applied Christianity on a scale far larger than that ever essayed before.

The estate, which is one of the finest in all Chile, lies between the coastal range and the Andes, about eighty miles south of Concepcion. The climate is such that a wide variety of products, ranging from the semi-tropical to those grown in the temperate zones, may successfully be raised. The former owner of the property is Don Manuel V. Bunster, a Chilean land baron of English extraction. His ranch was run

on modern lines, and he was especially progressive in his attitude toward his peons. Although the place is worth almost \$400,000, Don Bunster gladly sold it at the reduced price when he saw the possibilities of the Methodists' plan for serving his less fortunate fellow countrymen.

When purchased the ranch had on it over 4,000 producing apple trees, large orange and lemon groves, and hundreds of peach, pear, apricot and persimmon trees. It was fully stocked with horses, cattle, hogs and sheep, the latter ranging the hilly parts of the estate and proving a profitable investment.

The soil of the bottom lands along the river is admirably suited to wheat and other cereals, while the annual production of potatoes runs into many tons. The lowland portions of the ranch are fully irrigated, while the physical equipment includes modern buildings, steam tractors, automobiles for the use of foremen and directors, and modern farming implements.

The considerations which led the Board of Foreign Missions of the Methodist Episcopal Church to launch upon an enterprise of such pretentiousness are interesting in themselves, as well as indicative of the statesmanship of modern missionary endeavor. To understand the wisdom of such a large investment, it is necessary to know something of conditions in rural Chile.

The country to-day, outside the cities, is but little removed from the feudal system, which has existed not only the 400 years since the Spaniards came, but which reaches back through many preceding centuries of Indian and Inca supremacy. Peons have lived on the same estates for generations.

Although steeped in poverty, victims of drink and other vices, and living at a very low standard, these childlike people have readily responded to the missionary appeal of the Methodist Episcopal Church. Heretofore, however, the Church has been greatly handicapped in its work through its utter inability to offer to its many converts any means of economic betterment.

The ranch at Angol is the solution to this dilemma. Here peons from every part of Chile will come for modern agricultural training. Theoretical instruction will take up a portion of the time, practical application of the theories by actual work on the estate will occupy the remainder.

Bishop William F. Oldham, head of Methodist Episcopal work in South America, is of the opinion that this great missionary enterprise will be self-supporting, practically from the start. One of the side lines contemplated is the building of large canneries, where the products of the estate may be prepared for shipment throughout Chile. The many foreign mining and commercial interests, which have now to import practically all the supplies for their foreign employees from England or America, provide a market ready to hand.

Native workmen taking the course of instruction at the estate will work the land at the same time they learn the new methods. This labor will serve in lieu of "tuition." Students desiring to remain on the ranch during vacations, as well as the requisite number of regularly employed laborers, will be paid a decent living wage instead of the pittance usually received.—*The Michigan Christian Advocate*.



FOR THE BOYS AND GIRLS



What Changed Her Mind

"You've your best dress on," remarked wee Polly, disapprovingly, to her sister Pris. "And shiny shoes. 'Tisn't Sunday."

"I'm going to school," announced Pris.

"Starting school to-day, Pris?" asked Sadie Taylor from the other side of the fence, as she and Jimmie came down their walk.

Pris nodded.

"You look fine," said Jimmie, admiring the red dress and ruffled apron.

"Blue is my color," remarked Sadie, turning to Prue, who beamed, for she was wearing blue.

"Hurry up," cried Prue. "We'll have to leave Pris in the baby-room, you know."

"I'm not a baby," protested Pris.

"That's where we all began," consoled Sadie quickly. "Come along," and off they went with a gay good-bye to wistful Polly.

At noon Pris chattered like a magpie about her pretty teacher and the good time she had had.

"You went to school this morning. Play with me this afternoon," insisted Polly, when her sisters started after dinner. But mother explained that Pris must keep on going for a very long time.

At recess that afternoon Pris went out on the playground with the rest.

"Come and play 'drop the handkerchief,' Pris," called Anna Foster. "Here, come in between me and Sadie."

But a little Irish girl who had been admiring slender Pris in the red dress tried to slip past Sadie and take Pris by her unwilling hand.

Pris drew back. "I don't know you," she said in a worried way.

"Never mind, Kathleen, this is her first day. You come here by me," called Sadie, the comforter.

They played all the recess, and Kathleen dropped the handkerchief to Pris every time she could, and haughty Pris would hardly look at her adorer. It was like this the whole week. Poor Kathleen tried in every way to win a friendly look from Pris, who did not like shabby children with dirty hands. Her silly head was a bit turned by being big enough to attend school and by wearing the beloved red dress every day.

Saturday morning Mother Penn needed some baking soda. So she sent Pris after it, for Pris was helping as she always did Saturday morning.

Pris did not often go down town alone, and she held her head high and felt very grown-up indeed. She wanted to linger on the bridge to watch the brown water slipping by, but Mother Penn's last words had been, "Hurry, and come straight back, Pris dear." She even hurried past where Dr. Ellis lived, though two fascinating peacocks were out in front of the house.

All went well until she was halfway home,

when she found her way barred by a growling dog that stood right in the middle of the sidewalk. "Hello, doggie," said Pris, and started to pat him. The animal snarled and growled more fiercely.

Pris tried to pass him by squeezing up close to the fence; but he would not let her. Then she tried to go out into the gutter, but he would not allow this either.

Tears came into the blue eyes. "Mother Penn said come straight home, and how can I?" thought poor Pris. "This is the only way home." She looked at the house where the dog must live, but nobody was in sight. Then she tried again to pass, but the dog prevented her. Steps behind made her turn around.

"Hello, Kathleen," she cried eagerly.

"Hello, Pris," returned Kathleen, "what's the matter?"

"This horrid dog won't let me by, and mother said to come straight home."

"Where did he come from? I never saw him before," inquired Kathleen curiously.

"That house right there."

"New people, just moved in," remarked Kathleen. "Pris, you watch our things, will you?" Setting down the kerosene can and the big bundle she carried, valiant Kathleen took a couple of steps forward. The dog growled at her threateningly.

Kathleen's eyes flashed. "He frightened you, and we must get past," she said. "Here, I'll get me some stones." She ran back and picked up some small stones in the road and threw the biggest at the dog and shook her small fist at him.

"Go home!" commanded Kathleen, and threw a whole handful of gravel. Her voice shook, but she kept on until the dog, still growling, went inside his own gate.

"There," said Kathleen, "I'll go a bit with you, Pris, and he'll not dare to bother you any more."

"I'll carry the can," said Pris promptly. "Oh, Kathleen, you are splendid! You drove that horrid dog right away."

Kathleen beamed at Pris. "I'm bigger than you are, and I had to take care of you. Are we friends now?"

"Course we are. I didn't know how nice you were," apologized Pris fervently. She carried the can until their ways separated, then ran home to tell Mother Penn all about it.

"Wasn't Kathleen brave? I like her now," Pris concluded.—E. S. Knapp, in "The Christian Register."

The Story of the Loaf

Mary was standing by the kitchen table, watching her mother deftly knead bread. "May I make a loaf all by myself some day?" she asked.

"Do you think you could make a loaf of bread all by yourself, darling?" was mother's reply.

"Why, yes, mother!" said Mary. "I've watched you so often, I know just how to do it, and I am nearly nine years old, you know."

"Very well, daughter, some day you shall try to make a loaf all by yourself."

A few weeks later a letter from grandma called mother away from home for a day or two, and Mary became a proud house-keeper. "Now," said she to herself, as she hung up the tea-towel after wiping the cups, "I'll make a loaf of bread and surprise father."

But when she went to scoop some flour out of the flour barrel she found it completely empty. There was nothing to do but to go to the grocer's.

"Good-evening, Mr. Smith. Did mother order flour?" Mary inquired as the grocer turned to wait on her.

"I'm very sorry," replied the grocer, "but I am just out of flour. I won't have any until the miller sends it."

Mary looked quite crestfallen as she walked up the street. She did so want to make a loaf of bread. But presently a light sprang into her eyes and she quickened her steps, saying, "I'll go to the miller and get some flour from him."

She knew exactly where the tall mill stood on the outskirts of the village, for she had often watched the dusty millers throwing the bags of flour into the big drays, or loitered to listen to the noisy machinery inside. But to-day the wheels were still and the usually busy miller stood with arms folded in the big doorway.

"Good evening, Mr. Miller," said Mary. "I've come to see if you will sell me a little flour. The grocer has none, and I want to make a loaf of bread."

"I'm very sorry," said the miller, gazing curiously into the eager little face. "I have no flour, and I can't make any until the farmer brings me some wheat to grind."

After thinking the matter over for a few seconds Mary looked up brightly and asked, "If I get some wheat from the farmer and bring it to you, will you grind it into flour for me?"

"Indeed I will," said the miller.

But the farmer had to refuse her also. "It's too bad," he said, "I have no wheat ready to be ground." And pointing to a field nearby, he added, "That wheat will be ready in a few days, but it must drink in more sunshine and rain before it will be ripe enough to cut and thresh ready for the miller."

Mary turned toward home, a very disappointed little girl. "What a lot of people have to work together, and how long it takes just to make a loaf of bread!" she thought.

As she was passing the miller's cottage, which stood in a pretty garden just opposite the mill, to her surprise the miller's wife appeared at the door and called out, "Are you the little girl who came to the mill to

buy some flour?" "Yes," said Mary, "I wanted some to make a loaf of bread to surprise my father."

"Well," said the kind woman, "I have a little flour left in my barrel and will give you enough to make a loaf."

"Oh, thank you!" cried Mary. "I'll return it when we get ours." And her feet fairly danced along the road as she carried home the coveted package.

At luncheon next day, when father helped himself to a slice of fresh bread and exclaimed, "Fresh bread, and mother away! Where did it come from?" Mary's face was a picture. "Guess, father," she said. After mentioning several of the neighbors, "Surely you didn't make it!" he cried.

"Yes, I did," replied a joyous little voice.

"All by yourself?" questioned father.

"No-o," said Mary. "I used to think I could do it all alone, but now I know I can't."—*Carrie S. Newman, in "The Christian Register."*

On Daddy Chick's Hayrack

Daddy Chick's little field bordered his strip of pasture land where the water stood in pools among alder bushes and heaps of brush. Rob and Laurel Gayton waited by the fence while their little sister Berry peered through with eyes as round as buttons.

"You're beautiful bird isn't here, Berry," remarked Laurel. "Didn't we tell you it was a wild goose chase?"

Rob laughed as he picked up his camera. "If this is a wild goose chase," he said, "I wish you'd show me the goose, so I could get a picture of him. Twenty-five snapshots of water birds wins the prize Dr. Hallam offered, and I've got twenty-four."

Dr. Hallam was the college professor who had taken a cottage nearby for the summer. It was he who had set all the children of the town wild to study birds, so that you might see them at all sorts of hours peering up into trees and creeping through thickets to catch a glimpse of some shy feathered visitor. Rob Gayton had beaten them all in the number of birds he had seen and photographed with that little camera. But where to look for his twenty-fifth water bird was more than he could tell, for he had snapped every one he could find, from a blue heron to a sandpiper.

Berry was not trying for any prizes, but she loved birds, and when little Ruth Seymour declared she had seen a scarlet tanager down in that strip of pasture beyond Daddy Chick's field, nothing would do but they must all three go right down and look for him.

"Only think of seeing a bird bright scarlet all over, just like a flower," said Berry. "I never did in my life! It would be 'most like seeing a fairy in his best clothes."

She consented to turn away from the pasture fence at last, but she looked so disappointed at not seeing her rare bird that Rob tried to cheer her up a bit by telling her that she could see a scarlet tanager next spring, maybe."

"You see they hardly ever stay here through the summer," he explained. "They just go through in the spring. It's only once in a while that a pair of them build a nest and settle down to stay. Likely as not, what Ruthie saw was a flower, sure enough—one of these big red lilies. Look how they're growing all around the brush heaps."

Berry shook her head. "I guess Ruthie Seymour knows a bird from a flower, if she isn't very big. But it's no use to stay here and look any longer. It's going to shower, anyway."

"I believe you," Rob tilted his hat back to look at a great dark cloud rolling up toward the middle of the sky. "And look here, this hay of Daddy Chick's is going to be spoiled if it gets wet. It's his very best clover, too."

There were twelve bunches of hay in the little field, and they knew their old neighbor had to go to the village with his cream this afternoon, so he would not be able to get it in. There were hay-caps in the big hayrack which was pushed back under the drooping boughs of a great pine that hung over the pasture fence. Berry called them hay umbrellas, because when they were fitted over the tops of the bunches they kept off every drop of rain.

"Here's only three, though," announced Rob as he turned them over. "How's a fellow going to cover twelve bunches of hay with three caps? Say, I know what we'll do. Load it all on the rack and push it back in here again under the tree. The rain won't come through these thick boughs much."

They had no horse to help them, but with a boy to pull and a girl to push they could get the rack alongside the bunches of hay. Berry stood inside the railing and packed the hay down tight as Rob and Laurel tossed it up to her.

"Makes quite a handsome load," pronounced Rob when the precious clover was all on the rack. "Sit down, Berry, while we push it back under the tree; then we'll come up and keep you company, to save getting a ducking."

The big drops were coming down in earnest when they settled themselves, breathless and laughing, on top of the load and tilted the "hay umbrellas" over their heads to keep off what little wet trickled through the boughs above. Berry said the caps made her think of Indian wigwams, only they were different shape. They sat there till the worst of the shower had spent itself and the downpour had turned to a fine light rain that showed signs of stopping presently.

"It'll be a good while, anyway, before it dries off enough for us to go home without getting soaked through," said Rob lazily. "Besides, it's two hours to supper time. Why isn't this a good place for a nap?"

They were all sleepy, for they had been up since daylight, working and playing out-of-doors. Rob rolled over on the hay and went to sleep like a dormouse, while the two girls sat blinking under their "umbrellas" until their eyes closed in spite of them.

By and by Berry began dreaming that she was being smothered by something that made a queer noise, and she woke to find that her hay-cap had dropped down over her like a tumbler over a bug. She tilted it up and peeped out from under the rim. Laurel and Rob were both sound asleep, and the queer noise she had dreamed of was still going on somewhere nearby.

"It's over in the pasture," she said to herself, peering across at the pools of water and the alder bushes and the brush heaps.

Then suddenly she put her hands over her mouth to keep from saying "Oh" out loud, for there, quite near and plain, on the topmost twig of a heap of dry boughs in the pasture, was a bird bright scarlet all over like a flower. No "fairy in his best clothes" could have seemed more wonderful to Berry, and she lay still and looked at him with wide, delighted eyes.

"But it isn't the tanager that's making that funny noise," she said after a while. "Such a small, pretty bird couldn't make a big, gawky kind of racket like that—why—oh, oh, oh!"

From the pools of the marshy spot near the alders a big bird had risen up into the air. With his wings spread wide he looked perfectly immense to Berry's startled eyes. And it wasn't a blue heron, either, for the children often saw blue herons along the river, and knew how they looked.

She pulled Bob's arm to wake him up, and then muffled his head in her apron, lest he should speak too loud.

"Sh! Keep still and listen; maybe you'll know him by the noise he makes," she whispered. "I saw him come right up into the air, but he has gone down again, over there by the brush heap at the edge of the water."

Rob looked and listened, and when the big bird appeared again in plain sight on an old log at the edge of the pool the boy reached carefully behind him for the camera he had stowed away in the hay. It clicked once, twice, three times, before the strange bird took alarm and vanished down the long winding run among the alders.

Rob's eyes were snapping with excitement. "It was a marsh hen," he explained. "Bittern, the book calls it, and some say 'stake-driver,' because of the noise it makes. It's about the hardest bird of all to get sight of; it's always so wild and shy, and just the color of the sticks and stumps. Hurrah, I've won the prize! Say, do you suppose Daddy Chick would be willing to leave this hayrack here all the time for a bird observatory?"

"Maybe," answered Berry. "But I've seen my fairy bird in the scarlet clothes, and I know where he stays. So now I'm ready to go home to supper."—*Mabel S. Merrill, in "Zion's Herald."*

Newfoundland Methodism is trying to raise \$250,000 for educational purposes, to provide a new boarding department and to equip a commercial department in the college at St. John's. We are glad to report that the first drive in connection with this enterprise has secured \$211,000. Good for our Newfoundland brethren.

Conference Address

(Continued from page 2.)

benefit. You may be sure that the Methodist Church is in agreement with all social reformers who contend that property rights which permit income without service, where service is possible, should be extinguished. "If a man will not work, neither shall he eat." We also believe that the benefit of wage advances must not be cancelled by advancing prices to the consumer without just cause. As Bacon said, "All business should be carried forward to the glory of God and for the relief of man's estate." This rule has always been accepted in theory, and is now being practised by an increasing number of commercial men.

My brethren, there is nothing new to Christianity in anything that I have said. "Bear ye one another's burdens, and so fulfil the law of Christ." "Ye that are strong ought to bear the infirmities of the weak." It is also the voice of human history all down through the centuries. Oliver Cromwell said, "If there is anyone that makes poor, to make a few rich, that suits not a commonwealth." George Washington said, "My first wish is to see the whole world at peace, and the inhabitants of it as one band of brothers, striving who should contribute most to the happiness of mankind." Bishop Gore, of Oxford, in a recent utterance said, "There is no question that the whole of our conception of civilization—the fabric of civilization, national and international, commercial, and to a very large extent religious, and almost more than all, educational—has been built up on a basis of selfishness, and it has collapsed."

I do not know of any religious body in Great Britain or America, Protestant or Roman Catholic, Free or Established, which has made any diagnosis of economic conditions, which has not condemned the present system of acquiring wealth, and made suggestions to remedy its evils. We do not stand in splendid isolation. All Churches, whether they speak through the voice of clergy and laity, or by clergy alone, are alike in this, that they declare the temptations inducing capital to exploit the people, under the prevailing economic system, are greater than ordinary human nature is likely to resist, and they call on all laymen endued with the spirit of service to assist the Government to relieve this pressure of temptation in the interests of the common welfare.

