

The Christian Guardian

Established 1829

Job Enough

THERE are a great many big problems before the world to-day whose solutions baffle and bother us a very great deal. We cannot help being intensely interested in them, and indeed we ought not to help it even if we could. But it often seems to us that we cannot do much for their solution, for the solution cannot come through any individual procedure or method. The great and pressing economic and social problems of our time seem to be quite outside the tiny circle of any service or help that we can render! And yet these big problems have a very definite relation to the little things that we can do. Society will never get made over after the mind and thought of Jesus, and become a great brotherhood, until the individuals who compose it become really Christian in all their relations. So, while we are thinking of the big problems, as we must think of them, we ought to keep very industriously and earnestly working away at the little, yet hard enough, problem of making our own life Christian. That may prove job enough.

TORONTO
May 7
1919

TO OUR READERS.

We wish to point out to our subscribers that no advertiser is permitted to continue to use our columns concerning whose bona fides any complaint has been received which, on enquiry, is found to be just.

Medical, speculative or questionable advertisements are never accepted.

We therefore give you the utmost protection, and we much hope that, as you may be sure of good service, wherever it is possible you will patronize firms using our columns.

BISHOP QUAYLE COMING

Bishop W. A. Quayle, the well-known eloquent preacher, will be in Toronto next Sunday, preaching in the morning at Howard Park Methodist Church, and addressing a mass meeting at 2.30 p.m. in Carlton Street Methodist Church, on "The Task Golden." Admission to the afternoon meeting will be by ticket up to 2.20. Tickets may be procured, free of charge, from any of the pastors. *Zion's Herald* of recent date says: "There is but one Quayle. He is unique on the American platform. A whirlwind at times, he sweeps everything before him. He is a perfect wizard with words, twisting them and juggling them in all manner of unaccustomed ways, playing with them upon the emotions of his hearers, now stirring them to the very depths and then again convulsing them with laughter, but all the while proclaiming the central truth of the message he happens to be declaring."

MEN OF METHODISM BANQUET SOLDIERS

On Thursday evening, May 1st, at sixteen church centres in Toronto, the "Men of Methodism" dined and welcomed over 3,000 soldiers and nearly as many civilians.

At each of the churches a short address of welcome was delivered from the chair, and during the evening the guests stood in silent tribute to the fallen during the rendering of "Nearer, My God, to Thee." As was arranged, a number of speakers went from centre to centre, expressing at each the gratitude of those who had remained at home for the gallant service rendered by the men at the front.

Chief among these was Sir William Hearst, who first addressed the gathering at Sherbourne Street Methodist Church, going later to Trinity Methodist and Eaton Memorial churches.

It was a pleasure, said Sir William, to convey to the returned men, on behalf of the Government and people of Ontario, a welcome back to loyal old Ontario. Owing to their valor and endurance during four years of war the German dream of world-dominion had been shattered, and their homeland had been spared the hardship and distress that had overwhelmed European countries. In gratitude he could only express a welcome and a blessing. In commemoration of the lads who would never return their fellow countrymen must build a better and a greater Canada, with a nobler and more Christ-like citizenship. He asked the co-operation of the returned men toward making their country worthy of the splendid record which had been achieved by them on the battlefields of northern Europe.

Among others who spoke at several of the evening's gatherings were Mr. William Heal and Mr. William Ward, both delegates from the Brotherhood Association in England.

The Ladies' Aid of each of the city churches assisted in providing and serving the dinner. Centres were established at each of the following churches: Beach Avenue, Birchcliffe Heights, Carman, Centennial, Clinton Street, College Street, Danforth Avenue, Elm Street, Euclid Avenue, High Park Avenue, Perth Avenue, Sherbourne Street, Eaton Memorial, Trinity, Wesley and Yonge Street.

PROGRAMME OF MONTREAL CONFERENCE FOR 1919.

The thirty-sixth session of the Montreal Conference will convene in St. James Church, Montreal, on Thursday, May 29th, 1919, at 2 p.m.

The Ministerial Session will meet on Wednesday, May 28th, at 2 p.m.

Monday, May 26th.

2 p.m.—The Stationing Committee. The Statistical Committee.

Tuesday, May 27th.

2 p.m.—The Committee on Religious Education (Par. 425).

Wednesday, May 28th.

9 a.m.—The Committee on Probationers' Records (Par. 126).

11 a.m.—Journal Secretaries will meet the Secretary of Conference.

2 p.m.—Opening of the Ministerial Session of Conference.

4 p.m.—Memorial Service.

7 p.m.—Financial Secretaries will meet the Conference Treasurers.

8 p.m.—Annual Lecture before the Theological Union, by Rev. Geo. W. McCall, B.A., B.D.

Thursday, May 29th.

8 a.m.—Study Hour: "Some Modern Cults in the Light of Scripture." Adventism and Russellism. Essayist, Rev. A. F. Fokes, B.A., B.D. Leader of discussion, Rev. H. L. Morrison, B.A., B.D. Chairman, Rev. W. H. Stevens.

9 a.m.—Ministerial Session.

2 p.m.—Opening of the Annual Conference. The Sacrament of the Lord's Supper, conducted by the President.

3 p.m.—Roll Call by ballot. Election of officers, and address by the retiring President. Appointment of Business Committee.

4.30 p.m.—Department of Finance, Rev. S. W. Dean. Religious Education, Rev. F. H. Langford, B.A.

6 p.m.—Banquet, under the auspices of the Lay Association. Address by Hon. N. W. Rowell, President of the Privy Council. "The Church and Reconstruction." Address, by Rev. J. W. Aikens, D.D., "The Church and Evangelism."

Friday, May 30th.

8 a.m.—Prayer and Praise Service. Led by Mr. Abraham Shaw.

9 a.m.—Devotional Service. Leader, Rev. S. P. Rose, D.D.

9.30 a.m.—Report of Business Committee. Work of the Missionary Department.

2 p.m.—Work of the Missionary Department.

8 p.m.—Reception Service. Resolution moved by the Secretary of Conference, and seconded by Rev. James Henderson, D.D. Words of welcome by Mr. Elmer Davis.

Saturday, May 31st.

8 a.m.—Study Hour. "Some Modern Cults in the Light of Scripture." Spiritualism and Theosophy. Essayist, Rev. W. E. Wright. Leader of discussion, Rev. Johnson Seller. Chairman, Rev. S. Wesley Boyd, B.D.

9 a.m.—All Conference Committees meet.

2 p.m.—Ministerial session and Lay Association.

8 p.m.—Meeting of Lay Association.

Sunday, June 1st.

9.30 a.m.—Conference Love-feast. Leader, Rev. F. A. Read.

11 a.m.—Morning Service—Preacher, Rev. Geo. S. Clendinning, S.T.L., retiring President. Ordination Service, in charge of the President of Conference.

3 p.m.—Sunday-school Rally. Speaker, Rev. T. Anson Halpenny, B.D., Gen. Supt. Ontario Sunday-school Association.

4.15 p.m.—Setting apart of Deaconesses. Service in charge of the President of Conference.

7 p.m.—Evening Service. Preacher, Rev. J. W. Aikens, D.D.

Monday, June 2nd.

8 a.m.—Prayer and Praise. Leader, W. J. Connelly, Esq.

9 a.m.—Devotional Service. Leader, Rev. Geo. Hanson, D.D.

9.30 a.m.—Report of Business Committee. Report of Lay Association.

2 p.m.—Reports of Committees.

8 p.m.—Reception of General Conference Officers, and other Delegations. Chairman, President-elect of the Lay Association.

Tuesday, June 3rd.

8 a.m.—Study Hour: "Some Modern Cults in the Light of Scripture." Christian Science. Essayist, Rev. Henry Mick. Leader of discussion, Rev. A. S. Cleland. Chairman, Rev. E. W. S. Coates.

9 a.m.—Devotional Service. Leader, Rev. A. J. H. Strike.

9.30 a.m.—Conference Business.

2 p.m.—Conference Business.

(Continued on page 31.)

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Italy Still Claims Fiume

IT is a matter of deep regret that Italy is so dissatisfied with the decision of the Peace Conference. So far as can be judged by the news which comes from Rome, the people stand solidly back of the Government, and are prepared to go far in defence of what they deem to be their rights. Fiume itself appears to have declared for Italy, and Italy naturally insists that the principle of self-determination be applied in this case as in others. Some of the French statesmen, looking about for a solution, have suggested other possible ports as a substitute for Fiume in giving the Jugo-Slavs an Adriatic outlet; but so far the deadlock is still in existence. Italy does not seem to recognize that the Jugo-Slavs, some of whom actually fought against the Entente, have any claim for consideration; and she seems to have no idea of making the future safe by treating the new Jugo-Slav nation with generosity. To her the Jugo-Slavs are but a possible future enemy against whom she needs to guard, and so she would shut them out altogether from the Adriatic. This is surely no way to inaugurate the League of Nations policy, and we think Italy's course will only be apt to injure herself in the end. The Entente would be only too glad to placate Italy, but it cannot afford to do so at the expense of one of the newly-formed nations. The next few days will be anxious ones both for Italy and for the Entente.

The Germans Reach Versailles

THE peace delegates appointed by the German Government reached Versailles last week, and presented their credentials. To some of them at least the hour was one of the bitterest they had ever known. Just five years ago Germany was the foremost military nation in the world, honored and respected of all, and eagerly anticipating the day when she would get her "place in the sun" and become the mightiest nation in the world. Probably there was not a German in the world who had the slightest doubt that in any continental war Germany's magnificent army would win, and win easily. And when the war began, to Germany it was simply a march to Paris. Their plans were laid so well that there could be no mistake, and the Germans would be in Paris in a few weeks. But since that time the bloodiest campaigns of all history have been waged, and German blood has been spilled like water, and yet they never reached Paris. And now they come to Versailles, not with sword in hand as conquerors, but as the representatives of a beaten nation, to accept such terms of peace as their conquerors may choose to grant. The Kaiser is gone; the Hohenzollerns have been rudely elbowed aside; the greatest army in the world has been dissolved; and now Germany must suffer for years the penalty of her insane attempt to overthrow freedom in the world and to reach world-power. As we consider those German delegates standing so meekly at the gates of Versailles, we cannot but recall the old refrain, "He hath put down the mighty from their seats, and hath exalted them of low degree." Even in the twentieth century it remains true that "The Lord reigneth."

The "Reds" are Losing

BERLIN is quiet. The Spartacans are too weak even to riot, and Berlin is at peace. And at Munich the "Reds," while nominally in control, are evidently too feeble to hold their own with the Government forces, and their surrender seems only a matter of days. And at Budapest, where the "Reds" for a

while had things all their own way, the tables are turned, a Roumanian army is advancing from Transylvania, while a Bohemian army is pushing down the valley of the Theiss. Resistance seems hopeless, and it is probable that within a short time a new Socialist Government will hold sway in Hungary's capital, and the danger of rabid Bolshevism will be past. But the new Government will probably carry out the programme, already decided upon, of breaking up the great landed estates and apportioning them to the tillers of the soil. And thus, while the rabid revolutionists are overthrown, there is still a very real revolution in progress. Even in Russia itself the Reds are beginning to lose ground. General Kolchak seems to be pushing them hard from the east, and there is a rumor that the Finns have captured Petrograd. If this is true it reveals a state of disorganization which must inevitably mean a speedy collapse of the whole Bolshevik Government. It is certain that if Lenine and Trotsky are overthrown their defeat will arouse little sorrow anywhere, but a great deal of rejoicing in most places because two ambitious and designing men have at last received their deserts.

Systematic and Diabolical

THESE are the terms applied by Frank H. Probert, consulting engineer of the United States Bureau of Mines, to the destruction wrought by German soldiers in Northern France. Mr. Probert was a member of a special committee appointed to investigate the devastation wrought by Germany in the section referred to. He declares that the destruction was so scientific and so complete that it will take five years to rehabilitate the coal, iron and steel industries, and from twelve to fifteen years before the mines and mills will reach their normal output. Magnificent steel plants, which compared favorably with any United States plants, are now but a mass of tangled and twisted steel and broken stone; while all the mechanical and electrical power units which could be used in Germany were carefully shipped thither. The coal mines are in even worse condition. The coal veins are overlaid with water-bearing strata, which require special methods of shaft sinking and support to keep the mines dry. These shafts were dynamited, and the mines were deluged with the inflowing water and quicksand for miles around. If these things had been done in the course of prolonged shelling it would be looked upon as one of the misfortunes of war; but it was done deliberately and systematically, in order to damage France industrially to such an extent that for years to come she could not attempt to be a competitor of Germany. When one reads of this cold-blooded diabolism it makes impossible any sympathy with Germany in her loss of territory or the handicapping of her industry and commerce. And when we read that Rheims, with its 115,178 inhabitants, is now reduced to 8,458, and its stately buildings but a heap of ruins, and when we consider that Rheims is but a type of all the country over which the Hun made his way, we cannot but thank God that the German people are now impotent for harm.

Canada Wants No Titles

WHEN Sir Thomas White nominated the committee which was to report on the granting of titles in Canada, the composition of the committee settled the question as to what its finding would be, as only a small minority of the committee was in favor of titles. The committee met and discussed the matter, and first of all decided to recommend that no hereditary

title granted to a Canadian should continue in force after the decease of the man to whom it was granted. And then the committee tackled the matter of titles generally, and decided that Canada wants no more titles for any of its civilian citizens. Certain pleas were made for the continuance of the custom, but the pleas which would have had no small force a generation or so ago fall to-day upon ears which are singularly deaf. So far as we know there was no plea made for the granting of titles to poor men, but only to those who were well-to-do, and at this juncture most of us realize keenly that the gulf between rich and poor is already too wide. It is extremely unlikely that any action will be taken in regard to the present holders of titles, but if the Parliament of Canada, by an overwhelming vote, expresses its disapproval of titles, it would seem to be in order for the present holders voluntarily to lay aside that which has been so sweepingly condemned; in fact, it will probably conduce to a public man's popularity to have no title.

Bishop Hoss Dead

BISHOP ELIJAH E. HOSS, of the Methodist Episcopal Church, South, passed away a few days ago, at the age of seventy. About ten years ago he suffered a slight stroke, from which he never fully recovered, though he had been able to continue in somewhat active service up till near the end. He was a striking personality, possessed of rather unusual intellectual ability, strong, self-willed and reliant, and has exercised a strong influence in the life and history of his own Church. He was a professor in Vanderbilt University for a time, editor of the Nashville *Christian Advocate*, and was elected to the bishop's seat in 1902. He was well known in Canada, which he visited several times, and has had a place of some influence and power in ecumenical Methodism. He was a hard fighter—in fact, sometimes a harsh fighter—but no one ever doubted the reality and genuineness of his convictions, nor the sincerity of the purpose with which he stood by them. He was a kind, companionable friend, and his memory will live long in the hearts of those who knew him.