Let us thank God that in our Church He has blessed us with a large number of prosperous laymen who are filled with keen human interest, and I am sure that I interpret their hearts when I say that as a band of stronger brothers they are anxious to help their weaker brethren. I covet for the Methodist Church as a whole the honor of performing a worthy part in the reconstruction that must soon follow the turbulence of to-day. This hour presents a wonderful challenge. May we have grace to rise to the great occasion.

But I am anxious that you should take another step. Men who make valuable discoveries in nature think out all the elements in the problem of which they know and focus their thought intensely upon the area where they expect to find the coveted truth, and then by a leap of the soul, which they cannot explain, they suddenly alight upon it. We have come to a time when the converging lines of unrest and discontent suggest that we must find a solution for our great troubles, or the world will end its days in shallows and in miseries. The converging of this unrest and discontent is a call to every soul in the world to leap through the darkness out to the spirit of Jesus Christ, and to discover in Him the solution of our difficulties. At bottom the whole world is spiritual. Men, our brothers, are dying of spiritual hunger; a hunger which cannot be satisfied by less or more material possessions; a hunger that calls pitifully, if un-

consciously, for personal communion with Christ. This is our opportunity. Herein we must not fail. It would be the supreme tragedy in history if the Man of Nazareth did not come into His own in this fateful hour.

Let me say a word about the question of prohibition. The Methodist Church was never hated as much as it is to-day. What means the effort to destroy J. A. Aycarst? What means the anxiety to remove Sir William Hearst from the premiership of the Province of Ontario? What are these efforts but part of a campaign on the part of the liquor traffic to weaken the fighting strength of these men in advance of the great struggle—the tug-of-war that is coming upon us? The measure of their hatred is the measure of their fear; but we have no other programme but to make them hate us some more.

Among the Books

—THE BRITISH REVOLUTION AND THE AMERICAN DEMOCRACY. By Norman Angell. (Toronto: McClelland, Goodchild and Stewart.)

"The Bolshevik rulers are traitors and assassins. Possibly; it does not dispose of the question which Bolshevism puts to our generation, any more than the crimes of the Terror disposed of the question which the French Revolution raised for mankind." Mr. Norman Angell compels us to face that question, and he goes a long way towards formulating it. For him the supreme fact which challenges us is the new conception of private property which is inevitable as the result of the adoption by the English-speaking nations of military conscription. Once personal life is no longer at one's own private disposal in opposition to the claim of the nation that that life be extinguished, how is it possible, he asks, for property to be treated as a purely private possession if national interest and social welfare require a different treatment? Democracy on this continent has been generally concerned with gaining for the people popular control of that form of association which we call Government or the State. In Britain, on the other hand, for many years democracy has been concerned with gaining for the people a large control over that other form of association which we know as industry, and this form of association is found to be more powerful in determining the life of the community than is the political organization. Freedom, therefore, must now be interpreted in terms of the economic world rather than in relation to political franchise and Parliamentary expression. The other main task is to interpret to the American people interest in what they gain by democracy, the democratic movement which has been for many years dominant in the working classes of Great Britain. Misunderstanding between these two peoples as to their conception of democracy has been already too fruitful in political and diplomatic weakness. Inevitably for one who seeks to organize the mind of the common people in relation to industry the first essential is a means of communication between the members of the democracy. Thus we are compelled to face questions of the freedom of the press, and this problem is stated by Mr. Norman Angell with full sympathy for those who are facing its complex difficulties. The attitude which the greater part of the leading papers of this continent reveal in the selection of facts to which they give prominence is, in the mind of Mr. Angell, creating a problem of far-reaching importance, and the concentration of popular attention upon the evils which have been all too clearly attendant upon the first years of Russian industrial democracy has led to a disregard of the main important issues raised by the more modern development of the human spirit. The war, with

its incident of conscription and its assertion of the supreme right in a purely national interest to disregard everything but force, inevitably raises in the mind of millions of workmen the question whether if, in the interest of a human fellowship which is larger than any nation and which for them is more sacred than pure nationalism, they will not be justified in the last resort in appealing to force. Mr. Angell recognizes that the time has not yet come when some of these large questions have received adequate consideration or any answer which can be regarded as in any sense final. This book is quite free from the style or language of technical philosophy. It is quite unlike the more thorough-going treatment by Hon. Bertrand Russell. But for that very reason it is admirably suited to bring before the ordinary reader of average intelligence the nature and the gravity of the issues which are now pressing for determination. A careful reading of the book will go far to offset the evil now being wrought by the light use of epithets, which, instead of serving as a vehicle of thought, do render most efficient service as a substitute for thinking.

—MIDAS AND SON. By Stephen McKenna. (Toronto: McClelland and Stewart.)

Stephen McKenna has already secured an appreciative audience, and his new book will sustain his reputation. It is based on sound psychology, but free from the morbid analysis which has been only too common in much recent fiction. We find here, as before, a strong grasp of some of the main impulses of human life, which are viewed in due proportion, without any attempt at extravagant caricature. The present volume is a fine study in the life of a healthy, normal young man who, in his early manhood, finds his ambitions for scholarship and intellectual service to his country eclipsed by the constant pressure of business. The book is entirely free from that tendency, all too familiar, to denounce men of wealth; but, on the other hand, brings before us very clearly and sympathetically the problems which men have to face and the conflict with which makes many a life a tragedy. The story is told so as to maintain unflagging interest, and the persons are real, distinct characters, vividly portrayed.

—THE YEARS BETWEEN. By Rudyard Kipling. (London: Methuen and Co. Toronto: The Macmillan Co. of Canada, Ltd.) 7s. 6d. net.

This is the first volume of new poems published by Mr. Kipling since "The Five Nations," in 1903. A number of the poems have appeared elsewhere, but have not been included in a volume. The present volume is but a small one, but we are sure it will be eagerly sought by many who delight in the swing, the fire and the force of Mr. Kipling's verse.

—THE UNDYING FIRE. By H. G. Wells. (Toronto: The Macmillan Co. of Canada, Ltd.) \$1.50.

This book is dedicated to the schoolmasters and schoolmistresses of the world, and it is rather significant that it is really an elaboration of the truth taught in the book of Job. The first chapter will be more than distasteful to many readers; in fact, it seems to border closely on blasphemy, and might better have been omitted. But the story itself is an interesting one, and in its sequel is not unattractive.

—THE CANADIAN PARLIAMENTARY GUIDE. By "M.P." (Toronto: The Macmillan Co. of Canada, Ltd.) 75c.

This is a very convenient, concise and useful little manual for the use of those who have to do with municipal and other meetings. It gives hints for the organization of societies, and outlines briefly the rules governing debate. It is a useful volume for any preacher or layman who is interested in public gatherings.

MR. BLACK'S BIBLE CLASS

The Christian Church

The lesson for this week gives an opportunity to every teacher in the Sunday school to lay emphasis upon a matter which has been far from receiving the attention that it ought to have in recent years. Very little has been said by way of impressing upon the thought of the young people of the Church the value of Church connection and relationship. In fact, it has been the custom in some quarters to somewhat disparage the Church and to speak lightly of its worth to the individual and its service and usefulness in the world, even on the part of Christian people, who should be supposed to be always interested in it and appreciative of its worth. This lesson will give an opportunity of stressing the value of the Church and the necessity that exists in every Christian life, if that life would be useful to the highest degree and effective in Christian service, of linking itself up with the great institution which is intended to carry on Christ's work in the world.

After all that has been said and that can be said of the shortcomings and imperfections of the Church, it remains that the man or woman who would live the Christ life on the earth and do the work that Christ left to be done cannot dissociate himself or herself from the Christian Church and hope to have anything like the truest success in his living and service as a follower of the Master. We ought to take occasion from this lesson to lay emphasis upon the value of church fellowship and church relationship, and to form anew for ourselves a very clear and complete idea as to wherein lay those benefits and blessings. To begin with, it ought to be stated that the whole story of the founding of the Christian Church leads us to believe that it grew out of the simple necessity that the early followers of Jesus had for fellowship and communion with each other in the faith that was dear to them all. The Church in the first instance was the little company of those who believed in Jesus and tried to do His will among men. It was their faith and their desire that brought them together, and the great link of their fellowship was the love for the Master, to whom they were ready to give their lives. It is true that a mere theological idea of the Church develops in some of the writings of the first century disciples, but it is also very clear that the Church was not founded deliberately as an articulated and ecclesiastical institution, but that it came to be because the men and women of like faith in their risen Saviour were drawn together in a fellowship which was unique and which brought with it untold blessings to themselves, and which fitted them for service which they never could have rendered without it.

We are, therefore, to start out with the idea that the Church is in its essence the fellowship of the believers in Jesus Christ. The great thing about it is not that it was organized thus and so, not that it comes down to us with apostolic blessing and benediction, but that it still remains the company of men and women whose one great impulse is the love of their Lord, and whose one great purpose is the doing of His will on earth.

We belong to the Church then, and should belong to it, because in the very nature of the thing we have the impulses toward the fellowship for which it stands. And it has

been one of the striking features of the whole history of the Church that multitudes of men and women whose training and education and aspirations and ambitions along many lines were very unlike, were yet able to find a fellowship in the Church that was very real and very precious, and every fresh spirit of consecration that has come upon the Church, such as the great Methodist revival, has shown itself in the quickening of that spirit of fellowship which has ever remained as a strongly distinguishing feature of the Church at its best. The learned scholar and humble shoemaker in early Methodist history were members in the same class, and found a bond of unity in their common relationship to Jesus Christ that made all other distinctions seem as if they were not. And it is that precious feature of fellowship that needs to be cherished and cultivated in our day, and that must always remain one of the abiding and vital sources of the Church's worth to the world.

But a man should be in the Church because its fellowship has its inspiration and helpfulness for his own life, and that life cannot reach its consummation without such fellowship; but he ought also to be in the Church for the reason that through the Church he gets his finest field for usefulness and service. We are not saying that there are not plenty of good people outside the Church, who are trying to do their part to serve the world and to make it better; but we can say it with all emphasis that they would do their part much more effectively and with far greater hope of permanent results were they not thus playing the lone hand, but rather associating themselves with others whose purposes are the same as theirs. The best place for the man or woman to be who wants to help the world is in the Christian Church. Not only the best place for himself, but the best place for the work that he holds dear, and the service that he is seeking to enter.

Of course there are a multitude of arguments against the Church, and statements are multiplied as to its narrowness, the selfishness of its spirit, the hypocrisy that often lurks behind its professions; but even though there be some truth or much truth in all these things that are said, the fact does not change the great claims which we have already made. It is still true that we will not find anywhere else than in the Christian Church so much of earnestness, so much of sincerity, so much of consecration to the great purpose of making the world better, and the man or woman who is moved in these directions can surely not afford to stand outside the circle of such influences and throbbing purposes as are found within it.

It will do no harm for the teacher of this lesson to set himself out to paint in somewhat glowing colors the value of the Church even in this our day. He can make a good case, and the thing needs to be done, and needs to be done with great emphasis, especially that the young people who should be in vital touch with, and active service in, the Church, might be led to see it more nearly as it is, the great training ground for Christian living, and for unselfish service. We have been, as Christian people, apologizing for the Church altogether too much in recent years; it is time that we begin to talk it up as if we really believed in it.

William Black

REPORT OF MONTREAL CONFERENCE LAY ASSOCIATION

The Lay Association of the Montreal Conference was as active as usual during the recent sessions held in Montreal. Its activities opened with the annual banquet, which was held on May 29th, in the parlors of St. James (Conference) Church, and was admirably served by the ladies of the church, who were given a hearty vote of thanks in addition to the regular charge per plate. The attendance was larger than many expected.

In the absence of the president, Mr. Elmer Davis, of Kingston, through illness, the vice-president, Mr. J. H. Eagleson, of Ottawa, presided. Addresses were delivered by Rev. Ernest Thomas, of Toronto, and Rev. Geo. Adam, of Montreal, on labor and industrial problems, and by Rev. Dr. Aikens, of Ottawa, on "Evangelism." Rev. Mr. Adam kindly responded to an invitation to take the place of Hon. N. W. Rowell, who was unable to be present owing to Governmental duties. The addresses created a great deal of interest and were highly appreciated, although the audience did not quite agree with everything the speakers said, particularly regarding labor conditions. The absence of constructive suggestion was one feature commented upon afterward by members of the audience.

Saturday, May 31st, was a field day for the Lay Association. Sessions were held all the afternoon and evening. Rev. R. J. D. Simpson presented the claims of the Superannuation Fund, and Rev. Mr. Curry spoke on his work in the interest of poor circuits in several districts of this Conference. Both speakers received a sympathetic hearing, and the afternoon meeting recommended the engagement of Rev. Mr. Curry to continue his work during the coming year.

A number of important matters were discussed, and Mr. Eagleson, who presided, recounted the business done during the year, together with matters affecting lay delegates that came before the General Conference at Hamilton last fall.

The election of officers for the ensuing year resulted as follows: President, J. H. Eagleson; vice-president, W. T. Rogers; secretary-treasurer, H. W. Mix, Ottawa; registrar, John Cunningham, Montreal; past president, Elmer Davis; executive, W. A. Oliver, W. J. Connelly, Dr. W. D. Lambly, Arthur Bell and Geo. J. Trueman.

The Lay Electoral College elected W. J. Connelly and J. H. McComb to fill vacancies on the General Conference delegation, with the following as alternates: W. J. Cairns, C. W. Cate, Lorne C. Webster, C. A. Winter and W. Thoburn.

It was decided that in future the officers elected at any given session should remain in office until the close of the Conference, when the newly-elected officers should take control of the business of the year and guide the ship until the close of the following Conference.

The report of the Lay Association was presented to Conference by the secretary, and was favorably received.

Our association was honored with the presence of two sister delegates, for the first time in history, namely, Mrs. W. H. Goodwin and Mrs. Torrance, elected by the Montreal North district. R. L. W.

**THE QUEEN'S
ROYAL HOTEL**
Niagara-on-the-Lake
NOW OPEN
Weekly, Monthly and Season Rates quoted
for families
E. R. PITCHER, Manager
Niagara-on-the-Lake

British Columbia Conference

The thirty-third session of the British Columbia Conference, held in Queen's Avenue Church, New Westminster, May 15th and following days, was historical in a special manner, for it was not only held in the diamond jubilee year of British Columbia Methodism, but it was the first Conference in Canadian Methodism which had lady delegates taking equal part with laymen. Sixty years of Methodist history have left their mark on the Province of British Columbia, and could the pioneers of other days see the outcome of their work they would not need to face it with downcast eyes. For the splendid traditions of the past are being worthily upheld, and just as Evans, White, Browning and Robson made it their business in the early days to go into every corner of the country to seek the settler, the miner, the logger and the Indian, so their successors go everywhere at the call of the Church to carry the same good news to those for whom Christ died. But a new day dawned for the Church when, in response to the action of the General Conference of last fall, no less than eighteen lady delegates took their places in the Conference, worked assiduously on committees, attended sessions regularly, and took part in the debates on the floor of Conference. It was a fitting thing that the wife of the President of Conference, Mrs. A. N. Miller, should be the first to rise and catch the eye of the chair. And her words were to call attention to the spiritual note in the great Inter-Church Forward Movement that was under discussion. Other ladies also took part in the active part of the Conference, and Mrs. W. J. Pendray, of Victoria, whose name, coming as it did at the head of the list of lay delegates from the first district in the Conference, was read first by the secretary in calling the roll, so felt the honor of being elected a delegate to Conference that she presented the sum of \$100 to be given for any fund that the Conference might decide, as a token of gratitude that at last women were to have equal rights with men in the courts of the Church.

In view of this historical interest it may be well to give the names of the ladies

elected by the districts to Conference: Victoria district, Mrs. W. J. Pendray, Mrs. J. Hoy; Nanaimo district, none; Vancouver West district, none; Vancouver East district, Mrs. A. N. Miller, Mrs. G. W. Hadfield, Mrs. F. B. Lane, Mrs. F. Shoemaker, Mrs. J. Bryan; Westminster district, Mrs. W. H. Orr, Mrs. John Hall, Mrs. J. H. Johnston, Mrs. J. McDonald, Mrs. C. W. Nelson, Mrs. J. R. Gilley; Kamloops district, Mrs. C. H. Taggart, Mrs. T. Howe, Mrs. J. Hodson; Okanagan district, Mrs. M. M. Allen; West Kootenay district, Mrs. Weir; East Kootenay district, Mrs. T. G. Phillips, Mrs. Wells, Mrs. R. W. Lee; Simpson district, Mrs. T. A. Barnard, Mrs. M. Kergin; Hazelton district, none. It will thus be seen that out of the 132 lay delegates elected to Conference 22, or one-sixth, were ladies.

ELECTIONS.

Rev. Arthur N. Miller was elected President of Conference by a very substantial vote. It was fitting that Mr. Miller should thus be honored by the Conference in the diamond jubilee year, as he is one of the "old timers" of British Columbia Methodism, having come to the province in 1885. For a few years his work was among the Indians, first at Port Simpson, then at Queen Charlotte Island; but since 1892 Mr. Miller has been stationed on domestic circuits. Regularity and steadiness are two prevailing virtues in Mr. Miller's life, and he took hold of the work of the Conference with firmness and decision, and conducted the affairs in a manner that was satisfactory to all.

Rev. J. Wesley Miller, B.A., was re-elected secretary, and chose as his assistants Rev. R. W. Hibbert, M.A., and Rev. R. R. Morrison. As these brethren had worked with Mr. Miller last year, the business of the Conference ran smoothly under their direction. Rev. W. R. Welch made an efficient statistical secretary, and presented his report at an early session of Conference.

DEPARTMENTAL OFFICERS.

The Conference had many visitors from Toronto. Rev. Dr. Chown was present for

a few days, and his message as General Superintendent was most heartily received by the Conference. Many visitors were present for the occasion, and Dr. Chown was frequently applauded. The new Book Steward, Rev. S. W. Fallis, received a warm welcome when he made his first appearance in his official capacity, and his statement of Book Room matters was cordially endorsed by resolution. Members of the Conference enjoyed the fellowship with Mr. Fallis, and perhaps the quiet chats with individuals or with small groups brought him into favor quite as much as the formal address given in the Conference.

Rev. C. E. Manning is a frequent visitor to British Columbia, but he is always welcome, and his statement of the National Inter-Church Forward Movement was most cordially received, and a resolution of support to the movement was passed unanimously. As soon as this was done, President Miller called the Conference to prayer, in which they were led by Rev. G. W. Dean and Mrs. J. Bryan, for consecration to the mighty task set forth in these proposals.

Among other visitors to the Conference were Rev. Arthur Barner, Superintendent of Indian Missions, who met all the Indian workers in a two-day conference which was of great importance and interest, and will be fruitful of good results; Rev. W. E. Galloway, the newly-elected Field Secretary of Religious Education, who made a very favorable impression on the Conference; Rev. Hugh Dobson, who is well known in British Columbia, and whose work was just as faithful and efficient as ever.

Rev. A. J. Brace, a member of the British Columbia Conference, on his way from France to China, took his place on the floor of Conference after eight years' absence. He was most heartily received, and his message was listened to with great interest. His story of mission work in West China and the glimpse he gave of the work of the Chinese battalions in France brought new inspiration on the subject of worldwide missions, and British Columbia Methodism is proud of some of its members taking active part in this great work. In Brace, Homer Brown, E. W. Morgan and R. E. S. Taylor the Conference is worthily represented in the great West China Mission.

Rev. R. N. Burns, D.D., was present for a few days representing the Superannuation Fund, and his statement of the claims of this fund on the sympathy and generosity of the people was very convincing. He had an opportunity to speak to the laymen at their annual banquet, and there received the hearty endorsement to the proposed appeal for the Endowment Fund.

Another visitor to the Conference was Rev. Dr. Smythe, of Wesleyan Theological College, Montreal. Dr. Smythe's work overseas, and his reputation as an educationalist, assured him of a good hearing, and an expression of appreciation of his visit was passed unanimously.

Rev. Dr. Chown had the pleasure of introducing to the Conference Messrs. William Ward and William Heal, representing the International Brotherhood Movement; and Mr. Thos. Howell, the General Secretary of the Brotherhood Federation of Canada. The message of these brethren was most inspiring, and the addresses given by them were of intense interest. Mr. Ward spoke of the inspiration that had come to the Brotherhood movement in England by the visit of Dr. Chown and Dr. Moore, and each of the visitors, in bright and happy manner, told of the splendid work to be accomplished by the Brotherhood movement and the present state of that work. They were accorded most hearty applause, and sent away with the good wishes of all members of Conference.

Rev. J. Elward Brown, an evangelist holding tabernacle meetings in Vancouver, and his party, paid a visit to Conference, and



"MASTER OF THE ROAD"

¶ One motorist talks Mileage when buying tires; another, Anti-Skidding qualities; another, Puncture-"Proofness"; still another, Resiliency.

¶ All four orders filled at once by "Dunlop Traction Tread."

¶ The "Two Hands" Line consists of:

Dunlop Cord—"Traction" and "Ribbed."

Dunlop Fabric—"Traction," "Special," "Ribbed," "Clipper," "Plain."

Dunlop Tire & Rubber Goods Co., Limited

Head Office and Factories: TORONTO

BRANCHES IN THE LEADING CITIES

Tires for all Purposes, Mechanical Rubber Products, and General Rubber Specialties.

ROYAL YEAST CAKES

Royal Yeast has been the standard yeast in Canada for over 50 years, and it is a well known fact that bread made with Royal Yeast possesses a greater amount of nourishment than that made with any other.

Mr. Brown spoke of his ideals and aims as an evangelist.

An interesting innovation was the introduction to the Conference, by Rev. Dr. Sipprell, of Miss Frances Nickawa, a young lady of Cree Indian parentage, who delighted her audience with a recitation, in costume, of one of Pauline Johnston's poems, and when an encore was insisted upon, gave a most inspiring recital of a poem on "The Armistice." Miss Nickawa gives recitals, taking the place, in the estimation of the general public, that Pauline Johnston once held.

JUBILEE BANQUET.

In honor of the diamond jubilee of Methodism in British Columbia, the ladies of the Conference church gave a banquet on Wednesday, May 14th. About 300 guests enjoyed the fellowship of the feast and the speeches that followed. Rev. R. J. McIntyre was in the chair, and among the pioneers who told the story of earlier days were Rev. Dr. White, Rev. C. M. Tate, Rev. Chas. Ladner (who had but recently celebrated his eightieth birthday), and Rev. W. H. Pierce. Capt. (Rev.) C. W. Whittaker responded to the toast of "Our Gallant Defenders"; Mr. Joseph Patrick, in proposing the toast to the ladies, spoke very feelingly of the splendid work done by the women during the period of the war, and Mrs. J. R. Gilley, president of the Ladies'

Aid Society, suitably responded. The banquet was a very fitting and successful celebration of the sixtieth anniversary of the coming of the first Methodist missionaries to the Province of British Columbia.

The ministerial session and the Laymen's Association annual meeting were both held on Wednesday, May 14th. There was nothing unusual about the ministerial session, but, of course, the Laymen's Association meeting was unusual, owing to the presence of ladies. The report of the proceedings came under review later on in the Conference sessions, and, according to the new Discipline, the resolutions were discussed and adopted. The officers of the association for this year are: President, Mr. D. S. Curtis, New Westminster; first vice-president, Mr. G. H. W. Ashwell, Chilliwack; second vice-president, Mrs. J. Bryan, Lynn Valley; secretary, Mr. R. H. Cairns, Vancouver; treasurer, Mr. G. Copeland, New Westminster.

The conference of workers among the Indian tribes presented several very important resolutions to the Conference, one of which favored co-operation with other Churches in the work among the Indians of the province. Another one suggested the adoption of the cottage system of caring for the pupils of Coqualeetza Institute, and a third dealt with the matter of the education of the children of missionaries, suggesting that these be sent to Columbian College, and that provision be made for the expense incurred. The discussion of the problems that face the missionaries on the Indian fields was most interesting, and the future of that work will be greatly benefited by it.

The Statistical Secretary, Rev. W. R. Welch, presented figures showing that the net increase in membership was 209, while 381 had been received on profession of faith. There were 7,525 Methodist families reported on the schedules. The increase in the givings to the General Missionary Society was \$6,994, bringing the total to \$26,030 for the year; the W.M.S. raised \$11,066, an increase of \$1,459. The total raised for all purposes was \$288,645, an increase of \$23,970. These figures gave cause for encouragement, but it was hoped "we shall see greater things than these."

There were two young men received into full connection with the Conference, having finished their course as probationers—T. H. Nuttall, B.A., and James Stoodley. At the time-honored reception service these young men related their call to the ministry, and an able address was given by Rev. A. E. Hetherington, S.T.M., on "The Ministry and the Challenge of Peace."

The spirit of the Conference was very fine. Many remarked, as the days went by, upon the splendid fellowship that existed and the spirit of hopefulness which prevailed. The task before the Church was clearly recognized, but the ability to meet that task, and the determination to use the ability, was shown in every committee report and in the fine tone of the speeches delivered in Conference. There was a true ring to every debate, and even when such vexed questions as to adequate financial support for Columbian College, the relief of those who have become burdened owing to the opening of Ocean Park under Methodist auspices, and similar matters were before the Conference, there was a determination to face the issues and do the best possible under the circumstances.

PUBLIC MEETINGS.

The morning devotions were addressed by Rev. Dr. C. A. Landen, superintendent of the Seattle district of the Methodist Episcopal Church, on "The Devotional Life of the Preacher" and "The Ministry for the Times"; by Rev. R. J. Reid, pastor of Green Lake Methodist Episcopal Church, Seattle, on "Christ's Bequest"; and by Rev. Hugh Dobson, of our own Church, on "The Cause of Unrest as a Spiritual Prob-

lem" and "Healing the Hurt of the People."

The following resolution was passed concerning Mr. Dobson's addresses: "This Conference is deeply stirred by the timely addresses of Rev. Hugh Dobson in connection with the morning devotional sessions, and desires to put on record its appreciation

History In Bronze

At one period in some of the rural districts of "Old England," the following custom was in vogue at the funeral of young women.

A young woman of about the same age as the deceased, attired in spotless white, walked in the procession immediately preceding the body.

Upon her head was worn a wreath or chaplet of pure white flowers, which, after the funeral, was removed and placed in the chapel above the seat formerly occupied by the deceased, a pair of white gloves in its centre, emblematic of purity and the crown of glory awaiting her.

At the present time there is a universal desire to show the same respect for the memory of those who have fallen in the great war.

What more fitting manner in which to do this, than by the erection of a dignified and permanent "Bronze Memorial Tablet" in the Church, College or Club with which they were identified.

Designs and estimates submitted.

Ryrie Bros.

Limited
Jewelers and Silversmiths
134-136-138 Yonge St.
TORONTO



A. E. Ames & Co.
Established 1889
Members Toronto Stock Exchange

Canadian
Government, Municipal & Corporation
Securities

Lists gladly supplied on request

53 King St. West, Toronto
Transportation Bldg. Montreal
74 Broadway—New York

of his able presentations, up and down the land, in the spirit of the evangel of Jesus. We recognize in him an evangelist called of God to the high and holy work of directing the mind of the people to underlying principles of the kingdom of God involved in the supreme issues of the present day, and thank God for the growing vision opened up. In this great day of the Lord we, too, are permitted to say, "Repent, for the kingdom of heaven is at hand."

The other speakers were also thanked for the inspiration given by the addresses.

The evening meetings were well attended, and at most of them the regular Conference business was transacted. Thursday was college night, and the principal address was given by Rev. Dr. Smythe, of Montreal; Friday, the address was given by Rev. A. E. Hetherington; Monday, evangelism and social service night, the report was presented by the committee, and a splendid address was given by Rev. Hugh Dobson. Tuesday was religious education night, and the report of that committee was discussed, with Rev. W. E. Galloway making his first appearance as field secretary before the Conference. The new outlook in religious education and the splendid advances being made along the line of co-ordination and co-operation were brought out in the discussion. Mr. Galloway made a very favorable impression. A vote of appreciation of the work accomplished by the retiring field

secretary, Rev. J. P. Westman, and one of welcome to Mr. Galloway, were passed unanimously.

At the Sunday services Rev. Dr. Chown and Rev. S. W. Fallis preached. The ordination sermon by the General Superintendent was an inspiration to all present. At its close George G. Hacker was ordained to the work of the ministry by Dr. Chown, assisted by the president, Rev. A. N. Miller, and senior members of Conference.

Rev. E. A. Chester, B.A., gave an address at the open session of the Sunday school in the afternoon. The evening service was conducted by Rev. R. J. McIntyre, the ex-president and pastor of the church, and the sermon by Rev. Mr. Fallis, on "The Interpretation of Christ," was followed with great interest.

The choir of the church, under the leadership of Mr. T. R. Pearson, gave special pleasure to the Conference, both on Sunday and at one or two of the week-evening meetings, and a hearty note of thanks was accorded them.

The Conference sacramental service was held on Wednesday afternoon, the laymen adjourning their session to meet with the ministers in the beautiful service of consecration. The memorial service for Rev. William C. Bunt, the only minister who had died during the year, was simple and effective, and the testimony given by those who knew him was tender and helpful.

The British Columbia Conference has given to the larger work of the Church this year two men who will be greatly missed. They are Rev. Ernest Thomas, who has undertaken the work of reconstruction as secretary of the Army and Navy Board; and Rev. A. E. Hetherington, who goes to Wesley College as professor of religious education. In addition there are two other members of the Conference who are engaged in work for the Church at large—Rev. F. W. Langford, professor of religious education in Victoria College; and Rev. F. N. Stapleford, engaged in Toronto University. The two latter have been away from British Columbia for a few years; and so were not so greatly missed this year. Mr. Thomas has so recently left that his presence and personality were missed at every turn. Mr. Hetherington was at the Conference, and gave his counsel in its deliberations. These brethren have left their mark upon Methodism in this far-west province, and while their brethren here rejoice that they have been called to a larger sphere, yet the need for men of their type in British Columbia at this time is keenly felt. Methodism has a great part to play in the affairs of the nation in these days of upheaval, and strong men are needed in the west as well as in the east. Those who are left to carry on the work close up the ranks and carry on in the name of their Great Captain.

The spirit of the Conference can best be seen, perhaps, by the resolution which was passed commending the National Inter-Church Forward Movement. The first section of the resolution reads as follows: "This Conference most heartily endorses this significant development among the Churches, and pledge ourselves to co-operate to the fullest degree to make it a success. We are specially gratified that it aims, first of all, to arouse and develop the spiritual life of the people. We would urge our ministers and members to make this the outstanding feature of the campaign in this Conference, and by daily private prayer, regular reading of the Word of God, and attendance at the regular and special means of grace, create the spiritual atmosphere so essential to the fullest life and success of the work of the Church. We are much impressed with the spirit of unity among the leading Protestant denominations in Canada, which makes it possible for them to unite in a supreme effort to have the things of the kingdom of God given their rightful place in the thought and activities of our people, and pledge ourselves to foster and still further develop this spirit of unity."

The next session of the British Columbia Conference will be held in Mount Pleasant Church, Vancouver, commencing May 14th, 1920.

ARTHUR E. ROBERTS,
Conference Reporter.



LADY DELEGATES TO THE BRITISH COLUMBIA METHODIST CONFERENCE, NEW WESTMINSTER.

Owing to the fact that the British Columbia Conference is held earlier than those of the other provinces, these ladies are the first delegates elected under the provision of the Church made last fall by the General Conference, giving equal privileges to women in the courts of the Church.

Left to right, top row—Mrs. J. Hoy, Colquitz; Mrs. C. W. Nelson, Ladner; Mrs. G. W. Hadfield, Vancouver; Mrs. J. Bryan, Lynn Valley; Mrs. J. S. Weir, Nelson; Mrs. Lambert (visitor). Middle row—Mrs. J. R. Gilley, New Westminster; Mrs. F. Shoemaker, Vancouver; Mrs. C. H. Taggart, Kamloops; Mrs. M. M. Allan, Naramatta; Mrs. R. W. Lee, Cranbrook; Mrs. M. Kergin, Prince Rupert. Front row—Mrs. W. H. Orr, New Westminster; Mrs. F. B. Lane, Vancouver; Mrs. T. Howell, Kamloops; Mrs. A. N. Miller, Vancouver; Mrs. John Hall, East Burnaby; Mrs. W. J. Pendray, Victoria.

6³/₄%

Your funds can be safely invested in convenient form to yield this rate of interest (which you MUST get in these times of high cost of living if your money is to maintain its old earning value) by buying

FLAX SPINNERS LIMITED
7¹/₂ 1st. Mtge. 15-year Bonds
Price: 102.35 to yield 6³/₄%
Denominations: \$500 and \$1,000

Security of over \$945,742 for an issue of \$150,000 by way of closed first mortgage on plant of Flax Spinners Limited and absolute guarantee by Dominion Linens, Limited.

These twin industries are making high grade linens from flax to fabric with a wide Canadian and American market to supply.

Write us for Prospectus.

Graham, Sanson & Co.
INVESTMENT BANKERS

Members Toronto Stock Exchange
85 BAY STREET, TORONTO
PHONE M 383

Northern Alberta Letter

(From Our Regular Correspondent.)

The recent sessions of Conference proved to be full of inspiration and profit. The visit of General Conference officers was a great uplift, and the messages of Dr. Endicott were exceptionally heartening. The official report will be sent in by another correspondent, but it may not be out of place to give a few lines from another point of view.

The Conference opened with a great message from Dr. Endicott, based on the grounds of supreme optimism, "If thy faith be as a grain of mustard seed," etc. "Is the Church of Jesus capable of new and large triumphs? Are there resources available to us to enable us to do startling things? Is the Church of God ready for a movement forward commensurate with the ethics of Jesus? Are we expecting great things to be brought to pass?" These questions Dr. Endicott seemed to hurl at the Conference, for they proved to be the questions of a soul on fire, a soul moved by the compassion of the Infinite. As Bacon says, "The nobler a soul is the more objects of compassion it has." As the Conference proceeded we learned of the wonderful vision the Secretary of Foreign Missions has of the needs of Asia and of the present opportunity opened up to the Church to meet the needs.

There was the colossal tragedy of Turkey, with its religion discredited, its ports gone, its land lost, and nothing in its religion to meet the needs of the situation. Then there is the collapse of Russia, militarily, socially, religiously and economically, with a religion chained and unable to do anything. Even the Holy Catholic Church has not proved sufficient for these days of stress and storm, for nothing can stand in such an hour as this that fails to meet the claims of life. Here again it is tragedy and chaos. In Germany it is Protestantism that has failed. Appalling need everywhere. "Unless the Church is capable of great things, triumphant things, what will the world do?" "What are the moral and intellectual resources to-day outside of the Christian faith? There is absolutely no momentum, or desire, or power in any other religion than Christianity to meet the world's needs in this hour of crisis. It is the Christian faith or nothing to do the great job. There is not a single leader to-day seeking to set in order the redemptive forces of the world who has not received his inspiration from the Christian faith."