The Anti-Zionists

THE whole Jewish world is somewhat sharply divided into Zionists and anti-Zionists. For a good while the Zionist has held the field, and it looked as though the Jews everywhere were longing for a return to the land of their ancestors and the setting up of a Jewish Government. But now it is evident that the Zionists are not the only Jews, and a solemn protest from some hundreds of the most prominent Jews in the United States has been presented to the Peace Conference, while it is said that some of the Jews in France and England were drawing up similar protests. Some of these men claim that it would be the worst possible thing for the Jews to have a Jewish Government established in Palestine. There are different reasons for this view. The old orthodox Jew fully expects the restoration of the temple, with its ritual and its animal sacrifices; but the Reformed Jew looks upon this as a distinctly backward step. Then the orthodox Jew exults in the idea of once again having a Government of his own, but it is clear that even if Palestine is set apart as a self-governing country the present Gentile population will have equal rights with the Jews. And the Jews who have sworn allegiance to Britain or the United States, and are proud of their citizenship, do not greatly relish the thought that they may be looked upon as owing allegiance to Palestine rather than to England or America. The Zionist evidently will not carry all the Jewish race with him even in sympathy.

Reinstating Dr. Ward's Books

WHEN Dr. Harry Ward startled many Methodists by his letter approving of Bolshevism, the Publishers' Section of the Graded Lesson Syndicate very promptly ordered his books to be dropped from the course of study and their sale to be discontinued. But this course did not commend itself to Methodism at large, and not a few vigorous protests were made against the action of local committees. The Methodists generally have little love for Bolshevism as they understand it, but they have not yet reached the point where they are ready to ban everything a man has done simply because he happens to write a letter expressing his admiration for certain features in Bolshevism. The affair caused no little comment, and after discussing the matter

fully the action of the committee was rescinded and the ban was removed from Dr. Ward's books. The fact that Dr. Ward and some of the Methodist Book Concern differed very sharply in regard to the Book Room not recognizing the Typographical Union made the action of the committee appear in all the more unfavorable light. In these days of most pronounced unrest it is manifestly unwise to take any action which is capable of being interpreted as indicating that the Church is out of sympathy with the cause of labor. And what is true of the Church is true also of Parliaments and trade associations. With so much social dynamite lying around loose it behoves all men to walk warily.

The Mexican Archbishops' Appeal

IT is not long since the Roman Catholic papers in the United States and Canada were bitter in their condemnation of President Wilson because he would not intervene in Mexican affairs and compel President Carranza to treat the Roman Catholic hierarchy in Mexico with greater respect; and it was threatened that the whole strength of the 18,000,000 Roman Catholics in the United States would be used to defeat the President if he refused to listen to their demand. The whole cry of the Roman Catholic press was for intervention, and nothing else would satisfy the leaders of the Church. But a remarkable change has come over the spirit of the whole Church, and now we have the Archbishop of Linares, the Archbishop of Michoacan, and the Archbishop of Guadalajara, sending out an appeal from Chicago, where they are at present domiciled, to the Roman Catholics in the United States to oppose intervention in Mexico. "In Mexico," reads their statement, "anarchy is abetted by a few aliens, and our people are angered by unwarranted foreign interference in their domestic concerns. . . . The purpose of these activities is made plain by a press which is filled with the threats and portents of a new war, the work of a small group of heartless and thoughtless men against our own well-beloved people of Mexico. . . . We desire that wise counsel should displace all thoughts of violence in the consideration of such differences as exist, or as may be created between our dear land of Mexico and the land of our refuge. We would give testimony of our abiding faith in the essential justice of the Mexican people and our unalterable trust in the ultimate triumph of all just causes placed before the tribunal of our people." In the face of this appeal the Roman Catholic hierarchy must certainly cease their claim for intervention; and presumably they will be grateful to President Wilson for not having listened to their former frantic appeals.

An Open Letter to Methodists

MR. ROBERT SELLAR, of Huntingdon, Que., has just published an Open Letter to Methodists outside of Quebec, in which he earnestly points out the significance of Mr. Seguin's charge against Methodists in the recent beer and wine campaign. He says that it would be a mistake to take this charge lightly, as its effect in Quebec will be serious enough. He points out that Mr. Seguin is no frothy agitator, no soap-box orator, but a leading business man of Montreal, an alderman of the city, and for years a member of the Quebec Legislature. And, even more important, he is a member of the Quebec Government; and when he made the charge that Methodists, under cover of prohibition, were trying to destroy the Roman Catholic religion, his audiences believed him. Such a charge, made in another province, would be laughed at, but in Quebec it is accepted as absolute truth, and the charge will filter to the remotest parts of the province and create a prejudice that will last a generation. And the charge will affect not only Methodists, but all the Protestant minority in the province. If Methodism keeps silence under this charge Mr. Sellar declares that the people of Quebec will believe that she is afraid to face it, and the result will be that this province, "which for over sixty years has been deferred to and has had its way," will be more than ever inclined to assert its superiority to the rest of the Dominion. In Mr. Sellar's opinion the Methodists should bring such pressure to bear upon Sir Lomer Gouin as will force him either to get rid of Mr. Seguin, or himself assume responsibility for Mr. Seguin's charges. The general opinion of Methodists outside of Quebec is that we can afford to smile at such childish attacks, but it is just possible that Mr. Sellar more clearly interprets the situation in Quebec, and that his contention is correct, that we cannot afford to allow Quebec to believe this monstrous lie.

THE WORLD'S DEBT TO MOTHERS

AS Mother's Day draws near the attention of many is drawn, even if only briefly, to the ever-increasing debt which the world owes to its patient, tender and loving mothers; and it is but fitting that we should try to express in some way our recognition of the charm and value of motherhood.

The war gave us a new illustration of how self-sacrificing and heroic mother love may be. We cheered the boys who voluntarily donned the khaki and started for the front; and we were right. The world never witnessed a greater display of heroic, cheerful and courageous self-sacrifice than what our own Canadian lads showed when, at the call of the country, they willingly turned their backs upon gain, ambition, friends, and even native land, to fight, and mayhap die, for freedom. But the heroism of the boys was more than equalled by that of the mothers, who sent their lads forth knowing that it might be to death, and did it without a murmur. And no words can pay adequate tribute to the mother hearts which, during the long months and years of the fearful war, bore up so bravely and by their wonderful letters helped the boys to "carry on" across the sea. God only knows the anguish of those mother-hearts, and He alone can fully appreciate the magnificent heroism which sustained them during those awful years of anxiety, anguish and heart-break. They are not only the "mothers of heroes," but they themselves are the world's very best and bravest.

But Mother's Day will not be much use if it only lets loose a lot of eloquent speeches. Mothers, human mothers, need more than that. Kind speeches are good, but kind deeds are also worth not a little. Let us make our appreciation of mothers a little more practical than it has been, and let Mother's Day be made a day of house-searching as well as heart-searching, to see if we can make mother's life a little less toilsome.

It is a plain fact that thousands of mothers are nearly worked to death. Men use machinery to save themselves, but none to save their wives. Women work too hard, they work too long hours, they work too incessantly, and many of them die all too soon. We prize the mothers of our land, but often we do not prize them enough to keep them alive. Many a good woman goes to heaven years before the Lord calls for her simply because her husband and her children were either too stingy or too indifferent to spend a few dollars in making life a little easier for her. What they pay the undertaker, if spent in time, might prolong a mother's life for years. There are thousands of men who never dream of working their horses half as long hours as they work the poor woman who is unfortunate enough to be their wife and the mother of their children. If we really appreciate the mothers of to-day let us try to make their work a little easier.

Another thing; woman's work is harder, more nerve-racking and more monotonous than man's, and she needs a holiday occasionally, much more than a man does. We hear some of our male readers mutter under their breath, "That's a lie"; but we say it because we mean it. Put the average father in charge of the average family for only a few days, and that father will be at his wit's end. And yet the mother is forced to assume this responsibility year after year, often with no thought of a change. There is nothing more certain than that the average mother needs frequent holidays, and there is nothing more certain than that she does not get them. And we fancy there is no class, more than some mothers, to whom could be more appropriately applied the Scripture, "These are they that have come up out of great tribulation."

And for destitute mothers we ought to have mothers' pensions. This hardly needs much argument. The proper person to care for a child is its mother. An institution may be begotten in kindness, and supported by philanthropy, and regulated by Christian principles, but it cannot, and does not, take the place of the mother. For the children's sake, for the mother's sake, and for its own sake, the State should provide mothers' pensions.

And while we are dealing with mothers we should remember that in our pioneer settlements, in nearly every province, there are mothers who are bearing children far from any doctor's care or help, and often it goes hard with both mother and child. This is a reproach to our civilization. If we need a Dr. Grenfell on the Labrador coast, if we need doctors to minister to our brothers and sisters in far-off China, then surely we need them to minister to our own Canadian women on the extreme verge of our occupied territory. Financially this might not pay, but surely it is part of the debt we owe to Canadian motherhood.

And if any of our readers is far from home, let him remember that mother is lonely at times, and a letter means very much to her. Costly gifts are all right, but a letter is more human, and a real letter is sometimes worth more than a million dollars. Let us remember our mothers, and do what we can to bring brightness into their lives. A mother loves her children more than anything else, and her children can do more to make her happy or unhappy than all the rest of the world can do.

BEER, WINE AND DRUNKENNESS

A DESPERATE attempt is being made to convince the people of this continent that beer and wine are not intoxicating drinks, or if they are that it is only to a very small extent; and we are told that if our people would only acquire the beer and wine habit drunkenness would disappear. As many of our people do not know much about beer and wine, and cannot imagine that men would dare to make the strong statements that are made by the beer and wine champions if there were no facts to back them up, it is just possible that some well-meaning people may actually be persuaded to vote for beer and wine in order to promote the cause of temperance. This possibility we cannot afford to ignore.

The first fact which should strike even the most careless observer in regard to this matter is the character of the men who are advancing the plea for beer and wine. With very few exceptions they are the very men who have fought the temperance hosts at every step during the great campaign against drunkenness. The brewers, the wine-merchants, the bar-owners, and the men who have been producing or conniving at drunkenness for a generation or more, are all lined up with this new "temperance" party. This in itself should indicate to most men where the temperance man should take his stand. He certainly does not belong to that crowd.

Another fact, well brought out by Cora F. Stoddard in a recently revised pamphlet on beer and wine, is this, that the drunkenness of long ago was largely beer and wine drunkenness, as the art of distilling spirits is not yet one thousand years old. The drunkenness against which the prophets of Israel launched their thunderbolts was wine drunkenness. The drunkenness of Belshazzar's house of revelry was wine drunkenness. The drunkenness which helped to bring decadent Rome to its end was wine drunkenness. And in view of all ancient history it is hard to contend that beer and wine do not produce drunkenness.

Another fact which Miss Stoddard emphasizes is that beer and wine do, after all, contain a not inappreciable amount of alcohol. If we take a half-pint of light wine, containing only 8 per cent. of alcohol, and put alongside of it a pint of 4 per cent. beer, and alongside of that place a glass containing about 3 tablespoonfuls of whiskey, containing about 42 per cent. of alcohol, the three drinks will contain the same amount of alcohol, just about two-thirds of an ounce. This means that the man who takes the half-pint of wine, the man who takes the pint of beer, and the man who takes the glass of whiskey have each taken about the same quantity of alcohol. And if alcohol taken regularly tends to produce the alcohol habit, then every one of the drinkers is in danger.

And the tests with beer and wine show clearly that even comparatively small quantities of those drinks lessen efficiency, reduce muscular ability, and perceptibly impair mental power. Dr. E. L. Fisk, of the Life Extension Institute, says very wisely, "Alcohol is alcohol, either in whiskey or beer. It is nonsense to claim that beer is a hygienic drink. It is drunk chiefly for its alcoholic effect, and if the alcoholic effect is produced the danger of alcohol exists. Furthermore, heavy beer drinking, as in the case of brewery employees, adds the danger of excessive fluid intake, entirely apart from alcohol. The heavy mortality of brewery employees is sufficient evidence that beer, so far as its effect on masses of men is concerned, is not a hygienic drink." One of the greatest curses which ever visited Germany was the beer habit of which they boasted, and of whose brutalizing effect they seem not yet to have become aware.

Germany and France are sufficiently startling examples that national beer-drinking or national wine-drinking are not the way to national sobriety or permanent national greatness. And those who tell us so glibly and so positively that beer and wine are really temperance drinks have either some motive for deluding us or else they are woefully ignorant of the matters of which they speak. Whatever the pleas for beer and wine may be there is no tenable plea on the ground that they are temperance drinks.

THE METHODIST PROGRAMME CRITICIZED

THOSE of our readers who live anywhere in Central Ontario do not need to be told that considerable interest has been stirred up over an address delivered recently in one of the Methodist churches of Toronto by Mr. S. R. Parsons, of the Canadian Manufacturers' Association, and a well-known and very highly-esteemed layman of the Methodist Church, which criticized rather severely a part of the programme of the Methodist Church as laid down at the General Conference in October last, and specifically that part which was embodied in the report of the Committee on the Church, the War and Patriotism, and which passed the Conference, if we mistake not, with only one adverse vote. We are sorry that we are not able to give all our readers something like a full text of Mr. Parsons' address, or some of the explanatory statements from pen and interview which have followed it, but in the nature of the case that is impossible. However, it will not be difficult to give, briefly, at least the point of view of the criticism made.

But before attempting to do that a few incidental errors in Mr. Parsons' statements, due to the fact that he did not attend the General Conference and could not be expected to have full information, ought to be corrected. In the first place, the resolutions in question were not crowded through in the dying days of the Conference, when there were only sixty to eighty delegates present. Conference elections held during and following the discussion on the resolutions in question showed between three and four times that number of delegates present. The committee that had these matters in hand began its work at the opening of Conference, met daily, and covered its work very carefully and thoroughly. It divided into sections, and that section which brought in the resolutions to which Mr. Parsons takes such exception dealt with the matters relating to "Church Leadership in the Nation." The specific resolutions were prepared first of all by a small sub-committee, composed of both ministers and laymen, and both in the committees and on the floor of the Conference the matters dealt with had full, free and frank discussion.

Mr. Parsons also tries to belittle the resolutions in question by making it appear that they were the presentations of the same committee as brought in an abortive resolution aimed against smoking in public places which caused a little flurry on the floor of Conference, was made much of in the public press and which did not pass the Conference. Though we do not think very much of Mr. Parsons' line of argument in this connection, it might not be out of place to set him right as to the genesis of this interesting item. As one of the minor resolutions of a large committee's report the resolution in regard to smoking was not submitted to or discussed by the large committee under whose name it appeared, but was prepared by a few individuals and had its first discussion on the floor of the Conference. And the committee under whose name it did come before Conference was not the committee which prepared the resolutions to which Mr. Parsons takes such strong exceptions.

But coming to the heart of Mr. Parsons' criticisms, it would seem that in a general way they might be included under two heads. In the first place, he does not think that the Church has any right to make pronouncements upon such subjects as are dealt with chiefly in the report of the Committee on "The Church, the War, and Patriotism," and that she has no mandate at all to meddle in industrial problems. Her business is to teach religion, to lay emphasis upon the things of the Spirit, to give up her time and her energy to "preaching the gospel." Putting it more specifically, Mr. Parsons tells us that he is ready to hear his ministerial brethren discuss questions of religion and theology, but that he does not intend to take any advice from them in regard to economics.

Answering the last putting of the case first, it ought to be sufficient to say, after reminding Mr. Parsons that the General Conference of the Methodist Church is composed of an equal number of ministers and laymen, that his ministerial brethren have no desire to teach him economics, but that they do think they have authority to say something about the ethics and religious significance of industrial and economic relations and situations as they exist to-day—which is quite another matter. And in general the plea which Mr. Parsons makes that the Church should busy herself with preaching the gospel and teaching religion rests upon the assumption that there are relations in life where religion as

such is out of place and where the gospel of Jesus Christ is not intended to function, an assumption which cannot be allowed for one moment. For it cannot be too strongly asserted that if a man's business and business relations, and the spirit in which he carries on his business life are not Christian the man himself is not Christian. And to make a man a Christian in business is just as much the task of the Church as to make him a Christian in his home or on Sunday.

But Mr. Parsons also does not think that the programme of the General Conference which demands "a transference of the whole economic life from a basis of competition and profits to one of co-operation and service," is a just or a righteous demand. He insists that such a programme would mean communism, and an attempt to introduce it would be only one short step from Bolshevism. And yet he admits that the exaggerated competitive system of the past has brought us to the tragic situation in which the two factors in industry, capital and labor, are as two armed camps, and that the only possible way out lies in the direction of the bringing in of something of the spirit for which our General Conference pleads. Of course it must be admitted that this whole question has its difficulties, and that it cannot be settled in any off-hand or easy way, but we think that any man who will study carefully the teachings and parables of Jesus, and will try to understand His spirit, and who believes that all these are intended to have application to our everyday life in this twentieth century, will come to the conclusion that our Church has not put the standard any too high, and has done nothing else than state fundamental Christian principles.

Mr. Parsons has struck a note, in several of his statements made, that tends to stir up feeling as between the rich man and the rest of the community. This is to be very greatly regretted. Any exaggeration of the class feeling is a serious matter, and in a day like this may become a very dangerous matter. But, even realizing that danger, something needs to be said in reply to Mr. Parsons' putting of the case. It is true that the gospel of Jesus is a gospel for the rich and the poor without distinction, and yet if it is anything it is the gospel of a square deal and equal opportunity for all men, and it is not to be forgotten that some of the best of the prophets of the Old Testament, and Jesus himself, did on occasion make common cause with the masses as against the privileged classes. And the Church throughout the centuries of Christian history has not been unduly given to following the example of these great leaders in this matter. In fact, one of the mistakes of the Church has been that she has not at times been ready enough to follow their example.

And as for the givings of the rich, which Mr. Parsons threatens may be withdrawn if the Church is not careful, there is only this to be said, these gifts are welcomed and are needed, but only on the condition on which any man's gifts are welcomed and needed, that they be given with an honest and a sincere spirit, and represent the consecration and devotion of the giver. The true Church of Jesus does not welcome and does not need any money that does not come in that way. The Church can get along without money much better than she can get along without faithfulness to principle and high integrity. And when she is ready to sell her soul to fill her coffers she will have to write Ichabod over her doorway.

MR. LEMIEUX'S ATTACK

IT seems singularly unfortunate that the French-Canadian Liberals, and some Liberals who are not French-Canadian, should find it so hard to understand the attitude of the Liberals who voted against their party leader on the conscription issue, and Mr. Lemieux's attack on the Liberal newspapers last week will not help to promote good feeling between the English and French in this country. His assertion that the Liberal newspapers were bought is one which is not only incapable of proof, but also incapable of belief amongst those who know the editors of such papers. That Mr. Lemieux himself believes his slander we do not think possible, for it must occur to him that if it were possible to buy the Ontario newspapers it would surely have been possible to purchase also the French-Canadian Liberal journals. Moreover, if the newspapers were bought, what about the preachers—Methodist, Presbyterian, Baptist, Anglican and Roman Catholic—who dared support conscription? We do not think Mr. Lemieux believes this slander, and we think his patriotism, if not his honesty, should have prevented him from uttering it.

Messianism vs. Bolshevism

By
W. J. Rose

FEW things are more comforting in life than to find that other people have already said the very thing one was preparing to tell, and probably better. Of course the experience is sometimes a disconcerting one. On arriving at Southampton after a journey which took me right across Europe, as far as Warsaw and back, and through the lands where I was a prisoner during the entire war, I found in the *Times* (April 4th) a paragraph telling how a religious revival in Russia is setting a dam to Bolshevism; and on the following day a letter from Oxford, putting forward idealism as the remedy for this fearful scourge.

If the matter were not one of cosmic importance at this moment I should be disposed to leave the present paper, which was planned on the way to Paris, and the ideas of which were put into an open letter to my chief, John R. Mott, unwritten. But a good thing cannot be said too often, nor can it be bolstered up too well with facts from every quarter. The writer of the Oxford letter has hit the nail on the head in describing Bolshevism, as few have succeeded in doing this. It is "an idealism gone wrong." Only a homœopathic remedy can ultimately cure it. The Slavs have already furnished us with this remedy. It is what is known as Messianism.

The truest thing to be said about Bolshevism at this time is that it has degenerated indescribably in the last six months. I for my part am convinced that the reason was the following: That when the Allies might have vanquished it as a military and militant force by sending in three divisions immediately after the armistice, but did not do so, the leaders became conscious of their power, left the ways of modesty, and suffered prostitution. In any case, what was at the worst an economic and political evil when winter set in has now become a moral and social scourge of deepest dye. The men who were masters at the start are no longer so. All have become slaves to one or two ideas, at bottom one idea—that of disruption, subversion, annihilation.

Bolshevism is, of course, the logical reaction on the despotism of ages. It is being carried to the bitterest conclusion. Before there was one Czar, who gave all the orders and was responsible to no one. Now everyone usurps what the Czar had, all the rights and all the privileges, and denies all duties and responsibilities whatsoever. In a word, every Bolshevik is a Czar; and that just because every Czar before was a Bolshevik—the worst of them. Everybody gives orders now, and nobody obeys—unless he is well paid to; and just here lies the last step in the degraded and degrading trend of society. This is the "third phase."

Now it is clear that no social order is possible unless with the claiming of a right there goes ever and always the admission of a corresponding duty. When Plato was searching for the meaning of justice, as the one condition under which a State could exist, he found it in the division of labor, or specialization: the set of circumstances in

which men and their institutions perform the function they are best fitted for. Now I am sure that all this is precisely what St. Paul would have called vocation.

What is known as vocation when applied to individuals is the very thing that Messianism is, only as applied to peoples. Of course this latter is at least as old as history is. I shall come back in a moment to the oldest form thereof, Jewish Messianism. There is a wonderful statement of it in Virgil's Sixth *Æneid*; one finds it inspiring Fichte's "Reden an die deutsche Nation"; while Dostojewski, greatest of Russians, was saturated with it. I want to state with all brevity here the form it took in Polish literature, conscious all the time of its absurd extravagances, as well as of the fact that the same things can be found in the best utterances of almost any literature.

Polish seers and thinkers, from Vronski onwards, have insisted for just a century that the last and the least of nations has a place in the great divine plan for the race, has a mission to fulfil; that no amount of cruelty or oppression can "root out" the elements of patriotism where a faith in this mission, in this calling, is present; and that consequently Poland, which had been laid low, and cut in pieces, which had actually been laid in the tomb, simply could not do other than rise again. This was for them part of the divine economy of history. They preached it, and the best of them lived it. They have passed away, but we have been allowed to see their belief come to be a fact.

Of course there were those who went a step farther and saw the resemblance between suffering Poland and the "suffering Servant" or the "suffering Son," who at once jumped to the conclusion that Poland was actually the Messiah among the nations. That the resurrection of their beloved motherland would mean "life" for the nations of Europe, sitting in death and darkness, quite as much as the resurrection of Christ means the same for us mortal sinners. I used to smile when I heard this, but I don't any more. At least so far do I admit the insight of these people as to believe that the rehabilitation of Poland, the re-forming of her social and political and religious being will be the surest guarantee of a new Europe; and I gravely doubt whether there is any other.

The Messianists, from Mickiewicz to Szczepanowski, builded better than they knew. They could not foresee Bolshevism, but they did see, and Cieszkowski put it wonderfully in his great work on the third age of the world, that the nobler a force the more vicious does it become when it is denied expression and the chance of development. It is then that it "goes wrong" and generally continues to go wrong when the despotism is removed, until it reaches in its turn a despotism of a different sort,

and only recovers itself in a synthesis of a higher kind. Of course Plato put the whole thing clearly long ago in describing the evolution of the various kinds of government. When are we going to listen to him as we should?

Now it is just this second despotism which Bolshevism has degenerated into, becoming now the most intolerant of all forces in the world. It wages war on each and all who are not of its own mind. It has now become the war of unfaith on the faith, on all religion, taking this word in its generic sense as the sum of things, the noblest thing that binds (religare) men together. There is no cure for it except this—to beat this unfaith at its own game, by more faith and better! That is what the letter in the *Times* calls "a Christian revival the world over." That is what Cieszkowski, using the phrase of his great French master, told about and hoped to see—*une nouvelle explosion du Christianisme!*

"In thee shall the families of the earth be blest!" It was on the strength of these and similar promises that the conviction grew in the people of Israel's line that they were a royal priesthood, a peculiar people, called of God to be the instrument of salvation to the world. It is a matter of history how the perversion crept in, the Messianism "went wrong," and a tragic history has resulted. To-day there is one thing to be said of the Jews, and only one. Where they have a sense of vocation, of duties and responsibilities, where they have experienced the change of heart without which no man can work together with God for a better world here and now, they have put us all to shame; but where they have "gone wrong," they have builded Bolshevism. The nations have to pay to-day for their ill-treatment of this people; but the people will pay just as surely for its wilful refusal to follow the gleam, for thinking of itself and for itself, when it should have thought, and was fitted by God to think, in terms of humanity.

The Polish people is not in danger of succumbing to Bolshevism as I feared it would when I escaped from Silesia in November. On the contrary I see in it now, as a result of a visit to the two chief cities and of meeting with men of a wide variety of occupation and conviction, that any reasonable support from without lent promptly and in the right spirit to those who are working for consolidation in that land, for the "little Poles," as I do not hesitate to call them, of whom Pilsudski is the distinguished chief, will make of that people a positively certain bulwark against Bolshevism. Thus the dream of the Messianists may yet come true!

Bolshevism gets a footing there quickest where industrial oppression has emphasized class differences and men have become sophisticated. It can never set itself firmly where any kind of faith is firm, even though it be the faith of a child of the most primitive superstition. Precisely faith turns the eyes of the soul elsewhere, and begets a sense of "otherness," with that reverence

for the "other" which it is the chief business of Bolshevism to destroy.

Now the Pole has something like this faith. He has it in common with the muzhik, and I have yet to learn that in Russia the Russian Russians have become Bolsheviks. Because his land is chiefly an agricultural one, because he prays to the Black Madonna of Czenstochowa as he does, and because he has learned unending patience in the school of suffering, he is slow to become a Bolshevik. I have now far more fears for the Czech than for the Pole, and for the simple reason that he has "a little learning." It may well be that the Poles are the less likely to accept the Bolshevik temper, just because their former

enemies, the Muscovites, have done so. My view is that they are already shrewd enough to see that their present enemies, the Jews, are dangerously Bolshevik. Be that as it may, the fact must be registered that Poland presents a hope, perhaps the hope, of saving Europe at this time. Had it not been for Pilsudski the "flinging of a bridge between Moscow and Berlin," announced long ago by Tschicherin, would have become a fact. And Pilsudski is only the head of the youth of Poland, the embodiment of their fixed purpose, that the freedom now won shall never be surrendered again.

The strength of Poland lies to-day in this purpose. Her weakness lies in another pur-

pose, that of certain "unconverted" politicians, who persist in thinking that the bigger the land is the stronger it will be. Sancta simplicitas! Her weakness also lies in the fact that her people in the big cities are without work, have neither machines for their factories nor raw material to work at. Here is what the Allies should be doing. As I write I learn that Dantzic is to be opened. Laus Deo! It is not yet too late.

And I recall now a wonderful sentence in a book full else of the most arrant nonsense, although it was written by Wilhelm Wundt, one of the greatest men of our day: "An ounce of action is worth more than all philosophy!"

The Reconstruction of England

By

Rev. William Wakinshaw

THE prevailing watchword in England now is "reconstruction." On the average citizen it is supposed to have the same magical effect as "the blessed word Mesopotamia" on the mythical old lady of tradition. I propose to set out in order some of the projects that are stirring in the brains of our social, industrial, educational and religious reformers. Then we will glance at some of the hindrances and some of the helps that they are likely to meet in the road that leads to the realization of their dreams of a transformed England.

We will begin at Jerusalem. That is, we will start at the home. In round figures our housing reformers calculate that we want half a million new dwellings for our working classes. Half of these are required to replace the hovels and shanties that ought to be improved off the face of the earth, and the other half are needed to meet the natural expansion of the population. One set of figures quoted this week in the *British Weekly* as to the congestion of the population in London will illustrate the overcrowding in our towns. In a street in Shoreditch there are 29 houses, let out to 168 tenants, containing 733 people. I know a house in a large village in the north that was built for one family, and in it there were three, with an aggregate of twenty-one. For three years I was in charge of a mission church in Shoreditch. I have been in every county in England, and in most of those in Wales, and have some knowledge of Scotland and Ireland, and can fully confirm from my own experience all that has been said about the urgent need for houses in every part of the United Kingdom. The bill to rear these dwellings has passed so far through the House of Commons amid a chorus of benedictions. Next to the house is the garden and the field. This gives the land reformer his chance to propound his panacea. An act is now being forged on the anvil at Westminster that is expected to be the instrument to provide the allottee or the small farmer with the patch of soil that he requires.

Passing into the realm of labor, we see that already our brawny toilers have won something like their Magna Charta. A forty-eight hours' working week will soon become universal in the industrial world.

Our coal miners will probably soon be digging for black diamonds for only six hours a day. But we all agree that their calling is exceptionally perilous and exhausting. Speaking generally, the concession means that most of our artisans and laborers will toil for less than eight hours on five days of the week, and on the sixth they will have a half-holiday. Wages will be increased rather than reduced, so that the sons of toil are emerging from the experiences of the war with greatly improved conditions.

Moving now into the area where intangible and spiritual forces operate, we see that both the school and the Church are feeling the impact of events and are moving with the times. Happily for the school children of the future their charter is already on the statute book. Dr. Herbert A. L. Fisher, who is at the head of our Education Department, is one of the most conspicuous successes in the Government. He is one of the rare square pegs in the square holes of the Administration. I have heard him expound his education schemes, and recently I read his little volume on "Napoleon," in the Home University series. No one can be in touch with him without discovering his extraordinary gifts for the great office that he holds. Now we have the scandal of boys and girls leaving school finally at twelve, or else being dragged into a factory as half-timers. In about seven years from now all these iniquities will come to a perpetual end. The Fisher Act comes into operation in instalments. When it has attained its maximum of power a child will ordinarily leave school at the age of sixteen, and will then have two more years in an evening continuation class. No Act of Parliament can be framed to force the pace with which the Churches are striving to adapt themselves to the changing conditions of the hour. But all of them are responding to the wind that is on the heath. The air everywhere is strongly impregnated with the desire for union. This desire has, of course, taken many curious shapes. One of them is the suggestion that Anglicans and Methodists might combine their forces. The generation

that now is will certainly be gathered to its fathers before this consummation is likely to be realized. The fact that the Episcopalian Church is bound in the golden fetters of the State is alone sufficient to form a fatal barrier to amalgamation. But there is every reason to suppose that British Methodists will all be combined in a very few years. The report of the committee of the three chief branches of our family met a fortnight since, and the official report of their proceedings appears in the current papers of the trio of denominations implicated. We are making steady headway to our goal, and unless some unforeseen obstacle intrudes we are certain to reach it soon. Hints are floating about that Baptists and Congregationalists may fuse. Speaking generally, all the Churches, with greater or less alacrity, are striving to adjust themselves to the altered conditions which the war has produced.