Dr. Endicott then told of the days of Paul, and in a few words he contrasted those days with these. "Paul never had such an intelligent or able audience as this Conferential gathering, and yet he triumphed over doubt. In the Church at Rome there are some sacred relics. There is some of the blood of Jesus in a bottle, two of the thorns of the crown that pressed into the head of the Saviour, three chips of the cross, some of the silver Judas threw away in disgust, and even the forefinger of doubting Thomas. What a picture of doubt! In the face of the words of Jesus, what right have we to stick out the finger of doubt? If we have it, let us send it to Rome. As for me, I stake my all on Jesus. I am sure the Church can do the world good. Let us come out in a large and ample way. The Church can do greater things, more ample things, more wonderful things than ever before in our history. The discoverer focusses all his attention upon the point where he expects to realize his hope, and then by a leap of soul he cannot explain he comes to the truth. We must focus our whole and undivided attention upon the

Do You Remember The Old Corn Doctor?



He stood on the street in the olden days and offered a "magic corn cure."

It was harsh and it caused soreness, but it did not end the corn.

That same method, harsh and inefficient, is offered you in countless forms to-day.

Grandmother's Way

Another method, older still, was to pare and pad a corn. That was grandmother's way.

Folks did not know the danger, for they did not know of germs.

But they knew its uselessness. Paring brought but brief relief. Pads made the foot unsightly.

Then Came Blue-jay

Then scientific men in the Bauer & Black laboratories invented the Blue-jay plaster. It was based on research, on knowledge, on many a clinical test.

People began to use it. They found that a jiffy applied it. They found it snug and comfortable.

They found that the pain stopped instantly, and it never came back. They found that the corn completely disappeared, and usually in 48 hours. Only one corn in ten needed a second application.

You can, like them, keep free from corns forever in this easy, simple way. One test will prove this, and to-night.

Copyright B & B 1919.



How Blue-jay Acts

- A is a thin, soft, protecting ring which stops the pain by relieving the pressure.
- B is the B & B wax centred on the corn to gently undermine it.
- C is rubber adhesive. It wraps around the toe and makes the plaster snug and comfortable.

B & B Blue-jay
The Scientific Corn Ender

Stops Pain Instantly—Ends Corns Completely

25 Cents—At Druggists

BAUER & BLACK, Limited, Chicago, Toronto, New York

Makers of Sterile Surgical Dressings and Allied Products

kingdom, and then by a leap of the soul, a reach of faith we cannot fathom, we shall realize the will of God."

I have given a fairly full report of this inspiring address because it seems to me to be the very address the Church needs as a tonic for its spiritual life. This message lifted the Conference into its true realm.

A little later we had the big debate upon the big programme. Was it a financial programme, a scheme to get money? Or had it a deeper significance? According to the daily press it is a campaign for money. The programme is to raise millions. Such headlines are particularly attractive to the general public, if the editors of the daily papers are any judges of the popular feeling. Dr. C. E. Bland called halt and time to consider the programme. "Is this the programme needed by the country? If this be merely a financial programme, then we are setting before the Church something inadequate, something beneath our privilege. The greatest need of the country is a programme of spiritual uplift, of spiritual quickening and of spiritual power." Others were of the same mind. It took some time to become certain that the big end of the programme was not the raising of money, but that of awakening the Church to a whole-hearted consecration. We adopted the programme after two days' discussion,

and after the close of the session the great leader, Dr. Chown, said, "Was not that a spiritual feast?" It is a revival of pure religion. It is a setting of first things first. Before the programme can be realized we must come to the Master in a spirit of utter submission and seek the fullness of the faith that can do all things.

Last Sunday and Tuesday were the days for the graduation exercises at the Lamont Hospital. This Methodist institution is situated in the Ukrainian settlement, and has for its great mission the ministry of healing among the foreigners who have taken up their home in this part of Canada. Two doctors have consecrated their lives to the work. Dr. A. E. Archer is the superintendent, and is the son of a beloved Methodist minister of old Ontario. He loves these Ukrainian people, and they trust him as they trust no other living man. Their confidence in him seems to know no bounds, and it is merited by unstinted service and remarkable ability. Associated with him is Dr. W. T. Rush, whose desires led him long ago to offer for the medical work in the foreign field, but who remained at home because the funds would not allow more to go abroad. He conceived that he could do work in Canada among the foreigners, and thus respond to the call he felt so insistent

within, and he has brought to the task a rare grouping of talents. These two men make a splendid team. Both have been made tempting offers to more lucrative positions, and both have refused to leave the work they love. Under their leadership the hospital has grown until now we have a staff of sixteen nurses, and the hospital knows no slack times. The work continues to develop. At the head of the nursing staff is Miss C. M. Musselman, whom everyone loves for her worth, and whose leadership has meant much to the nurses under her tuition and leadership. This year three come to graduation—Miss C. Campbell, Miss R. Manton and Miss Peterman. The last two named are from Toronto.

On Sunday the Rev. T. D. Jones delivered the graduation sermon, and on Tuesday Dr. Whitelaw gave the address. The exercises were very enjoyable, and the church was crowded to excess. Dr. Rush presided in his genial way. The Rev. J. K. Smith led in prayer. A group of school girls, under the leadership of Miss Kerr, gave a neat drill with flags representing all the province. A quartette party gave two selections which were much appreciated, and Dr. Whitelaw, the medical health officer for the city of Edmonton, gave the address to the nurses. He called for a teaching nursing, for a preventative ministry against disease, and, though technical, the address was in terms most of his hearers could grasp. The certificates and pins were given by Mr. Jones. Pretty little flower girls presented to each graduate a beautiful bouquet of flowers, and the final ceremony was the presentation to the Matron, Miss Musselman, of a delightful basket of flowers. The cheers given by the audience revealed the feeling of the people to the sisters of mercy, whose devotion to duty is constant and Christ-like.

"Double the Amount

would have meant double the satisfaction," said a highly pleased Policyholder a few days ago, when receiving the returns of his Policy the day it was due. "The fact is, I consider this Endowment Policy the best investment I ever made, and I could easily have saved considerably more than double the amount of the annual deposit. From the moment I received the Policy, I enjoyed a feeling of security, knowing that in the event of anything happening, my family would be provided for. My advice to all young people is to 'play safe' and carry a guaranteed policy with The Manufacturers Life Insurance Company."



If you will but fill out the form below, full particulars of our guaranteed Plans will be mailed you.

The Manufacturers Life

Insurance Company

HEAD OFFICE, - TORONTO, CANADA

Kindly complete and mail to the address above:

Without obligation, will you kindly furnish me with full particulars of your Guaranteed Policies. I am _____ years of age, and am ☐ married ☐ single.

Name _____

Address _____

METHODIST MINISTERS' WIVES' ASSOCIATION

The annual meeting of the Methodist Ministers' Wives' Association was held in the beautiful chapel of the Methodist National Training School, St. Clair Avenue, on Friday, June 13th, Mrs. S. D. Chown, president, in the chair. After preliminaries and election of officers the Rev. H. Hull, superintendent of the school, gave a feeling address upon the need of consecrated young women to fill up the ranks for Christian work everywhere, especially in connection with the work in which he is engaged, and appealed to those present to become recruiting officers in this regard.

Mrs. Scott, contralto soloist in Trinity Methodist Church, sang most effectively, her numbers being "The Promise of Life," by Cowen, and "Comfort One Another," by Laura Lemon.

The officers for the ensuing year are: President, Mrs. S. D. Chown; first and second vice-presidents respectively, Mrs. A. I. Terryberry and Mrs. J. R. Patterson; secretary-treasurer, Mrs. T. W. Neill; and corresponding secretary, Mrs. Lloyd Smith.

At the conclusion of the programme the ladies adjourned to the large hall and reception room upstairs, which were lovely with syringa, iris, dahlias, peonies and beautiful roses; here dainty refreshments were served.

Much appreciation was expressed to Rev. and Mrs. Hull and the management for their kindness in opening their Home to the association.

The meeting was largely attended, and the reunion of so many ministers' wives a happy one.

Rev. W. G. Henderson, who has superannuated for one year, will take up his residence at Ancaster, Wentworth County, Ont., and he will be glad to hear from any of the brethren who need a supply at any time.

Saskatchewan Letter

(From Our Regular Correspondent.)

W.M.S. CONVENTION A SUCCESS.

The recent provincial W.M.S. convention, held at Wolseley, was a great success, and proved most inspiring to all delegates who were present. The following report has been kindly supplied to the correspondent by a delegate:

In the devotional exercises which opened the tenth annual convention of the Saskatchewan branch of the W.M.S., in Wolseley, recently, the key-thought of a Bible reading by Mrs. Bennee, of Rouleau, was "Be still and know that I am God." This being the first convention after the signing of the armistice, it was in every sense a peace convention. During the early sessions the following missionaries were presented: Miss Hargreaves, pioneer missionary of Japan, with a record of twenty-eight years' active service; Miss Forman, of the Settlement House, Regina; and Miss McArthur, who has been assisting Miss Forman, and expects to sail for Japan in August. Mrs. Bennett, president, stated in her presidential address that the Dominion W.M.S. had grown to be a powerful, aggressive, capable body. Nine missionaries had been sent last fall, three of these going from Saskatchewan. This year there would be three to China, three to Japan and four to work in Canada.

A very pleasing feature of the convention was the adoption of Miss McArthur into the branch, Mrs. C. Martin making her a life member. She was also presented with \$53 to purchase a steamer rug. Miss McArthur thrilled all who heard her strong appeal to the girls and young women of Canada to follow in the footsteps of our young men to "take up the torch and lift it high," or their sacrifice on the battlefield for the triumph of right over wrong had been in vain. She spoke in convincing and feeling terms of the two leading examples of woman's sacrifice for the people—Queen Esther and Edith Cavell.

Dr. J. T. M. Anderson, superintendent of the work among new Canadians in the schools of Saskatchewan, spoke in very emphatic terms of our Christian duty to the stranger within our gates. We must take a personal interest in them, and they must feel the touch of friendship. To accomplish this he has placed returned men as teachers in non-English-speaking districts. He advised that some Auxiliaries adopt these teachers, with their respective scholars and communities, and take a very special interest in them.

The president in her message touched also upon the financial achievement of last year, and showed that the very satisfactory sum of \$252,000 had been raised by the Dominion board during the year. She also mentioned the memorial fund raised by the Saskatchewan branch for a new building in Chungking, China, and appealed for more women workers. Out of 258,000 Methodist women, only 57,800 are W.M.S. members. The president advocated that the first week in October be made a canvass week for new members. The auxiliary banner was won by Douglaston appointment, Alameda circuit; the Circle banner by Melfort; and the Band banner by Wolseley, this last being for the third year in succession and therefore final.

GOOD WORK AT DRINKWATER.

Rev. A. E. Elliott is closing his four-year pastorate at Drinkwater. For three years of that pastorate he was also pastor of Briarcrest, fifteen miles away, on the C.N.R.

This meant hard work, but that was compensated for in the kindly support of the people and the results obtained. At Briarcrest the church mortgage was reduced \$4,000, at Drinkwater a fine new shed was built and paid for, and \$3,000, balance of church debt, was wiped out, in addition to loyal support being given to connexional and missionary funds. In a rearrangement of fields in 1918 Drinkwater was left as a circuit in itself, and Mr. Elliott continued as pastor. The salary was set at \$1,500, including horse-keep, which was double what the congregation had ever done, yet the year is ending with salary paid in full and a creditable amount in excess of last year for connexional and missionary funds. The Ladies' Aid have shown their appreciation of Mrs. Elliott, who has already left the field, by presenting her with an address and a mahogany tray and cover; while the community have paid tribute to Mr. Elliott in his four years' association with it, and particularly in his "flu" ministry, in the gift of a purse of \$175. There has been some discussion of union, but the present prospects are that this is not feasible, and the work will probably go on in the Methodist way. At any rate, from what the correspondent hears, Mr. Elliott has done excellent work, and pastor and people are to be congratulated.

GLEANINGS AT CONFERENCE.

Back from Moose Jaw Conference—another annual gathering over. Take it all in all, a good Conference, with a good spirit prevailing.

Rev. T. Jackson Wray was elected president, with the most overwhelming vote for many a year. A popular tribute to a most unselfish brother, who has not always had the consideration to which his undoubted ability entitled him. Best wishes for a successful presidential year.

Rev. G. H. Glover is our new secretary—again a popular selection. Bro. Glover made the happiest secretarial speech for years back. Secretaries are usually seen and not heard, but this time we heard the secretary—and enjoyed the experience. Bro. Glover must be Irish. He has a real fund of wit and humor.

The ex-secretary, Rev. A. J. Henderson, has been a most efficient and popular secretary. Bro. Bennett and Bro. Henderson have worked together famously, and the retiring president paid a happy compliment to his secretary.

The pastoral address, prepared by the retiring president, Rev. M. M. Bennett, was generally declared to be the best given for

a long time. It was carefully prepared, broad in outlook and comprehensive in scope, dealing adequately with modern unrest, and yet not lopsided in forgetting the Church's primary duty in her spiritual service. Mr. Bennett has done the Church a real service, and our people in Saskatchewan should read it carefully.

The connexional officers all covered themselves with glory. Dr. James Endicott's presence was an inspiration. Mr. Fallis raised high hopes as to the future of the Book Room, and made an excellent impression on the Conference. He got down to "brass tacks" quickly, and did not indulge in heroics; yet he provoked genuine emotion as he pictured some schemes for the "humanizing" of the Book Room business. Saskatchewan Conference warmed to Mr. Fallis.

Dr. Burns was voted to be the right man in the right place when he appealed for support for the Superannuation Fund. He lifted the appeal to the highest ground and kept it there. He was convincing, clear-cut, hard hitting and thoroughly likeable.

Mr. Manson Doyle received one of the ovations of the Conference when he rose to speak on his work. Mr. Doyle will be much missed, and the resolution of regret at his departure was no perfunctory vote, but a sincere expression.

A number of returned soldiers were present at the Conference, including Bros. Griffiths, Dowson, Evans, W. A. Wilkinson (formerly of Hamilton Conference), R. Bailey. Major Lavell spoke at one evening gathering. Other men stationed for next year, but not present, were Bros. I. B. Naylor and Adam Armstrong.

There seems to be "a going to England" epidemic among the young English ministers of the Conference. Rev. George Marshall has already left for three months, Rev. George Dowson leaves shortly, Rev. E. D. Gibson has gone, and Rev. R. Charlton has obtained a year's leave of absence and departs this month. We hear that Mr. Charlton's circuit, Lemberg, has shown cordial appreciation of his services in a practical way by giving him two purses of money from two appointments. The correspondent wishes all these brethren bon voyage! And—some of the rest of us will follow as soon as we can!

The services of Rev. A. J. Johnston, of Victoria College, Toronto, in the devotional hour were much appreciated. Many declared to the correspondent that not for a long time had they felt a service so spiritually powerful as the Sunday evening service conducted by Bro. Johnston.

The Ideal Life

is free from worry. Many good people worry over the investment of their hard earned savings. You can spare yourself this worry by investing your savings in the GUARANTEE INVESTMENT RECEIPTS of this Corporation—the oldest trust corporation in Canada.

Note the Following Points:—

- These Receipts are authorized by the law of Ontario as Trustee Investments.
- These Receipts bear interest at 5½ per cent. per annum, paid by check on such dates as you may name.
- These Receipts carry the Guarantee of this Corporation as to payment of both principal and interest as these fall due.
- Sums of \$500 and upwards received for investment for three or five year periods.
- Write to-day for fuller particulars or ask for our pamphlet "The Safe Investment of Funds."

THE TORONTO GENERAL TRUSTS CORPORATION

Head Office . 83 Bay Street . Toronto

Hon. Featherson Osler, K.C., D.C.L., President

A. D. Langmuir, Gen'l Manager W. G. Watson, Ass't Gen'l Manager

CENTRAL CANADA LOAN & SAVINGS COY.

26 KING ST. E. TORONTO.
SURPLUS SECURITY for Depositors and Debenture Holders
\$4,385,824.12

YOUR ACCOUNT IS SOLICITED

E. R. WOOD
President
H. E. COX G. A. MORROW
Vice-Presidents
A. B. FISHER
Secretary

The debate on the Forward Movement was one of the "big things" of Conference. The connexional officers put over a strong oratorical barrage and won many to vote who confessed afterwards to strong misgivings. All the speeches were good, and some exceptionally so. Many of the rural ministers, who constitute eighty per cent. of the Conference, felt they were at a serious disadvantage in that they were entirely uninformed until that debate as to the merits of the scheme. Some rural laymen who spoke gave whole-hearted support to the scheme, so the ministers hope, when the collection time comes, the laymen will make collecting easy. And let the Church pray for good crops in rural Saskatchewan after the experiences of some parts in the last three years. There is the crux of the matter. Perhaps that was why only one rural minister spoke, and he opposed the scheme, not on the ground of its desirability (all are agreed on that), but on the score of its practicability. All the same, we have committed ourselves, and now must spare no effort to do our part.

Our Conference had fifteen women delegates as its quota for the first "women's" Conference. We will give their names in the full Conference report. The Laymen's Association now becomes "The Lay Members' Association." The ladies present were very retiring this year, but as they get used to Conference will doubtless give us the benefit of their thought. Which reminds me that Mrs. Bennet, of Rouleau, very effectively presented the report of the W.M.S. to Conference. Those who have known of Mrs. Bennet for years as a speaker would expect that.

The Lay Members' Association report showed a very kindly solicitude for the welfare of the ministry, and through it for the progress of the Church. The Conference valued the report very highly. It is to be printed for the benefit of our people, and cannot fail to do good.

There were all kinds of other matters, but time and space fail, and the Conference report is to write yet; so no more this time.

Carievale, June 13, 1919.

H. D. R.



The London Conference

The thirty-sixth annual session of London Conference was held in North Street Church, Goderich, beginning on Thursday, June 5th. After the devotional exercises and the inspirational address by Rev. J. W. Aiken, D.D., of Ottawa, the Conference officers were elected. On the second ballot Rev. W. H. Graham, B.A., of Stratford, was elected president. He made a brief speech, thanking the Conference for the honor they had bestowed upon him, and also referred to the fact that at the present time the Methodist Church is under fire. "I am proud," he said, "to be a part of an organization that is under fire." Rev. L. Bartlett was elected secretary, and the assistant secretaries were appointed.

HONOR ROLL UNVEILED.

After the elections the committee appointed to prepare a Conference honor roll reported through the secretary, Rev. J. W. Baird. Rev. G. N. Hazen, D.D., and Rev. J. W. Hibbert unveiled the honor roll. It is beautifully designed, and will henceforth have a place on the platform of our Conference sessions. The roll has a list of forty-eight names, three of which are names of men who have given their lives for our country. The secretary also reported that there are six names yet to be added. An impressive service was held, and Rev. J. W. Baird gave a suitable address.

On Thursday evening the meeting was under the direction of the Lay Association. Mr. J. W. Humphrey, the ex-president, was in the chair, and Mr. S. C. Chown, the president-elect, was on the platform.

Rev. Lloyd Smith, one of the missionary secretaries from Toronto, gave an address, in which he showed the world task and world opportunity that is before missions. "The war," he said, "has furnished an opportunity for all nations, small and great." He then showed that world conditions furnished a great opportunity for missions. The war has established it that the common man is capable of great sacrifice, and missions furnish a new and great challenge to the common man, to call forth his sacrifice by which the kingdom of God is to be established.

REV. R. J. D. SIMPSON ON THE SUPER-ANNUATION FUND.

The Superannuation Fund has not always been popular, but if Rev. R. J. D. Simpson goes up and down the land making such addresses as he did on Thursday night it soon will be. He said that prominent churchmen have been saying that the Protestant Churches of America are in danger of committing the same wrong which they have condemned, namely, the wrong of not paying a living wage. Hence his plea was that the Church should adequately support the ministry. "The question," he said, "is sometimes asked, 'Why the ministry should not provide for old age, as other men do?'" At first that question seemed to be a "poser," but he declared the answer is, "the ministers are not as other men are." He then went on to show wherein that statement is true. Ministers by their vows promise to give themselves wholly to the work of the ministry. This shuts them off from engaging in many profitable sidelines. Other men legitimately increase their income by side lines. The ministers go where they are sent, whether the place is pleasant or profitable. Other men have always the right to refuse a task or change from one to another. Therefore, he drew the conclusion, there must be a Superannuation Fund. He made a great plea that the Church would stand behind the fund for ministers as the Government stands behind the pension fund for returned soldiers. He quoted incidents, and presented facts on average salaries which showed that ministerial salaries are inadequate, and hence the need for the Superannuation Fund.

W.M.S. REPORT.

One of the most interesting and satisfactory reports on Friday morning was the W.M.S. report, read by Dr. Hazen. The givings of the Auxiliaries show an increase of over \$800, and the Circles and Bands an increase of over \$2,200; but, best of all, the London branch had more candidates for the mission fields than all the other branches in Canada together. Six young ladies are being sent out this year to China and Japan.

MEMORIAL SERVICE.

At four o'clock an impressive memorial service was held, when obituaries were read and fitting remarks were made regarding the following ministers and probationers who had died during the year: J. E. Hunter, the evangelist; J. W. Andrews, A. Sidney Hewitt, John E. Hanna, Henry Newcombe. The last three were probationers, who died in the war.

THE UNITED NATIONAL CAMPAIGN.

On Friday afternoon Rev. J. H. Arnup, of the Mission Rooms, presented the object and work of the United National Campaign, which, he declared, was the greatest movement that had begun in this generation. Through the war the Churches have come to feel the greatness of their task and their insufficiency for those tasks. Co-operation in war work had caused the Churches to see the need and possibility of co-operation among the Churches also on those great tasks for which the Churches stand.

A committee of forty, made up of representatives from the five Protestant denominations of Canada, met to consider the Christian tasks before the Churches. After much discussion, in which there was the feeling that the Churches must co-operate, they agreed upon some great tasks for the kingdom of God at which all the Churches could work together. These tasks are just the great objects that are absolutely necessary if world peace is to be maintained. These tasks involved a forward movement by all the Churches in evangelism, education and missions.

Mr. J. H. Gundy, a layman from Toronto, presented the financial requirements and aims of this campaign. He presented the need for money to carry out the programme indicated in Mr. Arnup's address. He said we are going to cooly ask the Methodist people to give four million dollars in addition to what they gave last year for education, missions and superannuation. He quoted figures to show that the money is in the country, and said that we are in danger from money unless we give it. He closed his powerful address, which made a great impression, by saying that none of these things

Walker House

WHAT is where Mama and I stay when we go to Toronto. Mama says she always likes to stay there because they give us such splendid attention. She says it is just like being home only it's better 'cause it's a change.

Oh, yes! I like it too, 'cause everyone seems to notice me and Mama says even if papa is not along we receive the attention just the same.

The Little Girl is Right.

The WALKER HOUSE Management takes special pains in catering to women and children when travelling without gentlemen escorts.

It's a home for travellers, centrally located in the City of Toronto.

The WALKER HOUSE

"The Home of Pleasure"

609, WILKIE ST. TORONTO

TORONTO CANADA

can be done without a splendid movement. We shall be sure to hear of this campaign later.

RECEPTION SERVICE.

On Friday night the usual reception service was held, when the following were received into full connection: S. Floyd Maine B.A., B.D., E. Kyle Simpson, M.D., John A. Walker, Eric L. Anderson, B.A., Allan E. Hopper, Arthur L. Spracklin, George Kersey, Fred Stride and Esti Poulter. After these had given their religious experience, Dr. Peever gave the address and the President delivered the charge.

On Sunday the ordination service was held. The following were ordained, in addition to the list above: Arthur J. Love, Thos. W. Hazlewood, Geo. M. Clayton. S. Floyd Maine was absent through illness, and John A. Walker had been previously ordained. The sermon was preached by Rev. J. E. Holmes, the retiring president.

RURAL PROBLEMS.

One committee brought in a report recommending the forming of a rural union of ministers and laymen, for the purpose of discussing the rural problems. The report as presented caused considerable sharp discussion. Finally a commission was appointed by the Conference to study the whole matter and bring in a report at the next Conference. Unfortunately, the discussion led to contrasting rural and urban problems. It was made very clear to those who listened to the discussion that progress is not to be found along that line.

REPORT ON EVANGELISM.

In the report of the Lay Association there was special reference to evangelism. Great emphasis was placed on the necessity of evangelism in all programmes of reconstruction. Excellent reports come in from all parts of the Conference regarding evangelistic campaigns.

GENERAL CONFERENCE ON WAR AND PATRIOTISM.

This report was referred to by several speakers, and the subject, "The Application of the Principles of Jesus to Our Economic and Industrial System," came up for discussion in various ways. It was quite evident that there is need for light on the whole subject. The Committee on Evangelism and Social Service recommended that our people read the General Conference Report on War and Patriotism, and the following books on the subject, which can be obtained from Rev. Dr. Moore, at Wesley Buildings, Toronto: "Report of the United States Commission on Industrial Relations," "British Labor Party's Programme of the New Social Order," "Inter-Allied Labor Parties' Memorial on War Aims," "British Commission on Industrial Relations." Dr. Ernest Thomas spoke briefly on the subject and made it clear that we need to know the subject, because labor men already are studying it.

STATISTICAL COMMITTEE REPORT.

This committee had some interesting increases to report. The increase in missionary givings for the Conference was \$23,224 or 22 per cent. There is a 38 per cent. increase in givings to the Evangelism and Social Service Fund. The W.M.S. report an increase of 31 per cent.

THE CONFERENCE ADDRESSES.

We had some special addresses, which were good to hear but difficult to report. Mr. Sam. Carter, M.P.P., made a great impression by his earnestness and by the sanity of his declarations.

All who heard the morning addresses of Dr. Aiken, of Ottawa, will not soon forget them. He made us all feel that the inner life was the all-important thing. He created a spiritual atmosphere that pervaded the whole Conference and made some men at least to go back from Conference resolved to be better and do better. "We have had the best Conference that we have had for years," said one man. "Why?" he was asked. "It was the most spiritual," he replied. W. R. O.

Nova Scotia Letter

(From Our Regular Correspondent.)

This is the time of year to see Nova Scotia, especially that part of it known as the Annapolis and Cornwallis Valley, which is one of the greatest apple-raising districts of the world. Thousands of people visited this section last week, going by train and auto from all parts of the province. The warm and dry weather which prevailed during "blossom time" will probably assure the biggest crop of apples ever gathered in Nova Scotia.

There is only one thing that the tourist will not enjoy at this time of the year, and that is our poor highways and bad country roads, which spoil much of the pleasure of the automobilist anyway. But the Government is moving in the way of securing better roads, and in a few years tourists will not need to complain. We only hope that politics and road building will be kept as far apart as possible, for politics has been the bane of nearly every road policy of this province.

We are having our share of the general unrest, and labor troubles exist in several of our towns and cities. Building operations in Halifax have been suspended for several weeks, as all the building trades are out on strike, and both sides have been stubborn. More pay and the eight-hour day is the general issue.

Halifax is reputed to be the dearest city in Canada to live in. The Montreal Witness,

Canadian Government and Municipal Bonds

We invite correspondence regarding Canadian Government and Municipal Bonds to yield from 5.25% to 6.25%

Wood, Gundy & Company

C. P. R. Building, Toronto

Montreal New York London Saskatoon

in an editorial commenting on the housing problem in Toronto and the report of the commission investigating the needs of that city, and the cost of building such homes as the average mechanic should have to live in, estimated that the mechanic's wages should amount to \$1,800 a year. If that is so, 75c. an hour for an eight-hour day is hardly too much to ask as wages.

But if anybody has a just complaint concerning the amount of his salary, it is the minister, who is still trying to get along on \$900 a year; and there are some in this Conference yet. A number of the men on missions are handing over \$100 of their increased missionary grant to help raise the salaries of their brethren on these lean, mean, semi-independent circuits. It is a splendid sacrifice on the part of these brethren; but it ought to bring the blush of shame to cheeks of Quarterly Official Board members of fields that could pay their minister, but do not.

Within a few months two of the churches of this Conference have been totally destroyed by fire—one at Bridgewater, the other at New Aberdeen. In the former case a new church was already planned, and the fire was more of an inconvenience than a loss; but the New Aberdeen church was a comparatively new building and its burning a real hardship to the congregation. However, they are going ahead with the erection of a new and better structure.

These are great days for hundreds of homes in this and all the provinces. Our men are arriving home from their campaign in Europe. Over 40,000 men a month are being disembarked at Halifax. Since my last letter the two famous Nova Scotia Battalions, the 25th and the 85th, have returned. Both were given a great ovation as they sailed up the harbor and later marched to the Armories to receive their discharge papers. The 85th was the crack regiment of the provinces, and was composed very largely of Nova Scotia men. Last Monday Halifax outdid itself in the reception tendered to these veterans of the 85th.

District meetings are being held this week. The reports are generally encouraging. Several circuits have come up to the \$1,200 salary basis. There is likely to be a considerable increase reported in membership, and the connexional funds will be well up, although the influenza epidemic has helped cut down the hoped-for increase in missionary givings. The great increase, too, which was more than 100 per cent. in some circuits, in the assessments for the Superannuation Fund, made it very difficult to increase the Missionary Fund 25 per cent., as was proposed. Better systems of finance on many of the circuits would help solve the financial problem, and do almost as much good as a revival. It might hasten a revival.

Conference meets next week in Windsor, one of the oldest Methodist appointments in Nova Scotia. A remarkable thing about the programme, as published, is that the department that is dealing with the momentous social and moral problems of this reconstruction time has no place on the programme; nor is any provision made for bringing before Conference the great issues that mean so much for the religious and social welfare of this Dominion. We hope the omission will be rectified.

Keep your eye
on this Brand



The one Tea that never disappoints the
most critical tastes.

"SALADA"

on a Sealed Packet is Your Safeguard.

8578

The Forum

THE 'METHODIST' GENERAL CONFERENCE AND ECONOMICS

To the Editor of the Christian Guardian.

Dear Sir,—Under the above heading, in the issue of June 4th, a question is asked by Mr. Parsons, "Where does it land us?" and surprise is expressed in your note that such a question should be asked. You say, "He talks about business being carried on under the 'no profit system.' Now, in the name of all that is sensible, who is talking about such a system of business?" May I answer your question? The declaration says so: "To demand nothing less than a transference of the whole economic life from a basis of competition and profits to one of co-operation and service." Can anything be clearer? The system at present is one of competition and profit making. This is implied, or the words mean nothing. This is to be banished, and in place no competition and profit, but co-operation and service. The General Conference, you imply, did not mean this. What did it mean?

I agree with Mr. Parsons—the so-called social reformers who frame such declarations should not attempt to teach economics.

Yours truly,

Oak Lake, Man. C. E. SOMERSET.

(In looking up the word "profit," we find the Standard Dictionary defines it as "excess of receipts or returns over expenditure or outlay." If General Conference mean that there shall be no such excess in any case, we think it will find few followers. We do not so interpret the words.—The Editor.)

VILLA IS ALIVE AND WELL

To the Editor of the Christian Guardian.

Dear Sir,—Since I wrote you last the revolution has gone forward and spread everywhere. Half of the railway traffic is at a standstill, telegraph and telephone lines cut. A party of miners came in and reported that Francisco Villa rode into their camp and made them a long visit. They gave a good description of him, and you may quote me as follows: I have known Villa off and on since 1910. I was then honorary major in President Madero's army, and Villa was in command of all the Indian troops in the State of Chihuahua. Later on, in 1913 and 1914, I was special war correspondent for the Los Angeles Herald, writing up the battles between Villa's and Huerta's armies, and at a sort of a banquet. I was made honorary member of Villa's staff. So you see I know that strange, wild character pretty well. From the last careful description of these Chihuahua miners he was in perfect health and in possession of all of his limbs (the Elgan Herald stated a while ago that he had lost one leg and was compelled to travel on wheels). He is about forty-five years old, five feet nine inches high, weighs about 200 pounds, and can lick his weight in havalinas (Mexican wild boys). The people of the States of Chihuahua, Tamaulipas, Coahuila and Zacatecas that have been interviewed by us correspondents for different papers agree that it is quite probable that the Carranza Government will be overthrown. A Canadian who is going to New Orleans will take this letter and, if possible, mail it in the United States. That is the only safe way for us fellows down here to get our mail out of the country.

Yours very truly,

GUSTAV H. SCHOOF,
Formerly of Alberta.

Monterey, June 7th.

THE LABOR UNION

To the Editor of the Christian Guardian.

Dear Sir,—In the present state of industrial unrest it seems too bad that our Government does not seek some constructive basis of settlement. Our politicians are waiting for some trouble to rise, in order to have excuse to use the old remedy of police or military force. Every endeavor of a capitalistic press is used to locate the blame on unions. How differently the case is being met in England, where both labor and capital are directed to form unions, that their representatives, meeting in joint councils, may reach agreement and meet with Government recognition.

One common complaint against the unions is that they protect the inefficient workman. The collective bargaining which is being demanded makes this evil all the greater. Many people who sympathize with working-men complain that they are not guaranteed good service when they employ union men. One should remember that in the early days of labor revolt against the injustice of the past, numbers count. Without Government recognition, labor can make its needs felt only by such numbers remaining idle that industries are at a standstill and the public inconvenienced. Needing numbers, it has been impossible to discipline the inefficient and lazy union men. But if Government recognition is given, then numbers no longer count so vitally, and the unions will be free to deal with this evil within their own ranks, and union laborers can be graded according to their industry and efficiency. If the Whitley scheme is not

suitable to Canada (and one hears this from many who have not even read the report of the Whitley Commission), then some other constructive measure should be drafted.

Ottawa.

J. H. PHILP.

EDUCATIONAL.



**QUEEN'S
UNIVERSITY**

KINGSTON,
ONTARIO

ARTS

Part of the Arts course may be covered by correspondence.

**MEDICINE EDUCATION
APPLIED SCIENCE**

Mining, Chemical, Civil,
Mechanical and Electrical
Engineering

SUMMER SCHOOL NAVIGATION SCHOOL

July and August. December to April

26 GEO. Y. CHOWN, Registrar.

Spring and Summer

Months spent in one of Shaw's Business Schools, Toronto, will qualify you for a good position in the autumn. Enter any time. No vacations. Free catalog. Write W. H. Shaw, President, 393 Yonge St., Toronto

Theological Training MONTREAL

The four Theological Colleges of Montreal (Anglican, Congregational, Methodist, Presbyterian), affiliated to McGill University, co-operate in providing a thorough course in Theological Education.

Special features of this co-operation are—twelve professors; distinguished visiting lecturers each year; travelling fellowship of \$800 offered annually; matriculation classes; great attention given to practical courses (preaching, pedagogy, sociology).

A department of SOCIAL SERVICE, in connection with McGill University, offers special opportunities to students in theology and others who wish to devote themselves to social service work. Scholarships and bursaries amounting to \$1,000 are offered in this department.

For intercollegiate calendar and further particulars apply to the Secretary of the Faculty,

REV. PROFESSOR HOWARD, D.D.,
Divinity Hall, 740 University St., Montreal.

A TRIBUTE TO

"Albert" College, Belleville, Ont.

The mother of two girls now in attendance, when sending a cheque a short time ago, added:

"I cannot express to you how thankful I am for such an institution as Albert College, where we can send our girls and know that they are receiving not only a good education, but are also being helped spiritually, as I feel sure they are; and it is such a comfort to know they are safe while away from home. I know they both enjoy their work, and I trust they are giving you every satisfaction as pupils."