Such, in rough outline, is the programme which sundry of our reformers have conceived for the reconstruction of our country. What are the lions in their path? One is the apathy of the masses of our people. Those who, by their thinking and talking and writing, do so much to mould public opinion are apt to forget that, after all, they form only an inconsiderable minority of the population. I recall a striking passage in Macaulay. He is drawing the contrast between revolutions on the Continent and similar movements in our island. He shows that there they have been sudden and dramatic, and that the ideals of reformers have soon found concrete expression. But here he shows that the tides of revolution have been invariably sluggish and superficial, and they have flowed in restricted channels. In plain English, changes usually come slowly among us. The stolid British character has not materially changed since Macaulay penned his sonorous prose, and it is not probable that we shall see immediately any startling changes in the general life of the nation. Then again, we are in opposition to vested interests that are almost omnipotent. Take the landowners. This very week a measure for the acquisition of holdings has been before the House of Commons. It was attacked with a storm of jeers. One strong supporter of the Government, who is an expert on land reform,

described the measure as tinkering with the subject. We sorely miss Mr. Lloyd George. No other member of the Cabinet has more than a spasm of his driving force. Until peace is settled and he gets back from Paris legislation will never hum. In all these official schemes of social reconstruction one of the most potent factors has been ignored. That is the drink question. What is the use of aiming at constructing garden cities if the drink fiend is to be allowed to run riot among them? Thomas Carlyle's invocation to the workingman of his day is still up-to-date. The Chelsea cynic has a passage that runs something like this: "Thou pratest about thy oppressors. No one oppresses thee but thine own appetites. Thou entire blockhead, lift thy nose out of that pewter pot of thine and work out thine

own redemption." There can be no permanent improvement in England until the power of the liquor ring is smashed.

One of our chief assets is the splendid leadership of most of the responsible forces in the country. The Church has at last—and, I think, finally—put off her supineness. The recent resignation of Dr. Gore, the Bishop of Oxford, is significant. He wants more time and space for literary work and social and religious reform. His episcopal apron and gaiters have impeded his movements. Great commercial magnates like Sir Alfred Booth, of shipping fame, are alert to the need of healthy and sober citizens if we are to hold our supremacy in the realm of trade. The leaders of the democracy have caught more than a gleam of the vision splendid. With them the cry at the

recent general election that England must be a land fit for heroes to live in is more than a transient sentiment. They mean to make it a reality. Behind these various parties there is a long and brilliant array of writers, such as Mr. Sidney Webb and Mr. H. G. Wells, who are perpetually placing before the nation the ideals for which we must aspire. The Central Hull election, announced yesterday, is more than a sign. It is a portent. Since the general election in December there has been a turnover of 11,000 votes. It shows that the country is coming to its senses. Instead of shouting for the Kaiser's head, or clamoring for an indemnity of fifty thousand millions from Germany, our people are discovering that our national salvation will be found in developing the resources of our own island.

Our New York Letter

By
"Stylus"

OF course it is treason to even whisper it, much more write it and have it appear in print, yet withal there are times when a Conference session is so dull, so tiresome, so monotonous that a Quaker prayer-meeting would be a wild, turbulent gathering in comparison. Such sessions are usually when the various committees present their reports, nearly always of toasted sawdust, with here and there a sprinkling of pepper, and at rare intervals a grain of mustard. No one listens to these reports. Only once in a blue moon do they excite the least curiosity. Yet year after year they come up, vacuous, useless, a waste of time which otherwise might have some value.

Is there anything more subject to tradition and precedent than the average Methodist Conference? No Lazarus was ever more securely bound and embalmed in the customs of the fathers. "Stylus" has almost a record by way of Conference transfers, but it made no difference; Boston, Brooklyn, New York, the same order of business, the same slavish subjection to custom. There hasn't been a change of any moment in the last fifty years. At one time "Stylus" ventured in a timid, delicate way to suggest that various changes might be made in Conference procedure, but the suggestions received small encouragement. Just the opposite. Now that the day of private entertainment is practically gone, and the preachers have to pay their own bills, it is probable less red tape and shorter sessions will be the result.

Suppose we leave the Conference session, with its dreary reports, and get a mouthful of fresh air. This means leaving the Metropolitan Temple on Fourteenth Street and Seventh Avenue and walking across to Union Square, where the model of a United States battleship so proudly stands, painted and camouflaged in wondrous fashion. This square is a favorite of studies in the art of repose, for the benches, and there are many of them, are all filled by men who seem to have no burning desire to work. And they look the part. Here and there

one is seen to whom work would not be unnatural, but for the most part they belong to the I-Won't-Work class known as the I.W.W. Walking up Broadway, we soon come to Madison Square, where the famous victory arch is placed, with other architectural wonders. Pity these things are of plaster. Already they are beginning to break and crack. There won't be much left of them to welcome the last contingent of our boys when they come home.

If the men in charge of finance at Washington had been smart, or shown any appreciation of times and seasons, they would have sprung the Victory Loan when the armistice was signed. And it would have been subscribed before nightfall. Of course it will go through. Anything else is unthinkable. But five months ago there was a different feeling from that of to-day. The war was over. World peace was on its way. The Council at Paris would speedily convene. In a little while the armies would demobilize, never again to assemble. National and personal ambitions no longer darkened the sky. Everywhere the sun was shining. But now! Why wasn't the Peace Council made up of the men who had fought? If it had we would have had peace months ago, and the world would not be in the turmoil it is now.

There is a deep and daily growing feeling that the peace question should have been settled first, then later discuss the feasibility of a League of Nations. With many of us this side of the border the League of Nations is a mince pie dream. There is nothing to it. There is a catchy sound with it, but that is all. It is as silly and unmeaning as "self-determination," and almost as hopelessly vague as "making the world safe for democracy." As phrase coiners some men are really wonderful; but there the wonder stops! Then some of us,

many of us, a vast number of us, have come to think that the United States would better mind its own business and already has meddled altogether too much.

One cannot help wondering if it would be either possible or expedient to have people generally know that the Peace Council as now composed does not represent the bulk of public opinion in the United States. It probably represents in large measure what is known as the Democratic party, but it must be conceded that the wealth, the strength, the intelligence of the nation are overwhelmingly with the Republican party, and if it were not for the solid South, the slave States of bygone years, and such organizations as Tammany Hall, the present Administration at Washington would not be possible. "He kept us out of war" was a tempting slogan. It deceived many people. Those who didn't realize that our entrance into the war was inevitable were deluded by it. But "you can't fool all of the people all of the time," so last November the ballot box decided that a general house-cleaning at Washington would be for the country's good. Neither the will nor the majority of the nation, therefore, is being represented at Paris.

But, dear me, how we have wandered from Madison Square! Easy to guess that "Stylus" is a preacher, roving around in such fashion. Now, however, that the roving spirit is on, let us cross to Brooklyn, where the New York East Conference is in session. This Conference is the champion debating society of the Methodist Episcopal Church. There is a tradition that some of our bishops dreaded presiding over it. Under the leadership of such men as Dr. Curry and Dr. Buckley it developed keen, shrewd debaters, who knew every point in parliamentary law, and many points of their own as well. No motion, except the most obvious, can pass unchallenged. There are no dull sessions in this body. Even "reports" are galvanized into life. Beyond this the imagination cannot go.

This year the New York East Conference is under the presidency of Bishop McDowell, and the New York under that of Bishop Hughes, both great preachers, which is not always true even of bishops, both singularly capable as presiding officers, and both as brotherly and as human as anyone could desire. No wonder both sessions are spoken of as inspiring, helpful and harmonious. Some bishops allow the office to overshadow the man. They wear a mitre, not a soft felt hat. The mitre gives them a top-lofty expression, but it creates a feeling of aloofness. None of the bishops in any of the conferences in this region is strong on mitres; they prefer headgear less columnar and really more becoming.

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Who would have thought, when John Wesley proposed his famous "penny a week and shilling a quarter," that he was laying the foundations for the centenary movement of which we are now hearing and seeing so much? Yet it is merely an expansion of Wesley's idea. And if every Methodist in the United States gave two cents a week and twenty-five cents every three months, and count money at the value it was in Wesley's time, there need not be any worry about the centenary. The aforesaid John may have been something of a pope—perhaps popes were needed in his day—but he saw the potential quality of pennies, though he had no Scotch blood in his veins. Few greater or wiser men has this world known.

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From general reports the centenary movement is going on in splendid form. So far it hasn't appealed very strongly to many of the rich members of our Church. We don't hear of the large subscriptions some of us had expected. It may be they are holding back just to see what will happen. And possibly they are right. There is a tendency on the part of many people to expect the rich members of a Church to pay the bills, while the others sing "I'm glad salvation is free." The effect is bad. It puts the Church in the hands of a few men. They become bosses. In time they dictate to the preacher, and unless he accepts their terms marching orders are the result. To get, as far as possible, every member of the Church on the centenary roll is something worth while and greatly to be desired.

* * * *

As a by-product of the movement the silent layman is finding his voice and beginning to be heard. This is well. It is a step, ten steps, in the right direction. Why should the preacher do all of the talking, praying, exhorting? There are mines of rich mental and spiritual wealth in our Church only waiting to be developed. The "five-minute-men" have given proof of that. And the wise pastor will see new possibilities in his laymen. Who knows but we may return to those days when it was possible to have an Official Board made up of men who could sing, pray, exhort, even preach, to the comfort and blessing of the Church? May such days come quickly!

Will They Help Us?

By H. D. Ranns

THE other day I heard a minister in a small town say, speaking of some people who had recently come to his town, "They seem all right. I wonder will they help the church?" To me there seemed to be quite a little unconscious self-revelation in the remark. It was a remark that doubtless many another minister similarly situated would have made, and was natural enough. What the minister added in amplification must be stated, to show how his mind was working. "You see," he added, "we have not too many helpers in our church." There is, only too often, ground enough for a minister feeling that way. The faithful, earnest workers on whom he can rely are usually few enough, and consequently the new-comer is quickly scrutinized to see if by any chance he will help the church that needs him. Often, consciously or unconsciously, the minister is thinking of the financial support the new family may mean to the church, which perhaps struggles along painfully year by year, having a hard time to pay his salary, as he knows to his cost. All of which forms the background of such a remark as that minister made.

All the same, when I heard that remark there came instinctively the question in my mind as to whether that was the right point of view. The question betrayed the hard-driven minister, who comes to look upon everyone as a possible or not-possible church member and supporter. The biggest business of many a small-town minister gets to be the business of labelling people—this man an Anglican, that a Presbyterian, and the other a Methodist. The officers of the church are as bad, often worse, than the minister, and will say with almost unctuous satisfaction, "So-and-So is a Methodist. He is all right. He's always good for \$5, \$10, \$25," or more, as the case may be. And sometimes, to the minister who hears it, such talk becomes irritating in the extreme. At other times he falls into the folly himself, so insidious is the temptation. And that means that in the effort to bolster up an institution which is called the Presbyterian, Methodist or Anglican Church he is losing the real vision of service.

For, after all, what is the business of the Church in a small town, or anywhere else? Is it to exist to take into its capacious maw all on whom it can feed to maintain its life, to grab their money and their service eagerly, lest it go to another and rival institution? Honestly, at times when I have been in a company of ministers talking "shop," I have almost been tempted to think that must be the business of the Church. If it is, then the Church of Christ has fallen from its high estate, and its serviceableness is open to grave doubt. It was because I thought that when the minister spoke that I could not refrain from putting into writing a protest against that attitude of mind. In the case of the minister who made the remark he was most likely innocent of any such thought. It was only the

anxious pastor seeing a new opportunity to do something to build up his church. But the business of competing in as real, if less open, a sense as any tradesman ever does, is almost inevitable in the life of many a minister, and is not helpful to his spiritual life or the life of his people. And, moreover, such a spirit is absolutely contrary to the Spirit of Jesus. Again, if the Church of Christ looks upon its work as competing with other Churches, how can it talk to business men and manufacturers of the virtues of co-operation and the new spirit of service in business? Should we not rid ourselves of cant first?

Perhaps it would be as well to reverse the question of the minister and say, "I wonder will the Church help them?" How if we thought about new-comers to our town, "I wonder how the Church appeals to them? Does our Church appear to them as a helpful Church? Will they think we are at our business of serving the community in every way that is open to us? Will they find their souls inspired by the preaching of the Word week by week? Will they find the spirit of unity and Christian broad-mindedness among us, or will they resent our cliques and cabals?" In short, "I wonder will the Church help them?" Really, now, don't you think that would be the better way?

A young society woman called one morning to see a bosom friend. "No, ma'am, Miss Alice is not in," the maid informed her. "She has gone to the class." "Why, what class?" inquired the caller in surprise. "Well, ma'am," explained the maid, "you know Miss Alice is getting married soon, so she's taking a course of lessons in domestic silence."—*Life*.

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THE HOME AND ITS OUTLOOK



Great Mothers of Great Men

BY C. A. C.

Mothers' Day brings us back to a renewed appreciation of the world's incalculable debt to mothers. Thousands of hearts go out in secret and in spoken homage to the "one mother the wide world over," with an added tribute of honor and gratitude to those other mothers—known and unknown—who, putting self aside, gave their sons to the world's greatest cause.

The triumph of that cause has been in no small sense a mothers' contribution to humanity's deliverance from tyranny and oppression. Back of all the material forces were mothers' sons, with the even stronger spiritual forces of mothers' love, mothers' prayers, tears and sacrifices. Many of these must of necessity remain to us unknown, but their spirit lives to us in the deeds of their sons who suffered and endured, who fought and, fighting, triumphed.

In war and in peace good mothers have stood behind brave, wise and good men. A modern writer has said: "The souls of little children are marvellously delicate and tender things, and keep forever the shadow that first falls on them, and that is the mother's, or at least a woman's. There was never a great man who had not a great mother—it is hardly an exaggeration."

John Ruskin's parents represented a Puritan ancestry that was not to his taste, we are told; but they supplied him with the hereditary qualities of genius, and were wise enough to respect his individuality. His mother devoted him to God and herself to him, and set about teaching him according to her sense of duty. This is Ruskin's tribute to the thoroughness of his religious teaching:

"How much I owe to my mother for having so exercised me in the Scriptures as to make me grasp them; and, above all, taught me to reverence them as transcending all thought and adorning all conduct! This she effected, not by her own sayings or personal authority, but simply by compelling me to read the Book for myself. As soon as I was able to read with fluency she began a course of Bible work with me, which never ceased till I went to Oxford. She read alternate verses with me, watching at first every intonation of my voice, and correcting the false ones, till she made me understand the verse. It might be beyond me altogether; that she did not care about, but she made sure that as soon as I got hold of it at all I should get hold of it by the right end. In this way she began with the first verse of Genesis, and went straight through to the last verse of the Apocalypse—hard names, numbers, Levitical law and all; and began again at Genesis the next day. . .