Full courses in Literature, Music, Art, Theology, Physical Culture, Stenography, Commercial. A new department of Religious Education: a systematic study of the Bible will be established this fall, under the direction of the winner of the Wallace Prize and the Gold Medal for general proficiency in the B.D. course.

School re-opens September 1, 1919. Write for information and Year Book to

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

Principal

ST. MARGARET'S COLLEGE TORONTO A RESIDENTIAL AND DAY SCHOOL FOR GIRLS CANADA

ACADEMIC COURSE FROM PREPARATORY TO UNIVERSITY MATRICULATION
AND FIRST YEAR WORK—FULL COMMERCIAL COURSE—MUSIC—ART—VOCATIONAL
HOUSEHOLD SCIENCE—PHYSICAL EDUCATION—SWIMMING.

MRS. GEORGE DICKSON, President.

MISS FLORENCE H. M. NEELANDS, B.A. Principal.

School Re-opens Wednesday, Sep. 17

Calendar sent on application

A CANADIAN IN BAGHDAD

The following, very interesting facts are taken from a letter received by Mrs. F. B. Stacey, of Chilliwack, B.C., from her son, Lieut. L. B. Stacey, O.C., Khirr Camp, near Baghdad, Mesopotamia:

"March 16th, 1919.

"I went to Baghdad this morning to see a chap (Civil Pensions Commission). We spent the morning walking around, and as I seldom go in, Baghdad is still very wonderful to me. We visited several Christian churches. These are of various creeds—Chaldean, Greek, Syrian, Catholic and others that I can't remember. It's very interesting to see the way Christianity exists in a country unaffected by westernism. We were too late for any of the services; they are all held between 6 and 8 a.m. What impressed me about the buildings was the gaudiness of the furnishings. Such things as paper flowers, tinsel, vari-colored balls and diamond glass chandeliers were in every case predominant. If you can judge by material appearance, I like the Syrian

the best. The building was very like an old English Anglican church, with a dearth of the above display inside, and rather a European taste in the arrangement of the pulpit, etc.

"We climbed on to the dome of this one, and I must tell you what Baghdad looks like from the top of one of its very many domes. First imagine a glaring sun, a blue sky, and a prevalent yellow sandy impression on first raising your eyes from the tottering stair up which you have climbed. You blink considerably, adjust your topee to shield your eyes, and perceive on all sides a sea of flat roofs of about two or three-storied buildings, very uninteresting at first, but concealing, as you presently observe, a variety of life and occupation quite unexpected in such a monotonous outlook. Weary of the flat roofs, your eye soon discovers with great satisfaction the blue-tiled minaret of a Moslem mosque near at hand, and delights to see perched on its top a stork, one-legged as is his wont, several hundred feet above your flat roof stratum. At first you

are unconvinced if it be alive or not, so secure it sits and deigns not to turn its head, but remains gazing steadfast, deciding, no doubt, whether he will carry his squalling burden to-night. Having made up his mind, he places both feet on the tiles very slowly and, with the air of one bearing the king's message, he leans forward, spreads his wings, and floats to a roof in the beggar's bazaar, where, no doubt, he furthers the plan of his nocturnal campaign. Your eye follows him, and now you note that this whole area of yellow flat roofs is covered with minarets and domes, the former invariably of blue tiles, and the latter sombre and yellow as the city itself. Many of these are the resting-place of other pondering storks who, like our first acquaintance, are perfectly motionless, perched securely on one leg.

"Considerable clatter and shouting arises from the bazaar district. Through certain streets and alley-ways, into which you can see a continuous stream of hustling humanity hastens here and there, up and down, that incomprehensible network of passages.

An Architect Would Approve of This Garage

And that's more than can be said of most Portable Garages! This one is different from the average in a practical way, too.

Roof of Galvanized steel. Sides and doors of wood—all stained a handsome brown.

In most cities there is one little downtown area in which a Garage must be of some material more

fire-proof than wood. For such cases we recommend our Metal Clad Garages. But for suburbanites or those who dwell in rural districts this "King" Garage with wood sides is the thing. There are no long posts to drive—the heaviest of its nine simply-fitted sections can be easily handled by two men; and those two men, though not experienced in carpentry, can put it up in a few hours.

PRESTON Portable GARAGES

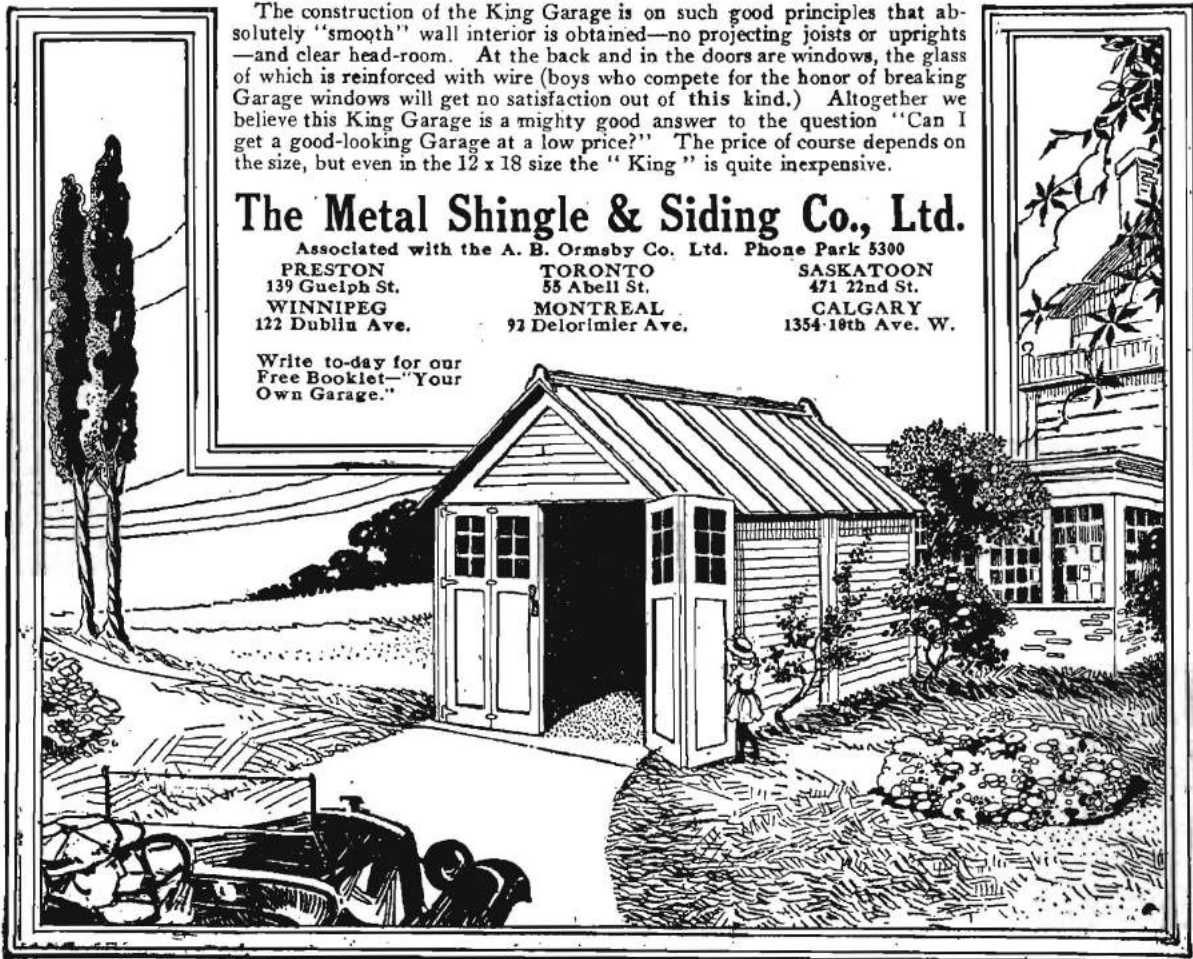
The construction of the King Garage is on such good principles that absolutely "smooth" wall interior is obtained—no projecting joists or uprights—and clear head-room. At the back and in the doors are windows, the glass of which is reinforced with wire (boys who compete for the honor of breaking Garage windows will get no satisfaction out of this kind.) Altogether we believe this King Garage is a mighty good answer to the question "Can I get a good-looking Garage at a low price?" The price of course depends on the size, but even in the 12 x 18 size the "King" is quite inexpensive.

The Metal Shingle & Siding Co., Ltd.

Associated with the A. B. Ormsby Co. Ltd. Phone Park 5300

PRESTON 139 Guelph St. WINNIPEG 122 Dublin Ave.	TORONTO 55 Abell St. MONTREAL 92 Delorimier Ave.	SASKATOON 471 22nd St. CALGARY 1354-18th Ave. W.
--	---	---

Write to-day for our
Free Booklet—"Your
Own Garage."



PROFESSIONAL CARDS.

Legal.

ROWELL, REID, WOOD & WRIGHT.
Barristers, Solicitors, etc., Canada
Life Building, 44 King Street W., Toronto.
N. W. Rowell, K.C., Thomas Reid, S. Casey
Wood, E. W. Wright, C. W. Thompson, E.
G. McMillan, E. M. Rowand, M. C. Purvis.

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.

DENTON, GROVER & MACDONALD.
Barristers, Solicitors, etc., Manning
Arcade, 24 King Street West, Toronto,
Canada. Frank Denton, K.C., John Irwin
Grover, A. A. Macdonald, Harry D. Anger.

Architects.

BURKE, HORWOOD & WHITE, now
Horwood & White, Architects, 229
Yonge Street, Toronto.

BUSINESS CARDS.

Harcourt & Son Limited

Clerical Tailors

PULPIT GOWNS CHOIR GOWNS
103 King St. West TORONTO

Toronto Carpet Main 2686

Altering Carpets a Specialty **Cleaning Co.**
67 LOMBARD ST.

SHOE COMFORT

Let your next pair of shoes be a
Dr. A. Reed Cushion Sole
They make walking easy

H. & C. Blachford Limited
286 YONGE ST.

Berkinshaw & Collier

Tailors - Established 1885

Suitings, Overcoatings, Trowserings at
reasonable prices.
316 YONGE STREET - TORONTO

SADLER & HAWORTH

Manufacturers of

LEATHER BELTING
TORONTO

MEMORIAL WINDOWS

ROBERT McCausland, Limited

141-143 Spadina Avenue, Toronto

BELLS.



McShane Bell Foundry Co.
BALTIMORE, MD.
CHURCH, CHIME and PEAL
BELLS Memorial a Specialty



BLYMYER CHURCH BELLS

Carry their message a'far and
bring to church those who might
forget. The sweet beauty of their
tone is irresistible. Bells made by the
Blymyer Process are better, more durable,
clearer, sweeter, and they cost no more.
Our Free Book tells all about Bells.

The Cincinnati Bell Foundry Co., Dept. B-79 Cincinnati, O.

You follow one of the figures, a prosperous Baghdadi, who, with fez and cap, walks undisputedly down the middle of the street. Following close on his heels are three lightly stepping, chattering females, ensconced in glaring pink raiment which completely hides them but for the face, which is concealed behind a black gauze. You are more than ever convinced of his prosperity by this evidence of his matrimonial trio, but you doubt, and for good cause, the old gentleman's discretion in thus attaching three noisy tongues to his household. This procession, followed by some four or five coolies carrying the morning's purchases, finally finds its way into a less babbling community, and at length disappears into a courtyard through a creaking iron door, which closes threateningly after the last coolie has given over his bundle. You find this place is in quite a different district from that of the dead flat roofs and minarets. Here every inch of room seems taken up with some article of furniture or utensil. Whole families are out on the roof. Some have awnings and shades, but the majority are sitting happily at this job or that in the glaring sun.

"This is obviously a residential district, for in place of teeming streets and clamoring bazaars the openings into the courtyards are now the scene of domestic economy exercised in a truly varied manner.

"This and that housewife is working miracles with a spoon and ladle. Here is an uncertain and miscellaneous number of children and a cat, all of which seem the particular brunt of the mistress's ill-humor. Here is a more homely situation, where a cabbage and neatly-arranged row of pans are under treatment by Mrs. X. She throws back her head to scatter those long, black tresses from the work at hand, and on the instant you decide that your 'progressive Baghdadian' may not be as indiscreet as you first considered him.

"Again your eye seeks the blue minarets so like the sky overhead, and you look to see the edge of this huddled mass of humanity. There it is, and as abrupt as if the city were pared off with a knife; no far-reaching suburbs and scattered country houses, but the yellow and awful desert. It is flat and yellow as far as you can see but for the patches of white canvas here and there. On the horizon is that everlasting brown haze that makes you think of last week's wind storm, and it is so breathless to-day that you swelter with sheer stagnation. One of the patches of white canvas gives voice to a cook-house bugle, which reminds you that day-dreaming would be greatly assisted by a supply of victuals.

"You turn to descend, and perceive that the whole roof is sprinkled with broken glass of red and green and other colors. This pretty Syrian chapel's windows are now covered with sacking, and as you descend you tread on the vain effort of an enemy to do by useless destruction what he could not do by zeal in the field.

"As you leave the church an old, bearded, robed priest appears, and raises his hand to his cap in deference to a people who have delivered him and his flock from a persecution not unlike what his ancestors suffered nineteen hundred years ago. He seems strangely akin to those biblical patriarchs which seem scarcely of this world. His long, black beard and eastern features recall vividly your Bible pictures, and you think of the green pastures and still waters. He glides quickly but noiselessly, barefooted, into the chapel, and it is with a feeling of surprise that you remember the belief he follows is yours also. You turn into the street, where nearby a Muezzin is calling the faithful to prayer. Here is a group of devout Musselmans, who hasten to his bidding and join the group who are making their noonday supplication. Within a stone's throw is the old priest, humbled before his God. Will He care if we call Him God or Allah? I doubt it.

"Best of love,

"LEONARD."

ASSURANCE.

Reputation

is a fairly safe guide in purchasing. No concern could stand in higher repute than The Great-West Life — no Policies could be more favorably known.

For tangible evidence, read the pamphlet, "WHAT OTHERS SAY," and observe the opinions of many who know the Company, its methods and results.

Rates will be sent on application.

State age nearest birthday.

The Great-West Life Assurance Co.

Dept. "K"

Head Office - Winnipeg, Man.

Is Your Family Sufficiently Protected?

THE income on \$10,000 invested at six per cent. amounts to \$1.64 per day. The man who carries that amount of insurance realizes that he is not by any means providing, by means of insurance, too much income for his family in the event of his death.

What of those who have no protection at all? What of those who have but a nominal amount?

Remember that you, while in possession of health, strength and earning capacity are responsible for your family's future.

Write for particulars of Mutual Policies.

The Mutual Life of Canada
Waterloo-Ontario

171

Union Assurance Society

LIMITED

OF LONDON, ENGLAND

(Fire Insurance since A.D. 1714)

CANADA BRANCH:

COR. ST. JAMES AND ST. PETER STS.
MONTREAL

T. L. MORRISEY, RESIDENT MANAGER
Agencies throughout the Dominion

Martin N. Merry General Agent
TORONTO

THE EMPLOYERS' LIABILITY

ASSURANCE CORPORATION, LIMITED
OF LONDON, ENGLAND

Issues Personal Accident, Sickness, Employer's Liability, Workmen's Compensation, Automobile, Fidelity Guarantee and Fire Insurance Policies.

C. W. I. WOODLAND, General Manager
for Canada

TEMPLE BUILDING - TORONTO
LEWIS BUILDING - MONTREAL

Agents Wanted

AGRICULTURE AND RURAL SOCIOLOGY

The fifth annual short course in agriculture and rural sociology will be held at the Manitoba Agricultural College, from July 28th to August 9th, 1919. Manitoba College and Wesley College are co-operating with the Agricultural College this year and sharing the responsibility and expense of the course. Dr. George Albert Coe, of Union Seminary, New York; the Rev. Prof. Hetherington, of Wesley College; and Prof. O. H. Benson, of Washington, D.C., will give a series of lectures. The remaining part of the course will be given by members of the Manitoba Agricultural College faculty. The course is open to ministers of all denominations and their wives, and to all community leaders, teachers and officers of rural organizations. There is no registration or tuition fee, and the charge for board and lodging at the college is \$10 for the whole course. A large attendance is expected this year in view of the co-operation of the agricultural and theological colleges.

APPRECIATION OF CHAPLAIN SERVICES

The following is an extract from Adjutant-General's Routine Order, dated June 9th, 1919, under the caption: "Appreciation of the Chaplain Services during the War and Period of Demobilization":

"The Minister of Militia wishes to place on record his appreciation of the splendid work of the Chaplain Services during the whole of the war, and during the period of demobilization. During the latter tedious period they have devoted their efforts, with great success, to keeping the men entertained and well-informed, and to generally keeping them interested. The General Officer Commanding the Canadian Corps reports that during the war the Chaplain Services has been a very dependable and helpful organization; that it is difficult to estimate at its proper worth the true value of their services. In the line and out of the line, on the battlefields, in the rest areas, on the lines of communication and at the rest camps, the chaplains have at all times most unselfishly performed their duty."—Reference; H.Q. 203-1-57.

It is very significant and cheering to find the General Officer Commanding of Canadian Corps and the Minister of Militia going out of their way to place on permanent record this testimonial to work done by the representatives of the Christian Churches through the Chaplains' Department during this war. It will be noted that the General Officer Commanding specially refers to the work in the line, on the battlefield, as well as rest camps and lines of communication. It was a standing order of the Director of Chaplain Services that, when a battalion went into the trenches a chaplain went with them, lived with them, served them during their period there.

CORRECTION.

In the obituary of Rev. H. E. Bayley in the "Christian Guardian" of two weeks ago the statement was made that Mrs. Bayley was a daughter of Rev. Mr. Nott, of the Methodist Episcopal Church. Mr. Nott was, instead, the editor of the Bible Christian paper, and a member of that body.