"It is strange, of all the pieces of the Bible which my mother thus taught me, that which cost me most to learn and which was, to my child's mind, chiefly repulsive—

the 119th Psalm—has now become of all the most precious to me in its overflowing and glorious passion of love for the law of God."

Ruskin has further declared that any merit that has been attributed to his style is a direct sequence of his knowledge of and early grounding in the exquisite poetry, the masterly diction, the unsurpassed beauty and simplicity of the language of the Bible.

Everyone knows the vital factor Susannah Wesley was in moulding the character and life-work of her sons, John and Charles Wesley.

"The rectory family," we are told, "was a model Christian household. Godly gravity was tempered by innocent gaiety, and the whole suffused with the tenderest domestic affection." When only thirteen years old, "Jacky," as his mother addressed John in her letters, left home for school in London, where his mother's wise and affectionate letters carried the same pious and loving atmosphere that surrounded his early childhood.

Later, while at Oxford, John writes to her, when her health was precarious, in great tenderness, and hopes that he may die before her, that he may not endure the anguish of her loss.

"You did well," she writes him in unconscious prophecy, "to correct that fond desire of dying before me, since you do not know what work God may have for you to do before you leave this world."

On his father's death John Wesley was invited to succeed him as rector at Epworth. He was also requested to go with his brother as a missionary to Georgia. The decision rested upon the consent of his aged mother. "I can be," he said, "the staff of her age, her chief support and comfort." But this heroic woman, notwithstanding her lonely widowhood, replied:

"Had I twenty sons I should rejoice that they were all so employed, though I should never see them again."

It is generally conceded that Carlyle's description of Teufelsdröck's home and foster-mother, the good Gretchen, in his immortal "Sartor Resartus," was a true picture of his own mother and the deep religious qualities she instilled into his childish mind—"less indeed by word than by act and daily reverent look and habitude," as he declares. "Let me not quarrel," he writes, "with my upbringing. It was rigorous, too frugal, compressively secluded, every way unscientific; yet in that very strictness and domestic solitude might there not lie the root of deeper earnestness, of the stem from which all noble fruit must grow! Above all, how unskillful soever, it was loving, it was well-meant, honest; whereby every deficiency was helped. My kind mother, for as such I must ever love the good Gretchen, did me one altogether invaluable service—she taught me, less indeed by word than by act

and daily reverent look and habitude, her own simple version of the Christian faith. Andreas, too, attended church; yet more like a parade-duty, for which he in the other world expected pay with arrears—as, I trust, he has received; but my mother, with a true woman's heart and fine though uncultivated sense, was in the strictest acceptance religious. How indestructibly the good grows and propagates itself, even among the weedy entanglements of evil! The highest whom I knew on earth I here saw bowed down, with awe unspeakable, before a Higher in heaven; such things, especially in infancy, reach inwards to the core of your being; mysteriously does a holy of holies build itself into visibility in the mysterious deeps; and reverence, the divinest in man, springs forth undying from its mean envelopment of fear."

The late Pastor Wagner relates that, following his earlier studies, as a result of sounding and questioning his ideas and finding a reason for them, he came to doubt everything and wipe out of his mind all he had believed. Suffering keenly from spiritual famine and distress, feeling only the uncertainty and insincerity of all things, peace of mind and motive for action deserted him. It was at this time "Spinoza" fell into his hands and gradually brought him back to absolute belief in God—an exalted belief that transported him above all interest in earth and earthly things. Later he found it "was not enough to believe in God; one must believe in man . . . in humanity and its future." This highest of all beliefs came to him through his widowed mother. Returning home after a long absence, he found her "simply, faithfully resigned to her duty . . . accomplishing her daily work with a tranquil energy which nothing wearied or discouraged." From that moment quietness and peace were restored to him, and he returned to his childhood's trust and belief.

"Henceforth," he says, "a love for men and things on account of their weakness and effort became my theological guide, and nothing was henceforth to appear so beautiful to me in the world as humanity toiling in humble and obscure pathways towards perfection and light."

Readers of "Margaret Ogilvy," by James M. Barrie, that most beautiful and touching of all tributes to a good mother, cannot soon forget the strong, tender bond of affection and dependence between the talented son and his mother—a woman of remarkable gifts and noble character. It is related that after "Jamie" went to London his mother would slip the last letter from him beneath the sheet every night before going to rest, and that when she died James' letter was found in her bed with her.

Dr. Robertson Nicoll, an intimate friend of the Barrie family, wrote of her at the time of her death:

"I am looking at the portrait done by

her son not very long ago, of the tender mother, and in my mind is a likeness still more vivid. I recall the slow, wise, tender smile. I hear again the gentle voice recalling the past. I understand better than ever the strong, brave faith that colored every thought and word. To the belief and courage of all great souls she added more than a woman's tenderness."

A friend of James Barrie's, recently visiting in America, tells us that the famous author and dramatist some years ago took a flat, high overlooking the Thames, in which he has a room fitted up in almost perfect imitation of his mother's kitchen in his old home. When a boy back in Scotland he used to sit with his mother in the kitchen for hours together. "His mother," he adds, "has always been his great inspiration, and it is in this familiar room that he feels her presence the most strongly. He writes there, and he receives there the people he knows and likes."

Thomas Edison, in his biography, says: "I was always a careless boy, and with a mother of different mental calibre I should probably have turned out badly. But her firmness, her sweetness, her goodness, were potent powers to keep me in the right path. I remember I used never to be able to get along at school. I was always at the foot of the class. . . . One day I overheard the teacher tell the inspector that I was 'addled,' and it would not be worth while keeping me in school any longer. I was so hurt by this last straw that I burst out crying and went and told my mother about it. Then I found out what a good thing a mother was. She came out as my strong defender. Mother love was aroused; mother pride was wounded to the quick. She brought me back to the school and firmly told the teacher that he didn't know what he was talking about. In fact, she was the most enthusiastic champion a boy ever had, and I determined right then that I would be worthy of her and show her that her confidence was not misplaced.

"My mother was the making of me. She was so true; and I felt that I had someone to live for, someone I must not disappoint. The memory of her will always be a blessing to me."

When President of the United States John Adams paid this brief but significant tribute to his mother: "All that I am my mother made me."

Soporific Sermons

Not infrequently Methodist history pauses amid its serious records to note instances where sermons had a sleep-compelling effect or a boring quality, and sometimes even when the messages were delivered by eloquent lips. A selection of incidents from various sources furnishes not only amusement because of their humorous phases, but illustrations of expedients sometimes resorted to for the correction of a habit that has been more or less observable in all periods of Church life. Handsomeness of person and eloquence of speech marked Bishop Henry Bidleman Bascom at the very outset of his brilliant career, but his attractiveness was not always proof against drowsiness in a hearer. A good story attesting the fact is found in Henkle's biography

of Bascom. A decidedly promising young minister of twenty-one years of age, he was sent by the Tennessee Conference of 1817 to a circuit that embraced much of the rough country of Central Kentucky. In that day young preachers were put through severe tests, and it was deemed well for the polished native New Yorker to be tried out in hard places. Preaching one warm summer day in Garrard County, he was excessively annoyed by two circumstances. An auditor just in front of him fell into sweet slumber, while two men back of the pulpit and outside the building were heard conversing in such loud tones that their voices were wafted through the open window to a large part of the congregation. It may have been, as Dr. Henkle suggests, that Bascom had read of the device employed by the renowned English preacher, Rowland Hill, for awaking two members of his congregation. Mrs. Hill was asleep as her husband held forth the words of life to a refined audience, while nearby a gentleman was snoring with vehemence. To kill two birds with one stone, Mr. Hill suddenly stopped the thread of his discourse and requested the main offender not to snore so loud, for fear that he would wake Mrs. Hill. Through the open window Bascom turned to the loud-talking disturbers and besought them to lower their tones so as not to interrupt his friend's delightful repose. The double desire was instantly effected, and the preacher was not further disturbed.

According to Dr. David McAnally's "Life of William Patton," a sermon once preached by Bishop Elijah Hedding, in East Tennessee, had its soothing qualities. In 1831, after having held the Holston Conference at Athens, McMinn County, the bishop left on a southward journey, with a view to passing through the Cherokee Nation of Indians, for study and observation. At Calhoun, just across the Hiwassee River (not little Tennessee, as McAnally says), from the Cherokee Indian agency, he held divine services. In the congregation was an eccentric Indian trader, who lived in the village, frequently attended services, and had a friendly regard for the Methodists. He went to hear Bishop Hedding, and paid good attention until the sermon was about half finished. Then he took up his hat, quietly walked out, laid himself down in the leaves, and was soon sound asleep. When the congregation was dismissed, a neighbor thus addressed him: "Captain Mac, how in the world could you leave the house and go to sleep when such a man was preaching?" The captain's dry answer was: "Oh, I listened until perfectly satisfied that all was safe and would go on as it should, and then felt entirely easy, and thought I might take a nap." The jealousy with which this friend of the Methodists watched strange preachers was well known. When he noted that trust might be reposed in them, his concern gave way to a listlessness that wooed sleep. The date of the session of the Conference, which began Nov. 10th, provokes a little distrust in the story's authenticity, though the author of the book says that the day was mild and pleasant. There are nowhere lovelier autumns and Indian summers than East Tennessee furnishes, but the act of sleeping on the ground amid leaves after mid-November demands

somewhat a stretch of imagination for unreserved acceptance of the story. Bishop Hedding never tried to display talents or learning in his pulpit ministrations, but an extreme dullness is implied when such an effect as that produced on the old Indian trader is seriously described.

Dr. R. N. Price has enlivened the pages of his five-volume history of Holston Methodism with many humorous anecdotes illustrative of life and character, but that touching Bishop Hedding he failed to include. Perhaps it was by reason of the incongruity mentioned. However, he does incorporate, with due credit, a story alike in some respects from McAnally's "Patton." On this occasion the preacher was Rev. Isaac Quinn, who on a hot summer day was preaching to a congregation in Tazewell County, Va. Most of his hearers had come on foot and were weary. The preacher himself was not particularly animated or interesting, and presently his hearers were wrapped in the arms of Morpheus. In the midst of the harangue it occurred to the deliverer to take a closer glance at the congregation. He was mortified and thunder-struck to find not a soul awake but an old sister. Thereupon he raised his hands, pronounced the benediction, took his hat and saddlebags, and left summarily. As he was passing out of the door the lone woman gradually rose to some conception of the mysterious proceeding and plaintively inquired: "Bro. Quinn, ain't you gwine to leave another appointment?" Without stopping, but simply turning his head and looking over his shoulder, he replied: "God never called me to preach to a people that I cannot keep awake." The brief colloquy aroused some of the sleepers, who eventually comprehended the situation. When Isaac Quinn was no longer in sight or hearing, a pious member exclaimed: "The preacher's gone, and the Spirit's gone. Let's pray." Accordingly, in their shame and humiliation they prayed and sang, and did so repeatedly. Leaving the place with repentant hearts, they designated the spot as a meeting place for other religious exercises in the near future. Not a long time elapsed before a wonderful revival of religion developed, the gracious influence of which swept the region.

It was not always laity that slumbered and slept under the delivery of sermons, ponderous or otherwise. There is left a record wherein it is shown that a noteworthy preacher, one who filled for many years the presiding eldership and for many sessions was delegate to the General Conference, created a ludicrous scene and stopped a brother's sermon by having fallen asleep while sitting in the pulpit. This was Andrew Monroe, so long honorably and conspicuously identified with Missouri Methodism. Bishop Enoch M. Marvin, who had a rich vein of humor, was the authority for the account, as published in Dr. Thomas M. Finney's "Life and Labors of Bishop Marvin." In the midst of his sermon the preacher quoted very vociferously the first line of the familiar hymn, "When I can read my title clear." Instantly Monroe was aroused and, rising, said, "Let us sing," and he began to raise the tune. The effect of all was that it put an unceremonious and ridiculous end to the sermon.

The sketch of Rev. Daniel Asbury, in Sprague's "Annals of the American Methodist Pulpit," is from the pen of Bishop James O. Andrew, who as a young preacher knew him intimately. A hero of exciting incidents and a narrator of amusing anecdotes, out of a rich fund of humor the bishop made the hours entertaining for all who enjoyed his companionship. He told the story of their return from a camp meeting to Columbia, S.C., when Asbury preached at night to a drowsily disposed audience. Looking at the sleeping part of his congregation, the aged minister paused for a few moments and then said: "Just see what the devil is doing here. These dear people want to hear the word of the Lord, and do you think the devil isn't getting them to sleep already?" As though tired himself and sympathetic with the sleepers, he administered no further suggestion of rebuke and finished his discourse.

Under the old Methodist régime, with all of its high seriousness, self-denials, and hardships, there abounded a rich and varied life of personal adventure and experience. Not the least good that came out of it was the delightful humor that spiced the life of the itinerant. If he was the victim of circumstances, which might mean an individual or a congregation disposed to nod under his preaching, his ready mother wit, as a rule, enabled him to relieve an embarrassing situation.—George Frederick Mellen, Ph.D., in "Christian Advocate," of Nashville.

The Parable of Magnanimity

I sat in a Restaurant, and one of the sons of Ham did serve the table. And there sat nigh unto me a very Unreasonable Man who complained of the Service, and the Food, and the Prices, and of much beside. And to the Ethiopian he was abusive. And the Ethiopian took it Very Courteously.

And after the man had gone out I commended the Ethiopian. And I said unto him, That man was most unreasonable, and thou didst show Rare Patience.

And he said, Yassah, he sho was mighty Vigorous in de Language dat he used.

And I said again, And thou didst do well to govern thy Temper.

And he said, Yassah. Thank you, sah.

And I said, It is a rare and fine quality, that of holding one's Temper under such conditions.

Now when I had said this, the Ethiopian waiter grew confidential.

And he said, When a man is in my Position ob Superiority, sah, he kin affohd to be Magnanimous.

And I wondered what he considered his Position of Superiority.

And I said, Any man who can control his Temper is in a Position of Superiority.

And he said, Yassah. But I has de Exceptional Advantage, and I kin affohd to overlook sech things as dat man said.

And I was interested. And I besought him that he should tell me about his Position of Superiority which enabled him to control his Temper, and to exhibit Magnanimity.

And for a time he would not. But when I desired him much, he told me in what manner he made proof of his superiority.

And he spake thus privately unto me:

I did put Dishwater in his Coffee.

Now when I heard these words, I considered many things.

For I saw that indeed the Ethiopian possessed a Position of Superiority, and could avail himself of many expedients that might assist him in the Discipline of Self-Control. And I resolved that I would be Very Considerate of the feelings of Ethiopian Waiters. For I am not fond of Dishwater, and I have had much Coffee that tasted Magnanimously like unto it.

And I considered yet farther, and I said, If this humble son of Ham can establish within his own Soul, either with or without the aid of Dishwater, a sufficient Assurance of Superiority so that he can rise to a Place of Magnanimity, so may every man. And it might be that most could achieve Magnanimity that would make the Dishwater superfluous.

Nevertheless, I smiled within myself to think how the Abusive Man had gotten what he deserved. But no quantity of Dishwater would make him magnanimous.—The Congregationalist.



FOR THE BOYS AND GIRLS



One night a wild, ravaging leopard
Was fired at by a bold sheopard;
Next morn it was found
Lying dead on the ground,
The leopard the sheopard had peopard.
—Boston Transcript.

Old Rusty

She had been a "crack" engine thirty years before, and long after every other locomotive of her pattern had been broken up into scrap iron Old Rusty was hauling a local express and making her thirty-two miles an hour like clockwork. But at last, because she looked so ridiculous beside the new engines, she was taken off the run and put to drawing freight from the company's shops to the stations on the main line.

Absurd as the old engine appeared, every engineer who handled her soon grew fond of her, even poor Hepburn, who went a little wrong in his head and lost his position. The yardmaster gave him odd jobs to make a living, and when in the course of his oiling and cleaning Hepburn came to Old Rusty he petted her and even talked to her as if she were alive.

There never was a man, though, who made so much of the engine as did young Maitland, Hepburn's successor. Maitland had fought his way up, starting with every-

thing against him. When Old Rusty was given him he set out to master her, and he ended by getting more out of her than anyone thought possible.

At the end of the year, when the records of the locomotives were made up, it was found that the old engine had used less fuel and cost less for repairs, considering the number of miles run, than any other locomotive on the road. Then Maitland could have had another engine and a passenger run if he had wanted it.

"No," he said. "Old Rusty can teach me something yet, and I like to be close to the shops, where I can have a chance to experiment and pick up ideas."

One night in September—a night of darkness and drizzling rain and slippery tracks—Old Rusty, with steam up, was waiting for the departure of a "special" that carried the president of the road and an official party.

Of course a fast new locomotive was assigned to that train, which included two Pullmans, a sleeper and a baggage car, besides the president's private car. Five minutes before seven the party appeared on the station platform. The president was holding his watch in his hand and looking worried.

"I have just an hour to make forty miles," he said; and before the words were fairly out of his mouth the yardmaster

came up to report that something was wrong with the crank pin of the locomotive, and that it would take twenty minutes to repair it. The engine could make the run, he said, but, according to the rules, she ought not to be sent out in such a condition.

The president of the road was not the man to break his own rules. "Is there any other engine ready?" he asked.

"Old Rusty is the only one, but she might make it," the yardmaster answered.

The president laughed as he looked over at the ungainly old engine; but he had heard something about the performances of Old Rusty and her engineer, and so in two minutes the new locomotive was run on a siding, the other was coupled to the train, and with a screech Old Rusty rattled to make forty miles in forty-eight minutes.

Then a strange thing happened. The new engine had been left alone for the moment, although her engineer and fireman stood only a few steps away. Up sneaked Hepburn, the poor crazy fellow who had once been an engineer, jumped into the cab, pulled open the throttle, and was off on the main line before anyone realized what was going on.

The yardmaster rushed to the telegraph office. In a moment it was ticked over the wires to the next stop, eight miles ahead, that a wild engine, manned by a crazy engineer, was loose on the road.

Maitland had none too much of a start, for it did not take Hepburn long to get his engine warmed to her work. There were three minutes between the train and the wild engine at first, but only sixty seconds separated them when Maitland came to the end of the long curve at Berry Hill.

The engineer happened to glance back, and the sight that met his eyes made his heart leap and his face turn pale. Through the darkness, shining like an evil eye, came the headlight of the wild engine.

Maitland shouted a warning to his fireman and opened the throttle wide. He was thankful now that he knew Old Rusty's every strength and weakness. As never before he coaxed her to show her utmost speed. Death was roaring behind them.

As they neared the first station Maitland looked out of the cab and saw the white-faced operator on the platform, frantically waving them forward. There was no hearing what he said, but his meaning was clear enough.

It was six miles to the next station, and Old Rusty made it in a little less than eight minutes. But the runaway was gaining—she would overtake Old Rusty within the next six miles. The ancient engine was showing wonderful speed, but it was trying to do the impossible.

"Stay right here, Jack, and keep the throttle wide open!" Maitland suddenly roared to his fireman.

He dashed from the cab, climbed over the tender and into the baggage car. In a second he had a stout trunk strap in his hand. He rushed through the forward car. The president and his guests stood up, white and silent. They thought that Maitland had come to warn them to prepare for an awful shock.

"Follow me!" cried Maitland to the conductor; and the two men made for the rear platform of the car next to the last one.

It is not very difficult to uncouple cars when a train is moving slowly; but with an engine tearing along as Old Rusty was, and with the knowledge that another engine is swooping down upon you, few men would care to attempt it.

Buckling the trunk strap round his waist so that the conductor might hold him, Maitland crawled over the rear railing and tugged at the coupling. Even when he had managed to free the last car, it had such headway that it did not at once desert the train; but presently it fell behind—a trap for the wild engine, a barrier of preservation for the president's train.

Then Maitland raced back to Old Rusty, while the conductor explained to the officials how their lives had been saved.

It was only a minute or two later when the crash came. The pilot of the runaway struck the uncoupled car and then rose in the air. There was a frightful roar of escaping steam, heard above the grinding of wood and iron, and then the engine rolled over on its side. And, strangest of all, Hepburn, the mad engineer, flung out of the cab at the first shock, escaped with a broken leg.

Old Rusty went speeding on; not until the next station was reached, three miles ahead, did Maitland stop. Then the president got out of his car and hurried up to

the engine. "Come out of that cab," he said.

Maitland got down, and every man, beginning with the president, shook hands with him. But no one said a word; no one felt talkative then.

The old engineer had finished, but his appreciative hearer ventured a question or two.

"Oh, yes, the president and directors gave Maitland a cheque for a thousand dollars," the old engineer said; "and they said Old Rusty should never be broken up while they controlled the road. And she hasn't been.

"But the worst of it was that two years after that," added the old engineer solemnly, "they made Maitland division superintendent. It was a sin to take so good an engineer off an engine! A first-class engineer isn't born every day!"—*Youth's Companion*.

What a Donkey Did

Some years ago a Chinaman was confronted with the problem of securing a donkey without available funds to purchase it with. He had a number of children, and would not be able to support them unless he could secure the animal with which to work in his attempt to keep starvation from his door.

On pondering the matter he decided that the donkey could serve his purpose better than could any one of the children in the family. He therefore arranged an exchange, giving a son of his into slavery that he might gain possession of the animal as a means of support for the rest of his family. It happened that the lad was rescued from the life of slavery and placed in a Methodist institution.

Quite recently one of our Methodist missionaries had occasion to address the student body of a large Chinese school. His interpreter won his admiration by his quickness and by his accuracy, and he inquired into the matter. The missionary discovered that this was the little boy who had at one time been exchanged for a donkey, grown into young manhood, and beginning a professional career of large usefulness to that community of his needy people.—*Exchange*.

The Boy who Did Not Die

Jimmy, the soldier boy from the mountains, was slowly dying. There was no question about it. And there seemed to be no pressing physical reason for it. Nothing would bring a gleam of hope into his heavy black eyes. They were sad eyes, dying eyes.

There came a day when a Red Cross worker brought into Jimmy's ward a trio of mountain boys with banjo and guitar. They were large-boned, ambling minstrels, but when they stood at Jimmy's bed and played a merry folk-song, a faint light came into Jimmy's eyes.

They stopped playing, and one of them tried to talk to Jimmy, but the answers were very feeble, and the embarrassed minstrel became silent and stood awkwardly looking down at Jimmy. At last Jimmy looked up and said, "I uster pick one o' em, once, when I was a kid."

"Want ter try yer han'?"

Jimmy's hand went out for the instrument. But he did not take it. He looked appealingly at his nurse. She nodded brightly.

Jimmy began to play. At first he was a trifle nervous and abashed, but as his fumbling fingers produced a few soft chords his eyes brightened and he smiled.

"It kind o' comes back to a fellow," he observed.

"Would you like to have a guitar to play on while you are getting well?" asked the Red Cross worker.

"Oh—oh, I'd sure like that. But mebbe the doc won't stand for it."

The doc did stand for it, and Jimmy is getting well.

How Millie May Learned to Keep her Appointments

When Millie Mason started to school in Cottontown two very interesting incidents took place in her life. One was that she added May to her name when she gave it in to the teacher, and another thing that she was especially happy over was a lovely little wrist watch that her mother gave her in order for her to always be on time, both at school and at home.

At first Millie May was delighted with the shiny little gold watch that ticked away the minutes of the passing day so softly, and she was very careful to see that she gave herself plenty of time by the watch to get to school in the mornings; but in the afternoon she found the watch rather disagreeable, for mother always set her watch with the clock in the living-room, and she was expected to come home at a certain time each day. If she wasn't there, mother usually came to look her up. It was the same way about going out to play with any of her little friends—mother always set a certain time for her to come home, and she was expected to come when she was told.

Lately Millie May had been very indifferent to the advice of her watch, and time and again by that carelessness she had caused her mother much worry. Finally, being a few minutes late became a habit with the little girl; and mother Mason thought perhaps the sooner she learned her lesson of what carelessness sometimes causes the better it would be for her little girl. So one Friday morning, when Millie May started to school, mother Mason carefully set her watch with the clock. "Now, Millie May," she said sweetly, "can you get home by three o'clock?"

"O yes'm," the little girl answered; "I can get home easily by that time. You know school is out at two."

"All right, then," mother Mason answered. "I'll depend on your being home at that time."

At three o'clock, however, there was no sign of the little girl; and Mrs. Mason waited fifteen minutes, and still she didn't come, and then she did a queer thing—she picked up one or two travelling bags that sat in the hall and started toward the depot.

At three-thirty Millie May came rushing in, and, not finding her mother in the usual

place, she made for the kitchen and asked the cook where her mother was.

"Your mother's gone to the country to spend the week-end with your grandma," the cook answered. "She said to tell you she waited for you as long as she could without missing the train."

Tears came into Millie May's eyes, and a lump rose in her throat as the thought of missing a trip to grandma's dear old country place passed through her mind. Just then the clock in the room chimed the hour of four. Millie May looked at her watch; they were right together. "It's all my fault," she sobbed. "I stopped to play with Mary Dean and forgot about coming home as I promised. I didn't keep my word, and now I'm left behind, just as I ought to be. But I'll never be guilty of the same thing any more."

And, strange as it may seem, Millie May began right then to keep her appointments on time; and she's done it ever since.—*Alice Montgomery Barr, in "The Christian Advocate," Nashville.*

Among the Books

—ADVENTURES IN ALASKA. By S. Hall Young. (New York: Fleming H. Revell Co.) \$1.25 net.

Dr. Young is a well-known missionary of many years' experience in the north, and author of "Alaska Days with John Muir" and "The Klondike Clan." He has, of course, a very interesting story to tell, giving his experiences that rival anything that the fiction writer could give us. And the story is very interestingly and instructively told.

—KEYNOTE STUDIES IN KEYNOTE BOOKS. By C. Alphonso Smith, Ph.D., LL.D., Head of the Department of English in the United States Naval Academy, Annapolis, Md. (New York: Fleming H. Revell Co.) \$1.25 net.

Dr. Smith takes up four Old Testament and four New Testament books, Genesis, Esther, Job, Hosea, John, Romans, Philipians and Revelation. He believes that each book of the Bible has some central or keynote thought, and his aim is to discover what these are in these cases and to enlarge upon and amplify them. An original and stimulating discussion.

—SONGS IN THE NIGHT. By Malcolm James McLeod, minister of the Collegiate Church of St. Nicolas, New York City. (New York: Fleming H. Revell Co.) \$1.25 net.

We judge these chapters to have been delivered originally as sermons during the war period, and to have been intended specially to bring comfort and enheartenment to bereaved and troubled folk. There is a strong, cheering and hopeful note running through them all, the kind of cheer and hope that really reaches the heart and brings genuine help. As sermons they are fresh and stimulating in thought, with plenty of illustrative material and a fine human appeal.

—THE FIGHT FOR THE ARGONNE. By W. B. West. (New York: The Abingdon Press.) 75c. net.

This is a little sketch of brief but very interesting war experiences by a Y.M.C.A. man who had formerly been a preacher. To those who have read a great quantity of war books this book will seem a little tame, but to those who have not it will have a certain interest, especially to citizens of the United States, as the book deals entirely with a section of Uncle Sam's great army.

London Conference Letter

(From Our Regular Correspondent.)

DR. WARNER AND ALMA COLLEGE.

Dr. Warner and Alma College seem to belong together. For thirty-eight years they have been together, and even now that Dr. Warner has resigned it seems hard to think of either without the other. Dr. Warner began his work at Alma as professor of modern languages at the opening of the college. Twenty-two years ago he was appointed principal, which position he has held ever since. His resignation is to take place at the close of the present term, but his experience and wisdom are to be still given to the service of the college. As principal emeritus he will be of great help to the new principal, Rev. Mr. Dobson, who has been recently appointed.

Dr. Warner was born nearly seventy-one years ago, of good national and Methodist stock. His ancestors are numbered among the warriors of 1812-15, and further back they were United Empire Loyalists who

settled in Niagara after the American Revolution. His great-grandfather, Christian Warner, sergeant in Butler's Rangers, was also the first Methodist class leader and local preacher in Upper Canada. He was educated in Niagara public schools, Thorold Grammar School and Albert College. He graduated a B.A. in 1887, and six years later obtained his M.A. In 1900 Victoria College honored him with the degree of D.D.

He entered the Methodist ministry in 1877, and two years later was married to Miss Catherine D. Parsons, youngest daughter of Rev. R. C. Parsons. He travelled Beverly, Seaforth, Forest and Embro circuits as a probationer, and was ordained in 1881, and then began his work at Alma College. His four years' preaching, his four years' teaching school, and his college training fitted him well for his college work, to which he gave himself with unstinted labor and full consecration. His ability and labor made his work a success, and his consecration has made for him a name that will always be held dear to the lovers of Alma.

He has been for many years a familiar figure in London Conference, not because of his many speeches, but because of his quiet and kindly interest. He has been honored by his brethren of the ministry. Three times he was elected to General Con-

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ference, and in 1911 he was elected president of London Conference. He has been a great help also to the summer school held at Alma each summer, and contributed much to its success.

Alma College was first conceived by the late Dr. Carman. The main building was completed in time for the autumn session of 1881, at a cost of \$60,000. Six years later an addition was found necessary, and McLachlin Hall was erected, at a cost of \$20,000. The college began with three departments—literature, music and fine art. To this has been added, from time to time, commercial course, elocution, physical culture and household science. For some years the college carried a heavy burden of debt to the amount of \$55,000. Through the energy of Dr. Warner and the assistance of friends the debt was liquidated in 1904.

Many years ago a modest movement to improve the college was started among the students at the suggestion of Miss Sisk, lady principal at that time. At first the society was called Alma Round Table. This grew into what is now a society of ex-students of the college, called Alma Daughters. The society has done much. "Fully \$3,000 has been raised and expended in improvements and embellishments in the guest room, library, drawing-room, reception-room; in founding valuable scholarships prizes, and in erecting, at an expenditure of \$1,200, granite and steel gates and fence along the front of the college campus."

An amendment was made to the charter in 1911 by which Alma Daughters elect three women to the Board of Management.

Dr. Warner has worked faithfully and long in the interests of the college. He has seen it grow, and has seen it pass through a crisis successfully. Even in war years it has kept out of debt. We are sure that Dr. Warner's brethren and friends appreciate his work, and hope that he may have a happy eventide, spent somewhere not far from the scene of his labors. It is to be hoped, too, that his state of health will permit him to aid the new principal as only a man of his spirit and experience could do.