BRITISH AMERICA ASSURANCE COMPANY

(Fire, Marine, Hail and Automobile Insurance)

Incorporated 1833

HEAD OFFICE: TORONTO

Assets over - - - \$3,500,000.00

Losses paid since organization of Company, over \$43,000,000.00

W. B. MEIKLE,
President and General Manager

COMMENCEMENT WEEK AT WHITBY.

The year 1918-19 has been one of the best in the history of Ontario Ladies College. Notwithstanding the war years this long-established institution has held its own, and it is certain that the friends from Toronto and elsewhere throughout the province who attended any or all of the closing exercises were delighted with the evidence of the splendid work being done.

The week's programme consisted of musical concerts, readings, water sports, athletic field day, graduation class activities, banquets, and commencement day, which was held on Wednesday last from 11 a.m. to 4.30 p.m. In the morning a concert was given representing the expression and several music departments of the College, and in the afternoon a large assembly gathered under the direction of Mr. R. C. Hamilton, President of the Board, for the distribution of medals and prizes. Principal Farewell delivered a most optimistic address, closing with a few words to the graduating class. Rev. Lloyd Smith, M.A., B.D., Associate Home Mission Secretary of the Methodist Church, also delivered an interesting and inspiring address. The day's proceedings were greatly enhanced by the beautiful weather which permitted the refreshments to be served on the spacious lawns.

The following is a list of the graduates, medals, prizes, etc.:

Diplomas.

Literary (M. E. L.) — Dorothy Earle Keough, Winchester, Ont. (mathematics); Ruby Augusta Parkhouse, Barrie, Ont.; Mary Frances Richardson, Toronto, Ont. (mathematics); Hazel Bernice Woods, Picton, Ont. (mathematics).

Piano—(A.O.C.M. and A.T.C.M.)—Ethel Vivian Alcock, Edmonton, Alta.; Grace Mildred Carse, Hamilton, Ont.; Florence Cook, Port Perry, Ont.

Art—Lillian Pearl Burnham, Peterboro', Ont.; Mabel Muriel Olmstead, Walter's Falls, Ont.; Lila Willinsky, Toronto, Ont.

Domestic Science—Annabelle Carss, Holstein, Ont.; Helen Victoria Hezzelwood, Toronto, Ont.; Mary Estelle Kribs, Hespeler, Ont.; Hazel Bernice Woods, Picton, Ont.

Commercial—Jean Thomson Leckenby, Hamilton, Ont.

Certificates.

Music, piano — Intermediate: Norma Moore (honors). Intermediate School: Gladys Mills Peregrine, Junior: Virginia Charles, Winnifred Elliott (honors). Gertrude Griesman (honors). Gwendolyn Klombies, Thelma Lockwood, Alice Lunney, Mary Sorby (honors). Hilda Squires, Junior School: Anna Carss, Ethel Gemmell (honors). Reta Kerslake (honors). Dorothy Leishman, Ruby Parkhouse (honors). Dorothy Sorby (honors). Primary: Louise Burns (honors).

Singing—Junior: Reta Kerslake (honors). Gwendolyn Klombies, Lois Lockwood, Freeda Myles, Mabel Olmstead, Frances Stevens (honors). Hazel Taylor. Sight singing—Senior: Dorothy Morden (honors). Junior: Bernice Breese (honors). Reta Kerslake (honors). Gwendolyn Klombies (honors). Freeda Myles (honors). Mabel Olmstead, Frances Stevens (honors). Hazel Taylor.

Household Science—Ola Bennett, Dorothy Sorby, Gertrude Sorby.

Commercial—Blanche Bass (typewriting), Beatrice Ingram, Lauretta Irwin, Lillian Mulholland, Frances Stevens.

Medals.

Gold Medal, by R. C. Hamilton, Esq., for highest standing in the M.E.L. Course—Ruby Parkhouse.

Bronze Medal, by His Excellency the Governor-General, for the first standing in the Junior Matriculation English Literature and Composition—Dorothea Snider.

Gold Medal, by R. M. Bassett, Esq., for highest standing in A.T.C.M. Piano—Mildred Carse.

The G. D. Atkinson Medal, for second standing in A.T.C.M. Piano—Vivian Alcock.

The G. D. Atkinson Medal, for highest standing in Intermediate Piano—Norma Moore.

The George Cormack Memorial Gold Medal, by Mrs. Cormack, for the highest standing in the course in A.T.C.M. Singing—Dorothy Morden (Theory).

Gold Medal, by the College, for the highest standing in the Two-year Course of the Commercial Department—Jean Leckenby.

Silver Medal, by T. G. Whitfield, Esq., for highest standing in the One-year Course of the Commercial Department—Beatrice Ingram.

R. J. Score Memorial Gold Medal, by F. M. Score, Esq., for highest standing in Domestic Science Department—Bernice Woods.

Silver Medal, by J. S. Barnard, Esq., for the second general proficiency standing in the Fine Art Course—Jessie Lockwood.

Gold Medal, by Arthur Elight, Esq., for greatest proficiency in swimming and life-saving, open to students holding the award

DENT AND SONS, LIMITED

E FRANCIS GRIERSON E
N Psychic N

T Here on a visit, Maker of T
A MYSTICAL MUSIC AND FAMOUS A
N ESSAYIST N

D His leading books are: D
S ILLUSIONS AND REALITIES OF WAR S
O THE VALLEY OF SHADOWS - \$1.25 O

S ABRAHAM LINCOLN - \$1.00 S
O The Practical Mystic O
N J. M. DENT & SONS, Limited N

S 25-27 Melinda St., TORONTO S

of merit from the Royal Life-saving Society of England—Cort Reynolds.

Silver Medal, by Rev. Dr. Hare, for greatest proficiency in swimming and life-saving, open to students holding medals from the Royal Life-saving Society of England—Dorothy Leishman.

Honorary Instructor's Certificate, by the Royal Life-saving Society of England for swimming and life-saving—Hazel Taylor.

Teachers' Certificate, by the Royal Life-saving Society of England for swimming and life-saving—Laureen Terryberry.

The Award of Merit, by the Royal Life-saving Society of England for swimming and life-saving—Cort Reynolds, Laureen Terryberry.

Bronze Medallion, by the Royal Life-saving Society of England, for swimming and life-saving—Mildred Cole, Kathleen Fox, Dorothy Leishman, Jean Leishman, Doris Martin, Edith MacGillivray, Norma Moore, Cort Reynolds, Dorothy Sorby, Gertrude Sorby, Mary Sorby.

The Proficiency Certificate, by the Royal Life-saving Society of England, for swimming and life-saving—Louise Burns, Mildred Cole, Kathleen Fox, Marjorie Kisby, Dorothy Leishman, Edith MacGillivray, Norma Moore, Cort Reynolds, Dorothy Sorby, Gertrude Sorby, Mary Sorby, Iva Worden.

Special Awards.

Trafalgar Daughters' Scholarship—Vida Luno.

May Queen Pin, by Trafalgar Daughters, Whitby Chapter—Lois Dixon.

Prizes.

Literary Department—The F. L. Farewell Special Award for highest standing in Junior matriculation history, Edith MacGillivray and Dorothea Snider (equal). Music Department—Prizes given by A. & L. Nordheimer, for music examinations: Intermediate piano, Norma Moore; junior

SAVINGS

Regular deposits of small amounts will often accomplish more than infrequent deposits of larger amounts.

The regular saver finds inspiration in watching his balance grow.

Interest allowed at 3% per annum added to the principal half yearly.

THE DOMINION BANK



Robertson Nicoll Speaks Again

Those lovers of the "British Weekly" and of Dr. W. Robertson Nicoll's writings will be strongly interested in another new book which deals directly with a subject which, for various reasons, has been in the minds of a good many of our Canadian people during the last few years.

RE-UNION IN ETERNITY. By W. Robertson Nicoll.

"The matter of the book was neither systematic nor controversial," the author states, and in a few words he sums up the main conclusions as follows:

1. That faithful souls pass in dying to the immediate presence of Jesus Christ.
2. That they are, as Bishop Gore says, "cleansed and enlightened and perfected."
3. That they are carried into the heart of their desire in immediate re-union with their beloved who have gone before.
4. That they wait in peace for the Second Advent, the Resurrection, the Judgment.

The whole is written with his delightful appeal and authoritativeness, making the book one which should be very generally helpful. Cloth, 280 pages, \$1.75.

OTHERS OF INTEREST

CHRISTIAN IMPERIALISM. By Arthur C. Hill.

Basing his work on what he terms "The Religious Inspiration of the Empire," the author goes on to work out the subject matter as suggested by the title, in a way which pertinently covers present day developments. A chapter on Canada will be especially interesting. Cloth, 300 pages, \$1.50.

ALCOHOL AND THE HUMAN RACE. By Richmond Pearson Hobson.

This book is particularly interesting, because the author is a former member of the United States Navy, well-known for his heroic feat at Santiago. Captain Hobson has made a direct and exhaustive study of the subject and gives the benefits of it here. Cloth, 205 pages, \$1.25.

ALTRUISM: ITS NATURE AND VARIETIES. By George Herbert Palmer.

Discusses the great principles of the subject and the successive steps by which it goes on to completeness. The whole comprises the Ely Lectures at Union Theological Seminary for 1917 and 1918. Cloth, 138 pages, \$1.25.

GOD'S PRESENT KINGDOM. By Philip Mauro.

A detailed examination of the founding, nature and functions of the Kingdom of God, based on the controlling facts and evidences of the Scriptures, also an analysis of various views and opinions currently held on the subject. Cloth, 265 pages, \$1.25.

MILLENNIALISM AND SOME OF ITS FALLACIES. By Rev. J. D. Fitzpatrick.

This little booklet has been strongly helpful in combating pernicious influences of the Millennial doctrine. It covers the matter practically and comprehensively enough to be convincing. 32 pages in paper covers, 10c. Special price in quantities.

Prices quoted cover postage.

Ask your Bookseller about our Books.

The Methodist Book and Publishing House

TORONTO - ONT.



piano, Winnifred Elliott; junior singing, Frances Stevens. Art Department—Awards by T. G. Greene, O.S.A., and Miss N. K. Wright: First standing in the two-year course in fine art, Pearl Burnham. Domestic Science Department—Highest standing in homemakers' course, Ola Bennett. Prize by Mrs. Arthur VanKoughnet for highest standing in practical cookery, Estella Kribs. Commercial Department—Highest standing in writing, by Frederick Dane, Esq., Edith Hudson. Athletics—Silver "A" for athletic proficiency, Cort Reynolds; Bronze "A," holder of the highest number of points in fall field day, Madeline Charles; Bronze "A," holder of the highest number of points in spring field day, Louise Burns; Bronze "A," holder of the highest number of points in fall aquatic sports, Cort Reynolds; Bronze "A," holder of the highest number of points in spring aquatic sports, Cort Reynolds; Bronze "A," winner of tennis singles, Hazel Taylor; prizes, winners of tennis doubles, Hazel Taylor and Helen Scott. Prize-winning team of the ball series in basketball, Lower Frances. Captain, Bernice Woods.

The honor of having name on Strathcona Shield for one year for athletics, scholarship and womanly qualities, awarded by vote of students to Helen Scott.

Photography—First John Britnell, sr., prize, Estelle Kribs; second John Britnell, sr., prize, Hazel Bernice Woods.

GOLDEN WEDDING.

On the evening of Monday, May 12th. Mr. and Mrs. Samuel Halfpenny celebrated the fiftieth anniversary of their marriage at their home in Kemptville. Mr. and Mrs. Halfpenny were united in marriage by the Rev. Ebenezer Robinson, at Burritt's Rapids, in 1869. The members of the family are ten in number. There are six boys—John and William, farmers, living at Burritt's Rapids; Thos. W., armer, living at Kemptville; J. Amos, cheese manufacturer, living at South Gower; Stanley S., farmer, at Pense, Sask.; and D. Milton, at present teaching in the Collegiate Institute at



MR. AND MRS. S. HALFPENNY.

Lindsay, Ont. The four girls are: Mrs. F. E. Weedmark, Kemptville; Mrs. C. Latimer, Toronto; Mrs. J. Perkins, Malakoff; and Mary E., at home. There are twelve grandchildren. Mr. and Mrs. Halfpenny were the appreciative recipients of many expressions of good-will and hearty congratulations upon so rare an occasion. They were presented with some valuable gifts by members of the family. Mr. Halfpenny is seventy-nine and Mrs. Halfpenny is sixty-nine years of age. Both are still hale and hearty. They are faithful members of the Methodist Church, which they attend in Kemptville.

A GOLDEN WEDDING.

An interesting event took place at Zion appointment, in the township of Waterloo, on Feb. 24th, 1919, when the children, grandchildren and intimate friends of Mr. and Mrs. Noah Moyer, to the number of sixty, gathered at their home on Breslau Road to celebrate the fiftieth anniversary of their marriage. A great privilege is theirs, as they look back over the years of happy married life, in that their home has been spared the exaction of tolls by the grim reaper death. Of the five children born to them, nineteen grandchildren and four great-grandchildren, all are alive and enjoying the rich blessing of good health, and during all the years have never known a serious illness. Mr. Moyer was born on

a farm near Breslau seventy-two years ago. In 1869 he married Wilhelmina Krueger. Their five children are Nancy (Mrs. Simon Hagey), Lucinda (Mrs. (Rev.) A. R. Springer), Ella (Mrs. Lincoln Hagey), Edwin, on the old homestead, and Milton, of Waterloo township.

After partaking of a sumptuous dinner, a programme followed, presided over by Rev. A. R. Springer. All sang "Praise God from whom all blessings flow," followed by prayer by Rev. B. F. Green, Mr. and Mrs. Moyer's pastor. Congratulatory speeches followed, by the relatives and an address was read by the eldest grandchild, accompanied by a presentation of a gold-headed cane to Mr. Moyer and a purse of gold to Mrs. Moyer. They have been members of many years' standing of Zion Church, and are constant in attendance. There is no feature of the work of God in which they are not interested. Their life, like the path of the just, "is as a shining light which shineth more and more into the perfect day."

Brother and Sister Moyer are in excellent health, and bid fair, with God's continued blessing, to live to see the celebration of the sixtieth anniversary of their wedding. That that may come to pass is the earnest wish of their host of friends. B. F. G.

RECENT DEATHS

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

BURY.—The Caistorville circuit suffered a serious loss in the passing of Bro. Thos. Bury, on March 25th, 1919, in his eighty-first year. Bro. Bury was born in England, March 12th, 1839, and came with his parents to Canada in 1848, settling in the township of Binbrook, to the enrichment of local Methodism. In the autumn of 1868 he was converted to God. At this time also his brother, now Rev. Henry Bury, of Shanty Bay, passed through a like experience. During the long years that followed, he was never known to doubt the reality of the change, and never did he give his fellows reason to question the sincerity of his glowing testimony to divine grace. A few years after his conversion he was appointed class leader and steward by Sinclairville church. So faithfully were these trusts discharged that not only did he continue in office until the call to greater stewardship, but through his ministrations many will call him blessed. He was twice married—in February, 1869, to Mary Matilda Packham, who laid down the burdens of life in March, 1906. In May, 1907, he married Eliza Packham, who was his ministering angel during the declining years. There survive him his widow and three children—Mrs. A. O'Neil, James and John. The service was conducted in Sinclairville church by the pastor, and the body of this trusty friend, loving brother, and exemplary Christian was laid away in the will of our heavenly Father until the day-break. A. G. F.

ALEXANDER.—At Terrebonne, Que., on Sunday, Feb. 16th, 1919, at the age of 76, Mary Ann Bell, beloved wife of James Alexander, passed from earth to heaven after a few days' illness. Mrs. Alexander was born at Shawbridge, Que., and was converted in early life, identifying herself with the Methodist Church, in which she remained to the end a faithful and zealous worker. She was a most acceptable Sunday-school teacher, beloved by all her scholars. Her bright manner and optimistic spirit made her a great favorite with the young people. She was especially dear to the hearts of her nephews and nieces with whom she was surrounded. Her home was always open to the ministers, where they were sure of a most cordial and hospitable welcome. Except in time of sickness her place in the family pew was never empty. In every way she lived as she sang, in words very precious to her, "I love thy kingdom, Lord." Much sympathy is felt for her husband who survives her, and with whom she celebrated their golden wedding in April of 1918. Five children remain also to cherish her memory, viz., John B. and Herbert J. Alexander, both of Terrebonne; Mrs. John A. Cole and Francis L. Alexander, of Oliver, Sask.; and Mrs. (Rev.) Hollingsworth, of Lacombe, Alberta. A large number of relatives and friends followed the remains to the Mascouche Methodist church, where service was conducted by the pastor, Rev. Mr. Clayton. The interment took place in the adjoining cemetery. "She rests from her labors, and her works do follow her."

LESLIE.—There passed away to the life of love and service in the Great Beyond, during this Conference year, one of the oldest and most highly esteemed members of the Rockwood circuit, in the person of Amanda Stafford, wife of George Leslie, first line, Erin. Miss Stafford was born

on November 12th, 1841, near Springfield, in the township of Trafalgar. On May 12th, 1869, she was united in marriage to George Leslie, of the first line, Erin, and here they established their home. Had she lived until May 12th of this year, the golden jubilee of their wedding would have been celebrated. The Leslie home was one of good influences; the family altar was early erected, and was maintained to the last. There was also the presence of good literature, and the wholesome atmosphere of hospitality, to which the ministers were always welcome. They worshipped at the old Siloam church near Acton. The family pew was never vacant, except for sickness, or absence from home. In this splendid home were reared four sons and two daughters, all staunch Christians, and good citizens. One daughter, Amy, remains at home, and the other, Bertha, is the wife of Mr. Wesley Jessop, of Mimosa. The five sons—James, Ira, Henry, Joel, and Harvey—are all splendid citizens and loyal to the Church and all good interests. During the last year of her life, Mrs. Leslie was an invalid, but she endured her affliction with true Christian fortitude. While visiting her son Harvey, at Orton, she passed peacefully away on August 20th last. The funeral services were held from her home, and the pastor, Rev. W. E. S. James, M.A., B.D., was assisted by a former pastor, Rev. G. W. Smitherman, and Rev. H. B. Christie, B.A., chairman of the Guelph District, and an intimate friend of the family, who gave the address. Mr. Christie reviewed the life of the departed mother, and emphasized her faithfulness in all the relations of life. The bier was tenderly borne to the grave by her five sons and son-in-law, and laid to rest in the beautiful cemetery at Acton.