W. D. O.

MORPETH CIRCUIT.

This charge, with its splendid roads and balmy climate, is having a fair measure of success, despite the fact that it has been handicapped very seriously in its regular work by the "flu." The Christmas entertainments and revival services had to be withdrawn on that account. The anniversary sermons at Palmyra, Dec. 1st, were preached by Rev. A. W. Barker, B.D., of Dresden, to large and appreciative congregations. The anniversary services at Morpeth, Feb. 16th and 17th, were pronounced the best ever held from every standpoint. Rev. A. E. Hopper, Port Lambton, a former pastor, was the preacher of the day. A Victory Bond for missions was secured by the young people at both churches. Although the W.M. auxiliaries of both churches were organized somewhat over a year ago, they will close their books for the year with good reports. The one at Palmyra lately organized the Little Light Bearers' department. During the term the contributions to missions will show an increase of over sixty per cent., while those to the Educational Department will indicate an increase of one hundred per cent. A very beautiful "welcome home" service was held in the Morpeth church on Sunday evening, March 30th, in honor of the returned soldiers.

At the February Quarterly Official Board the pastor (Rev. Dr. Brown) was highly complimented for the good work he had done as a pastor and as a sermonizer. He was given a unanimous invitation to return, and the board agreed that he was worthy of a salary of at least \$1,500. Items like these make it clear that the pastor is appreciated, and that the members of the board believe in paying honest compliments. May their tribe increase!

From the Wheatley *Journal* we learn that the Wheatley charge held very successful anniversary services. Rev. J. E. J. Millyard, of Kingsville, preached to large congregations. Special music was furnished by the choir. The extra special feature, however, was the contribution of \$1,500. On Monday evening a concert was given

in the church, which was a delight to all. At the February meeting of the Quarterly Official Board the pastor (Rev. E. A. Fear) was given a unanimous invitation to return for a fourth year, and the salary was placed at \$1,200. Wheatley Methodism is certainly a growing cause. A few years ago Wheatley was the head of a double circuit. Goldsmith circuit is now a strong three-point field, which was separated from



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WHEATLEY.

Wheatley. Wheatley itself is a station. A fine new church was recently built, and no doubt plans for a new parsonage are under consideration.

EVANGELIST REV. H. T. CROSSLEY AT WALKERVILLE.

During the last three Sundays in March Rev. H. T. Crossley and Mr. J. H. Leonard held evangelistic services at Walkerville. The attendance was good, exceeding the expectations of the evangelists. The services were a great blessing to the whole church, and resulted in a great ingathering. The people showed their appreciation by giving an offering of \$350 to the evangelists. On April 13th a reception service was held, at which eighty-four were received into the church. Some of these were by letter, but the majority were there as the result of the meetings, and among them were some heads of families. In addition to those who were received, a beginners' class of sixty was formed of boys and girls of about fourteen years of age and under, who are being instructed with a view to church membership at a later date.

Walkerville is a going church. No doubt that is why the special services were a success. But the church is still going, with going underlined. This year \$1,500 is being given for missions, \$300 for education and \$195 for evangelism and social service. Furthermore, thirty-four men are canvassing the constituency with a view to securing \$7,500 for the local running expenses, and also with the purpose of knowing their community and making the most of their church opportunity. The canvassers are furnished with cards, asking such questions as these: Do you have a family altar? How many of the family attend church or Sunday school? Are you a tither? What will you give for church purposes, for missions? That the men of the church should undertake such work surely means much to that church. It is no wonder that the pastor, Rev. H. A. Graham, is enthusiastic about his church.

DIAMOND JUBILEE AT TROWBRIDGE.

A beautiful booklet came the other day which proved far more interesting than many of the booklets that come advertising some excellent new medicine or some new way to get-rich-quick. It was a jubilee souvenir of the Methodist church at Trowbridge. It contained many photos of Methodists past and present. Taking them as a whole one cannot resist the conclusion that Methodists are as good-looking as other folk. Counting up the good deeds of the last sixty years as outlined in the historical sketch, one feels like saying, "Thank God for these Methodists." They were the "salt of the earth," and more.

Trowbridge was made a station in 1918, but it has been a mother church. The territory now comprising Wallace, Listowel, Atwood and part of Fordwich and Ethel circuits were missioned from Trowbridge circuit. Not only has this church been a blessing to its own community, but it has sent out representatives to do the kingdom's work in other places. Here is the record in brief: Rev. T. W. Cosens, of Cornwall; Rev. W. B. Caswell, Toronto, united with Trowbridge church and received his local preacher's license; Rev. R. J. McCormick; Miss Martha Collins, fifteen years in deaconess work; Rev. H. Kellington. While Atwood was still a part of Trowbridge circuit, Rev. W. H. Harvey was recommended for the ministry by the Trowbridge board. Rev. Herbert Baylis and Rev. Richard Large, both deceased, belonged to the Trowbridge circuit.

Appropriate jubilee services were arranged for October, but the "flu" came. The services were held on April 20th, when Rev. C. J. Moorehouse preached to the largest crowd gathered there for years. On Monday evening a supper and concert were given. The proceeds for Sunday and Monday were \$300. Such a church and community must be an inspiration to the present pastor, Rev. Wm. Sterling. W. R. O.

British Columbia Letter

(From Our Regular Correspondent.)

The Methodist Ministerial Association of Vancouver has had the very valuable help of two ministers who have been called to larger service for the Church, and at a recent meeting the feeling of the ministers was expressed by the following resolution:

"That this Ministerial Association place on record its sincere appreciation and hearty approval of the appointment of two of its members to special work in the Church. In the appointment of Rev. Ernest Thomas as secretary of the Army and Navy Board the Church has shown its evident desire and earnest endeavor to put into practice the resolutions passed at the General Conference last fall re the new social order, and we assure Mr. Thomas of our sympathy and encouragement in the work he has undertaken. We congratulate Wesley College that it has sought the services of Rev. A. E. Hetherington as professor of religious education, and we are sure that both the college and the Church at large will derive much benefit from this appointment. In Mr. Hetherington they have

secured a man who is eminently fitted for the teaching profession, and his brotherly sympathy will give him the personal touch needed to make his work completely successful. While expressing deep regret that the circumstances of their appointments will take both Mr. Thomas and Mr. Hetherington from membership in this association, we record our heartiest appreciation of the excellent services they have both rendered during the period of their membership with us."

Many members expressed regret that Bros. Thomas and Hetherington should leave the city, but realized that each was eminently fitted for the work to which they have been called.

Rev. Hugh Dobson, field secretary of evangelism and social service, has been spending a few weeks in the province in the interest of his work. His address on "Canada's Peace Task" has received most interested attention, and he has been greeted with large audiences wherever he has spoken. The response to the appeal for financial help has been generous, and the churches are measuring up to the larger calls upon them.

Rev. Dr. Moore has paid a short visit to the Conference, and on Sunday, April 13th, preached in Wesley and Kitsilano churches, Vancouver. His message reached the hearts of the people. A conference of ministers and laymen was held on Tuesday, April 15th, and a brief visit was paid to Victoria, where interview was had with Government officials. A. E. R.

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Saskatchewan Letter

(From Our Regular Correspondent.)

THE CHURCH AND LABOR.

The Saskatoon Trades and Labor Council has been engaging in the familiar pastime of criticizing the Churches. The speakers at a meeting of that body recently roundly charged the ministers of the Churches with preaching for the benefit of capital. One man said he had not been to church for two years, and did not intend to go until he found that the Churches paid more attention to the rights of labor. Another declared that the spirit of the people in the Churches was such that any minister who supported a working-class movement would lose his job. In this connection he mentioned the case of Rev. W. Ivens, of Winnipeg, and said that after Mr. Ivens had supported the miners' strike in British Columbia he was unable to get another pastorate in Canada. (Incidentally that is surely untrue. Because the board of one Winnipeg church requested Mr. Ivens' removal that is hardly equivalent to judging that no church in Canada would accept Mr. Ivens' services. That would hardly be very complimentary to Mr. Ivens.)

These statements were not allowed to go unchallenged at the meeting. Rev. Charles Endicott, representing the Ministerial Association, was present, and vigorously protested against the view that the Church was the tool of the capitalist. He declared that he himself had frequently spoken on labor questions, and that young ministers who had occupied his pulpit had also spoken frankly and freely on such topics. On April 13th Mr. Endicott preached in Grace Church, Saskatoon, on "Are Working Girls Properly Paid?" There was no half-heartedness in the outspoken protest against the low wages paid to female employees. Mr. Endicott thought there should be a minimum wage of \$15 per week, and denounced the statement of Government officials that \$11.25 should be sufficient for a girl to live upon.

It may have been in the past that the Church of Christ was fearful and hesitant in speaking of social wrongs, but is not that time over? There has been only too much justification for the view that the Church was the refuge of the privileged classes, and no sane man can doubt the imperative call for good-will and a sympathetic understanding between the Church and labor. That is not to be gained so easily as some people think, and will require patience and tact on both sides. Whether the labor church is the solution may be gravely open to question. The Church of Christ surely should be neither a labor Church nor a capitalist Church, but a catholic Church, in which all sections of democracy find a spiritual haven and a rallying point for the fight for Christian progress.

PROGRESS AT ELSTOW.

"While few places in Saskatchewan suffered greater loss through the frost of last July than did the Elstow district, the year in many other respects has not been so discouraging. Many have been the evidences of God's blessing upon His work over this circuit. The people have unitedly and faithfully co-operated with the pastor in sustaining the interests of all departments of the work.

"Contributions to the General Missionary Fund will about double those of any previous year. The objective for this circuit is \$600 this year, as compared with \$346.05 last year. To raise \$600 this year, after a loss of about 60 per cent. of last year's crop, seemed like attempting the impossible. However, the chairman, Rev. C. Endicott, with that wonderful faculty of

his for achieving impossibilities on a missionary 'pull,' at the anniversary dispelled all doubts regarding the successful issue. The realization of our objective is now assured.

"A very successful series of evangelistic services were conducted at the Colonsay appointment by Evangelist Whiteside, in March. Bro. Whiteside did excellent service, and showed himself not only sound and logical in his appeals to his hearers, but skilful in his methods from night to night. Above all, he was true to the old evangelistic gospel note. Peter Olsome, his boy singer, contributed greatly to the success of the services. A number of adults, some of whom were sceptical at first, together with some younger ones, professed conversion and united with the church, and are now active in church work, while the whole church was greatly quickened."

OUR NEW SUNDAY-SCHOOL MAN.

According to the church page of the *Winnipeg Free Press*, Rev. C. W. De Mille, of Napanee, Ont., has been chosen to succeed Mr. Manson Doyle as our Sunday-school man. The new field secretary looks like a real good man, judging from his photo. He is about as presentable as Mr. Doyle, and that means something. Mr. De

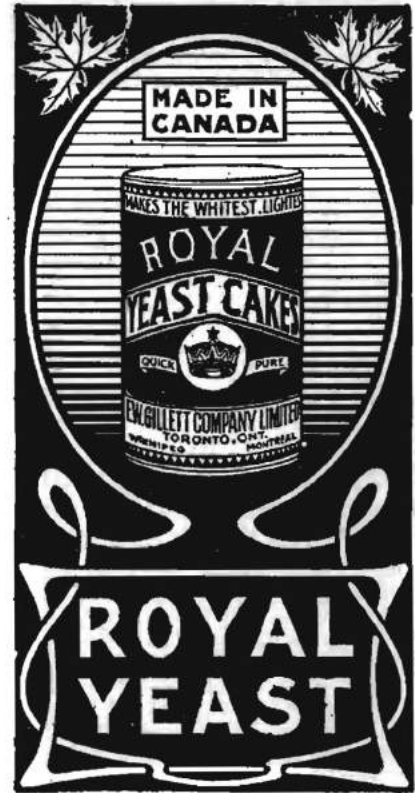


REV. C. W. DE MILLE.

Mille will be cordially welcomed in Saskatchewan. The vote taken of the Sunday-school district secretaries in the Conference as to the appointment of a man from amongst ourselves failed to show any clear indication of a desire for any particular minister to be appointed to the position, the correspondent is informed. We shall all join in wishing the new secretary every success.

DR. COE'S SUBJECTS.

Dr. Coe, who is to be the lecturer at the August ministerial conference at Regina



College, has forwarded his subjects to Principal Stapleford. Here they are: "Does John 7: 17 apply to children?" "Must children learn to pray, or do they come by it naturally?" "Do you expect children to study religion?" "What is a sermon to children?" "The State as a teacher of morals?" "The organized life of the Church as a learning process." These subjects are at any rate refreshingly unusual and obviously practical, and it is expected that a good proportion of the ministers of the Conference will seize the opportunity to hear so able and stimulating a speaker as Dr. Coe. Dr. Coe himself is enthusiastic over his proposed trip to the west.

TWO LADY MISSIONARIES.

Grace Church, Saskatoon, does more than raise a splendid contribution in money each year for missions. This year it has the distinction of having two lady missionaries who have volunteered for missionary service, one in China and the other in Japan. The names of these two ladies are Miss Caroline Smith and Miss Lula Barr. Miss Smith was born in Minto, Man., came to Brock, Sask., and four years ago moved to Saskatoon. Miss Smith will go out as a nurse to China under the direction of the General Missionary Board of our Church. Miss Barr came to the west from Ontario in 1911. She was born at Vinemount, Ont. She graduates this year at Saskatchewan University after a distinguished career at college, and

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goes to Japan as teacher under W.M.S. auspices. The Saskatoon *Star*, which gives feature cuts of these ladies in its Saturday church page of April 19th, adds to its account the following reference to the unveiling of an honor roll with these names on it: "The history of Grace Church will be enriched because on an Easter Sunday two young women were presented to the congregation as having followed the injunction of Him, the consummation of whose life-work is being commemorated, to 'go therefore and teach the gospel.'"

Carievale, April 21st.

H. D. R.

The Conferences

TORONTO

Froomanton.—On Easter Monday evening the Rev. George E. Morley, B.A., gave a dramatic and humorous recital in the Froomanton church, near Sunderland. In addition to the door receipts of \$111, the pastor, Rev. W. G. Aldridge, made a public appeal for over \$700 to clear the indebtedness on the church. The response was very gratifying, as almost \$800 was pledged. On his last charge Rev. Mr. Aldridge succeeded in raising a mortgage almost three times as large.

Hope Church, Toronto; Rev. A. I. Terryberry, B.A., pastor.—A very successful series of union evangelistic services was held recently, in which Calvary Baptist Church and Hope Methodist united, the two pastors being assisted by Rev. H. L. Stevens and Mrs. Stevens, and Mr. Le Drew, the last having charge of the singing. A goodly number came to the altar of penitence and surrender, and publicly committed their lives to Christ. Mr. Stevens' apt illustrations, well told, greatly enforced his message. His conduct of the after services was very sane and effective. For so short a campaign (less than two weeks) the results were very encouraging indeed. Preliminary to the meeting the Men's Circle of Hope Church made a canvass of the neighborhood and visited about 300 homes.