EDMONDS.—Esther Matilda Hara was born in Stamford, near Niagara Falls, June 21st, 1837, the eighth in a family of two sons and eight daughters. Her father, Joseph Hara, of Tralee, Ireland, whose father and mother were converted under Wesley, was an old-fashioned Methodist and life-long subscriber to *The Christian Guardian*; and Margaret Ferguson, her mother, belonged to a family of covenanters, from the north of Ireland. Coming from such a home, it was natural to expect the strong, beautiful, positive Christian character our sister possessed. In April, 1857, she was married to John Edmonds, a native of Devonshire, England. They lived in Ingersoll and Woodstock until the spring of 1861, when they moved to Woodburn, Wentworth County, where they resided, with the exception of two years spent in Smithville, until 1899, when they removed to Burlington, where Mr. Edmonds died in 1903. In 1907 Mrs. Edmonds, with three daughters, went to Edmonton, where she was one of the charter members of Wesley Church, and later a member of the Metropolitan. In South Edmonton. She was a member of the W.M.S. when organized at Kew Church, and became a life member at Burlington. Her place was seldom or never vacant at the monthly meetings. She was deeply interested in and loyal to the work of the W.C.T.U., the Strathcona Union of which sent a beautiful tribute of affection and sympathy to the bereaved family. Of her eight children, three passed on before. Arthur, drowned at Merritt in 1872, aged 13; Edwin, the youngest son, died in 1888, aged 11; and Edith in 1906. Her remaining children are: E. Hartley, Lakebay, Wash., U.S.A.; Mrs. Jas. I. Thomas (Jeannie), of Stoney Creek, Ont.; Mrs. J. A. Patullo (Jessie), South Edmonton; Alice and Retta, 14 Powell Blk., Edmonton; and nine grandchildren. She was a marvel of activity to her end, attending meetings in the severest weather, and as long as she could write, keeping up a large correspondence. A fall in October, 1917, seriously affected her, and though out occasionally, she never fully recovered, and in April became quite helpless, and passed quietly away June 25th, 1918. Her daughters gave her unremitting attention, Retta, a nurse, and Mrs. Thomas from Ontario being in constant attendance. She greatly appreciated the visits of her pastor, Rev. E. V. Tilton, and expressed herself as having a clearer experience of salvation through Christ than ever before. The funeral service was conducted by Rev. T. C. Buchanan, Superintendent of Missions, at Wesley Church, June 27th, and the remains laid away in Edmonton Cemetery to await the resurrection triumph. H. C.

CHARLTON.—On April 30th, there passed to her heavenly home Mrs. W. P. Charlton, Ilderton, Ont., in her 69th year. The Saviour's call came suddenly, for the deceased had enjoyed good health until a week prior to her death, when indications of impaired health became apparent. It is not a frequent occurrence that the death of a mother brings such a shock and grief to the home and community of friends. Mrs. Charlton's maiden name was Adelaide T. Clarke. She was born in Clonmel, Ireland, and educated in the Ladies' College, Dublin. In 1872, she accompanied her sister, Mrs. William Sparrow, to Toronto, where she resided until her marriage in



ALMA LADIES' COLLEGE

Canada's National Residential School for Girls

combines all the advantages of health, culture, and practical and aesthetic training.

Thorough courses in Music Art, Oratory, High School, Business, Domestic Science, and Superior Physical Training.

Opens its thirty-ninth year on September the fifteenth, nineteen hundred and nineteen.

PERRY S. DOBSON, M.A., Principal. R. I. WARNER, M.A., D.D., Principal Emeritus
For terms address Registrar; ALMA LADIES' COLLEGE, ST. THOMAS, ONTARIO

34

1877. Mrs. Charlton possessed a singularly charming personality. Cultured in mind, beautiful in character, urbane in conversation, and withal an innate loving-kindness of nature, made her one of the true ladies of the land. God's loving grace was from her childhood a real and conscious asset in her life and labors. God's word was precious and added to her refinement of heart and grace of manner. In her home her gracious spirit never faltered amidst adversity, and her large circle of friends found a warmth of hospitality. For over twenty-five years she held various important offices in the W.M.S. at Ilderton Church, giving valuable services to the work she dearly loved. She leaves to mourn her loss a husband and two children, Edward of Chazy, N.Y., and Mrs. (Rev.) Edward Lawson, Carleton Place. The funeral service was conducted at the home by Rev. Mr. Allan, of the Methodist Church, assisted by Rev. Mr. Shore, rector of St. George, and Rev. Mr. Young, of London, personal friends of the home. Surely she dwells in her heavenly mansion, and the Eternal City is fairer and nearer because a mother beloved is there.

MAYBEE.—Wm. H. Maybee was born on the Third Concession of Murray, in October, 1840. At twenty-seven years of age he was married by the Rev. Wm. Sparrow to Margaret Weese, who lived at the home of Thomas Pake. Their married life was singularly happy. They were two congenial spirits. Two sons were given them.



MR. MILTON E. MAYBEE.

One, Burton, late of Lloydstown, was stricken in death in July, 1917. The death of this son was a very heavy blow to Bro. Maybee. With his eldest son, Mr. Milton E. Maybee, reeve of Murray, he made his home after the death of his wife, who predeceased him on Jan. 7th, eight years ago. Early in his boyhood years Bro. Maybee was converted to God, and united with the Methodist Episcopal Church. From the time of his conversion to the end of his life he freely, devotedly and humbly gave of his time, talents, money and love to the Church of Christ. He was one of the original trustees of the present Carman Church, on the Third Concession of Brighton. He filled the offices of steward, Sunday-school superintendent, Bible class teacher and class leader. As leader of the young people's class perhaps Bro. Maybee found his most influential and successful work in the church. For many years he was leader of this class, and many who are now fathers and mothers, heads of Christian homes, passed through his class. He loved them, and in turn was greatly beloved by them. Through this class Bro.

Maybee's godly life will persist as a beneficent influence. Bro. Maybee was for years a reader of the "Guardian," and one of his last acts was to renew his subscription to the "Guardian" for the current year. He also was interested in the work of the Church beyond the bounds of the Smithfield circuit, for he gave Dr. E. N. Baker a substantial subscription for Albert College two years ago. He also took considerable interest in public affairs. For some time he was a member of Murray Council; also for many years was justice of the peace. No one perhaps did more for the cause of Christ at Carman, yet he lamented that he could do so little. Bro. Maybee fell asleep in Christ on Jan. 12th, 1919. A former pastor, Rev. W. S. P. Boyce, by request, preached the funeral sermon. We laid his body in Carman Cemetery, awaiting the sure and certain resurrection of the righteous. His memory will be a benediction to many for years to come. T. H. P. Anderson.

HAUFMON.—Robert Jacob Haufmon was born in Port Elgin, Ontario, March 1st, 1864, son of Henry and Christina Haufmon. Here his school days and early life were spent. When about twenty years of age he removed to Preston, where he entered the employ of Clare Bros. and Co., with whom he remained the rest of his life. He saw Preston grow from a village to a town of over five thousand. He was respected and honored by his fellow-citizens; for several years he served in the council. Shortly after his removal to Preston he joined the Methodist Church, of which he was a faithful and active worker, until called to the Church of the skies. For many years he was a member of the Quarterly Board, and seven years Sunday-school superintendent. In 1894 he married Martha Brown, who with one daughter, Marguerite, remain to mourn his loss. The home was ideal; bright, and hiving to it the minister ever received a warm welcome. After many months of great suffering, borne with patience and resignation to the Master's will, our brother, on the 4th of April last, passed from his home on earth to his home with God, leaving behind him this testimony, that he was departing to be with Christ, and enjoy the rest at God's right hand.

KERR.—There passed away, in the city of Calgary, on March 21st, 1919, Mrs. Hannah Kerr, relict of the late Isaac Kerr, in her 84th year. She was born in the Province of Quebec, near Montreal, on the 18th of April, 1836. In the year 1857 she was married and resided in Island Brook until 1910, when she removed to Calgary, where she resided until her death, her husband having died twenty-three years before. She was the mother of a large family, seven of whom survive, five having gone before to the Homeland. Those surviving are: William John, Samuel, James, George, Mrs. Christie, Mrs. Hodgins and Mrs. Benson. Funeral services were conducted by her pastor, Rev. W. A. Smith, assisted by the Rev. W. E. Galloway, a former pastor. Tribute was paid to the beauty and earnestness of the life she lived. For several years Mrs. Kerr had been a sufferer, and during this period it was always a benediction to be in her presence and listen to her expressions of faith in the love and goodness of her Heavenly Father. Never did her confidence fail, and when it seemed at times that she was about to leave her house of clay for the Glory Land, her joy could not be expressed. During her prolonged illness, several times the end seemed near, but she would rally only to confess to something of disappointment that she had not gone triumphantly home, though always cheerfully resigned to the Father's will. At last the summons came, and with the light of heaven on her face, as though seeing Him who is invisible, she went forth to meet Him face to face, whom she had loved and trusted all her life. Those she leaves behind are comforted with the thought and hope that in the Eternal Morning they shall meet their loved one again. W. A. S.

The Christian Guardian

(Established 1829)

(Entered as second-class matter, February 28th, 1908, at the Post-Office at Buffalo, N. Y., under the Act of Congress, March 3rd, 1879.)

A PAPER FOR THE FAMILY

PUBLISHED UNDER THE AUTHORITY OF THE METHODIST CHURCH.

ISSUED EVERY WEDNESDAY FROM THE OFFICE
299 QUEEN STREET WEST, TORONTO

REV. W. B. CREIGHTON, B.A., D.D., Editor

REV. WILLIAM BRIGGS, D.D., Book Steward, Publisher

SUBSCRIPTION RATES

ONE YEAR, \$1.50; 6 MONTHS, 75 CTS.

Births, Marriages, Deaths

DEATH.

McKIBBON.—Annie Hagle, beloved wife of Robert McKibbon, Caledonia, Ont., on May 30th, in her 61st year. Interment at Mount Hope (White Church), June 1st.

IN MEMORIAM.

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

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

ELFORD.—In memory of Ruth Maria Elford, who died June 30th, 1918, at Burdette, Alta.

HUGHES.—In grateful and loving memory of our dear son, Lieut. F. Gordon Hughes, of the 3rd Northumberland Fusiliers, who was killed in action at the opening of the Somme, June 26th, 1916. He loved right and freedom unto death. His memory is increasingly precious.
Father and Mother.

McDONALD.—In loving memory of the Rev. N. McDonald, B.A., of the Alberta Conference, who died June 12th, 1917.

J.W.L. FORSTER

Studio:
24 King St.
West

PORTRAITS.

ORGAN BLOWERS

DIRECT CONNECTED. NO BELTS
FOR PIPE OR REED ORGANS

These machines are sold with the direct understanding that they are not heard in the Church.

Send the number of stops and their names, names of couplers, kind of current, and prices will be sent you. Fifteen days' trial given before any payment is made.

Manufactured by **L. E. MOREL**, 440 Spadina Ave., Toronto, Canada

References: Metropolitan Church, Toronto; Simcoe Street Methodist Church, Hamilton; Simcoe Street Methodist Church, Oshawa, etc.

ENCYCLOPAEDIA BRITANNICA
twenty-three dollars; Catalogue;
Thousand Letterheads, two. McCreery's
Printery, Chatham.

SPEAKERS, LECTURERS.—We prepare material for lecturers, sermons, addresses, special articles. Authors' Research Bureau, 500 Fifth Ave., New York.

WANTED—A middle-aged housekeeper to take charge; four adults, wife delicate, baby 20 months. Good Methodist home in Muskoka town. Address Box 4, Christian Guardian, Toronto.

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

WANTED—As soon as possible, a minister for Lemberg Union Church. Write for particulars to James G. Gardiner, Chairman, Box 74, Lemberg, Sask.

WANTED—Organist and Choirmaster for First Methodist Church, Yorkton, Sask. Good opening for both vocal and instrumental teacher. Apply with references to Geo. Killam, Yorkton, Sask.

Connexional Notices

THE CHALLENGE OF ALBERTA.

Thirty young men are urgently needed to man our fields in Alberta. Large tracts of territory conceded to us by co-operation are at present without religious services. Those of us who are familiar with such conditions know that no greater calamity can befall a community than to be deprived of the influence of Church in its midst. Here is a challenge unrivalled by any other to young men of sterling character and zeal for the larger good of humanity. Young men who would like to answer this call and invest their lives in the ministry of the Methodist Church in Alberta, correspond with the President of the Conference, 1338 8th Avenue East, Calgary, Alta. Joseph Coulter, President of Conference. T. C. Buchanan, Northern Supt. of Miss. Thos. Powell, Southern Supt. of Missions.

MISSION ROOMS' RECEIPTS

To June 19th, 1919.

General Fund.

Receipts to date	\$796,491 18
Same date last year	676,593 75
Miscellaneous receipts to date	3,990 49

Wise and Otherwise

A prospective lodger asked the Negro butler of a boarding house: "Can I have a private bath?"

"Yes, suh! Yes, suh!" the old man replied. "We've only got one bathtub, but ev'rybody takes dey bath private in dis house, suh!"—*Harper's Magazine*.

An old Scotchman deemed it his duty to administer some sound advice to a youth placed under his charge.

"Keep your temper, Dougal. Never quarrel wi' an angry person, especially wi' a woman. Mind ye, a soft answer's ay best. It's commanded—and forby it makes them far madder than anything else you could say."—*Exchange*.

He went into the shop to buy a comb. He was a man careful of other people's grammar, and believed himself to be careful of his own.

"Do you want a narrow man's comb?" asked the assistant.

"No," answered the careful grammarian, "I want a comb for a stout man with tortoise shell teeth."—*Pittsburgh Chronicle-Telegraph*.

A young lady took down the receiver and discovered that the telephone was in use. "I just put on a pan of beans for dinner," she heard one woman inform another. She hung up the receiver and waited. Three times she tried the line, and then, exasperated, she broke into the conversation. "Madam, I smell your beans burning." All she heard was an excited "Good-bye" and the click of the receiver upon the hook. Then the young lady put in her call.—*Christian Endeavor World*.

In these days of nervous prostration, called by some "nervous prosperity," because it is so prevalent among the idle rich this story of the famous Dr. Abernethy, who did not believe in coddling his patients, is apropos:

A patient, a wealthy woman, sent for him, and he found it was a case of nerves. "Doctor," she said, "I feel a terrible pain in my side every time I put my hand to my head."

"Then, madam," said the doctor, "why, in the name of common sense, do you put your hand to your head?"—*Western Christian Advocate*.

We regret to hear that on account of a nervous collapse the Rev. Dr. P. L. Richardson, of Brockville, requested the recent Conference in Montreal to relieve him of all official positions which he held. He has

been chairman of district several years, treasurer of the Educational Fund, and he has held other responsible positions. We hope with the relinquishing of these extra duties, and with the help of an assistant, our much-beloved brother will continue many more years in his work amongst his brethren of the Montreal Conference, by whom he is held in high esteem.

War Memorials

MURAL TABLETS in Marble, for Churches and Public Buildings. SOLDIERS' MONUMENTS

THE MCINTOSH GRANITE CO. LTD.

1623 YONGE ST. TORONTO. Tel. Belmont 188

REV. GEORGE E. MORLEY, B.A.

(Professional graduate of the Smiley Studios, Toronto)

ELOCUTIONIST

"One of Canada's most entertaining readers."

—Toronto Globe.

"Clear in enunciation, true in interpretation."

—Rev. Dr. MacGillivray, Knox Church, Guelph.

"Has proved himself a great success."

—Owen A. Smiley, Toronto.

837 Dovercourt Rd., Toronto. Phone College 5709

Loch Sloy Rest Home

Ideal winter or summer home in the garden of Canada. Just the environment for rest. Country and city combined. Electric service to Hamilton. Send for descriptive pamphlet. Drawer 125, Winona, Ont.

SIMCOE HALL

ALLANDALE, ONTARIO

A private hospital scientifically equipped for the treatment of all nervous affections arising from financial, domestic or troubles due to the war. Rates are moderate, considering the quality of service.

References by permission to Chancellor R.P. Bowles, Vict. Univ., Toronto; Rev. E. L. Hart, Montreal; Rev. C. A. Sykes, Winnipeg. Rates and booklet furnished on application to Dr. W. C. BARBER, Med. Supt.

TALENT FOR

GARDEN PARTIES

HARVEY LLOYD

COMIC SINGER AND ENTERTAINER

GOOD, CLEAN, WHOLESOME FUN

Address:—17 Stephanie St., Toronto

Phones: Adelaide 915 or Beach 2437

Garden Parties

(Joe) Williams

The inimitable English Comedian.
Clean, clever comedy in costume.

20 Boothroyd Ave. - Toronto

Telephone Gerrard 3842

BROKEN LENSES

Duplicated Promptly and Accurately

F. E. LUKE, Optician

167 Yonge Street (upstairs) Toronto
(Opposite Simpson's)

Lengthen the life of your Shirts and Collars. Our "Crack-proof" process of starching beats anything you have ever known.

WE KNOW HOW

NEW METHOD LAUNDRY, Ltd.

Telephone Main 7486