HAMILTON

Salford Circuit; Rev. F. J. Fydel, B.A., pastor.—In spite of the unusual conditions experienced this year in common with other circuits, the work here has been blessed by God. Successful anniversaries were held at all appointments, and in every case the services of the invited ministers were greatly appreciated. Rev. R. E. Zimmerman, B.A., of Fontbill, having charge of the services at Salford; Rev. J. W. Herbert, of Putnam, preaching at West Oxford; and Rev. Wray L. Davidson, B.A., of Burgessville, at Folden's appointment. On March 10th Folden's appointment had a special day of thanksgiving at the burning of the last note held against their beautiful little church, which cost about \$10,000 ten years ago. Rev. C. D. Draper, of Hespeler, was the speaker on Sunday, and delighted the people with two magnificent discourses. On Monday night following the congregation was at home to their friends. A great supper was given by the ladies, after which a musical programme was rendered by local talent. Several ministers from adjoining circuits were also present and gave addresses. Mr. Geo. Shelton, prominent from the beginning of the building, delighted the people with his report of the work, and, with Mr. F. Folden, burned all the notes. Earlier in the year the parsonage was extensively repaired, equipped with modern conveniences, and new furniture was added by the ladies, at a total cost of about \$1,600, all of which has been provided. At the third Quarterly Board the pastor's sal-

ary was increased to \$1,350, and an invitation extended to remain another year. In response to the missionary call the local committees expect to increase the missionary givings over twenty-five per cent. above last year. Two weeks of special prayer were held in February. God's presence was greatly manifest in our midst, and the inspiration gathered there still lingers.

BOARD OF FINANCE MEETING

The Board of Finance held its first meeting in Wesley Buildings, April 24th, 1919, at 10 a.m.

Report of work and organization of department to date was given by the General Secretary. The chairman led reading of General Conference legislation concerning Department of Finance as outlined in 1918 Discipline. It was decided that meetings of the board be held during the spring of each year, the exact date to be arranged by General Superintendent and General Secretary.

A sub-committee's report concerning secretary's relations to budgets of various connexional departments (see Discipline, paragraph 355) was adopted as follows: "Whereas according to paragraph 354 of the Discipline the relation of the Finance Department to other connexional departments in regard to the financial support of their work is declared to be co-operative and advisory, this board directs that in accordance with paragraph 355 of the Discipline the General Secretary issue a single statement setting forth the total needs of all the departments of the Church for the ensuing year, and that 5,000 copies be printed and distributed for the use of the Annual Conferences. We further empower the Secretary to request the Annual Conferences, through their Finance Committee or by other means, to indicate to the several districts their proportion of the total budget adopted by their Annual Conferences; and to ask the chairmen of districts to see to the election of District Finance Committee, as provided for in section 360 of the Discipline, so that circuits and missions may be led to undertake their proportionate share as a minimum."

Mr. J. N. Shannon was appointed auditor of accounts. The Secretary's suggestions concerning the standardizing of church plans were approved of.

The recommendations of the Stewardship Committee concerning (1) teaching of stewardship in Sunday-school lessons and Epworth League topics; (2) providing material on stewardship for editors of our connexional papers; and (3) presentation to students in our colleges of stewardship principles, were approved of.

Hearty approval was also given to the proposed Dominion-wide campaign contemplated for next autumn.

Upon consideration of the relations of the General Conference Stewardship Committee to the Department of Finance, it was decided that the Committee on Stewardship

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should report to this board or its executive from time to time, and that no expense should be incurred involving the board without permission of the said board or its executive. The Treasurer was authorized to receive donations which might be proffered for the promotion of stewardship. The sum of \$500 was placed at the disposal of the Treasurer to be used for this purpose.

Committee was appointed to report at next annual meeting of the board concerning plans for raising finances within the local church.

CHURCH AND PARSONAGE AID FUND.

Upon consideration of the Secretary's report concerning long overdue indebtedness, authority was given to reduce the capital account by \$4,000. The Secretary was also authorized to take definite steps concerning the collecting of all accounts past due.

Discussion followed upon the Secretary's proposition for enlarging the functions of our loan fund. The following committee were appointed: Rev. Dr. Chown, Rev. Dr. Moore, Messrs. J. E. Carson, J. A. Withrow and Secretary. They were requested to study the question and report to the next meeting of this board.

The following were appointed the permanent Executive Committee: Revs. Dr. Chown, Dr. Moore, E. J. Adams, A. J. Terrill, S. W. Dean, Messrs. J. H. Gundy, F. B. Holtby, C. Birge, W. A. Oliver. There was also appointed an Advisory Committee, to consist of Revs. Dr. Chown, Dr. Moore and S. W. Dean.

CONCERNING INSURANCE.

Secretary was instructed to give publicity through our Church press to this question, and to see that it was presented to the Annual Conferences for their consideration. The Advisory Committee were instructed to appoint a committee to make further enquiries and investigations, and report to Finance Committee and the General Conference Special Committee.

Secretary was requested to enquire what Conferences have appointed boards of trust. Also in what provinces legislation has been passed bringing into effect amendments to Dominion Act passed in 1912.

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CHURCH INSURANCE

The following is the report of the Finance Secretary upon this important subject:

The Secretary has given considerable thought and enquiry to this matter. He has found it a very big question and a very interesting one, and makes humble confession of his limitations. Nevertheless, much conversation and correspondence with interested and experienced people has led to some fairly definite conclusions.

It is a fact generally conceded in insurance circles that churches are not high class amongst preferred risks. Such things as inefficient janitors, absence of persons about the property when fires may break out, forced heating at week-end, lack of careful inspection of heating plant and electrical wiring, high spires unprotected by lightning rods, with possibly many other reasons, conspire to make them hazardous. On this account some contend that a purely church

association is likely to find it difficult either to save money for the insured or to make money for the connexion. Believing this, an expert in insurance says, "the shoemaker had better stick to his last," and let the insurance people take care of the insurance business. One friendly critic says that the easiest way for the Church to save money is to engage an expert, who will travel through the country pointing out the fire dangers to which we unnecessarily expose our churches. He thinks we would easily save the cost of such an inspector. This is incidentally one of the benefits a church insurance scheme would bring about, viz., education on the protection of our churches.

Over against that we have records of successful church insurance schemes such as that of the Wesleyans, the Primitives, in England; and the National Church Mutual Fire Insurance Co., of Chicago. We have been privileged to a whole day's study of the question with Manager J. P. Magill, of the National Mutual. We have also had an interview with the Superintendent of Insurance for Ontario and the Attorney-General, to whose department it belongs.

There are four or five courses open to us:

1. Not to touch it at all. To a small element in the Church this would be satisfactory—in fact, pleasing. To many others it is a matter of indifference.

2. We might form a joint stock company, for the purpose of carrying Methodist insurance at tariff or non-tariff rates. After payment of dividends all profits to be devoted to connexional interests. This is the plan of the English Methodist Churches, we believe.

3. A third course would be to organize a mutual system on the premium note plan. This is the plan of the National Mutual originated by the Methodist Episcopal Church, and the plan of very many mutual companies operating in the Dominion. It has several points in its favor: (1) This being co-operative, the psychology of the present day favors it. (2) It is already a popular form of insurance, and is found to be very practicable. (3) It has the advantage of reducing the cost, usually, for the insured. (4) It is probably the least expensive to operate. (5) Organized under a special act, some profits also might be realized. (6) As a Methodist Mutual it would appeal to the connexional spirit. (7) The amount of Government deposit and the fees would be less than for a joint stock company.

For this form of insurance an Ontario charter might be taken out. A deposit of probably \$25,000 and a small annual assessment would be required. This, with payment of small provincial fees in certain other provinces, would permit of operation throughout the Dominion. The present provincial law is not adapted to us. Special act is recommended.

4. A fourth course open to us is to accept an agency for certain companies, tariff or non-tariff. A fixed percentage would be paid for all the business secured. (We have now from one company an offer of 17½ per cent. on all business east and west. Still another company had made an offer of 22½ per cent., plus 10 per cent. on the profits at the end of the year.) We have no doubt that even better terms could be obtained than these. Provided we could command the business of the connexion to a large degree, this would seem to be the best plan of all, especially to begin with, for many reasons, and with probably only the one exception, that we could not offer "cheaper" insurance to the churches. Its advantages are:

- (1) It need involve only a minimum of office work. The general agents would keep all records and do all clerical work.
- (2) It offers a larger profit on the premium receipts than we might expect to make in a company of our own.
- (3) It provides an unlimited variety of companies for clients to choose from, to meet demands of mortgagees and for purposes of reinsurance.

(4) It renders unnecessary the provincial machinery essential to meet the requirements of the laws of certain provinces. The larger stock companies already have such agencies established.

(5) It would command a type and volume of church insurance which might not be available for a mutual company.

(6) Such a scheme would give us control over an increasing volume of insurance until such times as it should reach a sufficient magnitude to warrant us carrying our own risks. Even if a mutual were formed it would not be wise to begin to carry risks at once. We would be wise to reinsure all at first.

(7) It further offers an opportunity for scientifically correct insurance which too many mutual companies have not. There are very few Dominion-wide mutuals, and for this reason they depend upon in many cases acquiring as best they can the ratings of the tariff companies or the Underwriters' Association, instead of preparing, at great expense, their own. The principal defects of such an agency system is that it could not reduce premiums to the insured, and it might not command the enthusiastic support of the connexion.

5. A fifth plan is to have both a mutual company of our own and an agency. By this method when the insurance placed through agency had attained a sufficient volume to carry our own we could take mutual risks, say, as high as \$10,000; any portion of that needing insurance and all above that could be placed in stock companies, if necessary. Thus we could meet the demand both for cheap insurance and for connexional profit. This commends itself as worthy of serious consideration.

No plan that is adopted can be undertaken without some difficulty and opposition. Some agents will strenuously oppose it, and some churches will not give us much insurance while present agent members live. But this opposition will die away, and so will the men who oppose it, and time will tend to operate in favor of the Church scheme. Other churches and men will be like certain agents whom we have already interviewed, i.e., quite sympathetic and in no sense opposed.

We believe this board would be justified in recommending to the General Conference Special Committee:

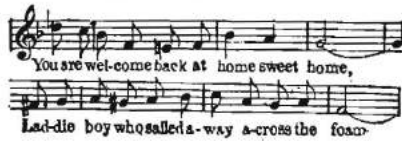
- 1. That they authorize the department to undertake insurance.

BIG SONG HIT

"You Are Welcome Back at Home, Sweet Home"

is the song which should be on every piano and played when your hero returns. It will make his homecoming a complete success. Music was a big factor in maintaining the morale of our boys at the front and added considerably in winning the war—so greet the boys with real music.

Try this on your piano:



"You Are Welcome Back at Home, Sweet Home" was written by Gordon V. Thompson, composer of many famous patriotic song hits. Donald C. MacGregor, who sang this song with great success before a large audience of returned men at the Toronto Armouries, says: "It is one of the most appealing songs ever published."

On sale at Woolworth's and all music dealers. Song, 15c; Band (with duplicates), 35c; Orchestra, (10 and piano), 35c.

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- 2. Mother and Home and You.
- 3. Beautiful Isle of Somewhere.
- 4. For the Glory of the Grand Old Flag.
- 5. The Lovelight in My Mother's Eyes.
- 6. Dreaming Time.
- 7. Hit the Trail That Leads to Mother.
- 8. When Your Boy Comes Back to You.
- 9. When Jack Comes Back.
- 10. When We Wind Up the Watch on the Rhine.
- 11. Sail On! Oh, Ship of My Dreams.
- 12. My Peace is Like a River (sacred).
- 13. Battle Songs of the Great War (seven in folio) C. G.

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2. That they recommend the securing of a provincial charter for a mutual association.

3. That they authorize the department to accept an agency for company insurance which may be carried on either until it is found wise to operate our own company or concurrently with the operation of our own company, or subject to discontinuation, as may be decided by the Board of Finance.

4. And that the executive, or some special committee, be empowered to further study this matter, and to add to their members other persons whose advice and counsel they may desire, and generally to give effect to the foregoing recommendations.

The matter is now under advisement and will, it is hoped, be freely discussed in the Annual Conferences.

The Forum

THE SUPERANNUATION FUND FROM THE LAYMAN'S STANDPOINT

To the Editor of the Christian Guardian.

Dear Sir,—Your correction of the writer's mistake as to the "maximum allowance" to superannuates is duly accepted, but is the term so much out of the way? There are three superannuates in the Toronto Conference who receive, on the new basis, an allowance of \$810, \$825 and \$840 respectively. There are eight who receive from \$700 to \$780, thirty who receive \$600 to \$700, twelve who receive from \$500 to \$600, and eleven who receive from \$210 to \$500, sixty-four in all. There is another in the list concerning whom the Year Book gives no information. The average claim of the sixty-four is \$605. It may be of interest to note in passing that, taking the average age at joining the Conference at 27 years, the three getting the highest allowances would now be 82, 85 and 95 years of age respectively.

Coming now to the Montreal Conference, it must be premised that it is a difficult task to get definite data from the Year Book. One name is omitted from the list of superannuates, the names are not in alphabetical order as they are in the Toronto list; in several instances the number of years in the superannuation list is not given, necessitating a search through two, three or more previous reports, and occasionally the numbers in different Minutes do not harmonize. The following, however, is a close approximation:

There are 46 claimants, the two highest of which receive \$780 each; there are 9 who receive from \$700 to \$780; 15 from \$600 to \$700; 5 from \$500 to \$600; and 15 who get less than \$500, and the average is \$565. The mistake as to the "maximum" allowance does not seem so serious in the light of the foregoing figures.

The enthusiasm with which the General Conference voted the raising of millions upon millions for various purposes—\$8,000,000 for missions, \$1,500,000 for a Superannuation Endowment Fund—is extremely gratifying; but one is reminded of a remark made by a good old Western Ontario minister upon a somewhat similar occasion. He said: "The Conference rushes ahead in a clap of hallelujah thunder, and assumes obligations without hesitating a moment to consider ways or means of meeting them." A million and a half for a Superannuation Endowment Fund would be a grand thing. It would be interesting to know how much has been raised for it in the six months since the Conference. It was proposed to be raised in two years, and a considerable amount of it should now be in hand and immediately available, for the following reasons: If the average age at joining the Conference tallies with that of those named in the "In

Memoriam" tables for the last ten years, namely, 27 years, then of the 110 superannuates of the Toronto and Montreal Conferences there are 35 who are over 80 years of age, three of them 90, 95 and 98 years old respectively, and the average of the whole 35 is 85 years. There seems little hope that half of the 110 will derive much, if any, benefit from the increase given by the new rate.

Coming now to the minimum salary for the ministers in the active work, it is hard to understand how the editor arrives at his conclusion that the average salary is "far, far below" \$1,200, unless he takes last year's salaries before the new rate came into effect, or else includes in his estimate the unordained men, the unmarried ordained men and those on home missions, and excludes dozens of ministers in positions in the cities, not pastors, but enjoying salaries of from \$2,000 to \$3,000, with allowances (not at all too much, but too rare).

If it be indeed true that the average salary of our ministers is "far, far below" \$1,200, then a cruel wrong is being done our pastors. Young women, holding but second-class certificates, enter the public schools of Toronto and Ottawa as teachers at an initial salary of \$800, increasing annually until in a few years they reach the maximum of \$1,500. In arranging for millions upon millions for missions, the Conference, having fixed the minimum amount of salary for ministers in active work and reaffirming that the boards or officers incur no legal liability for failing to raise the amount, drops the subject. "Depart in peace, be ye warmed and filled." In this connection might it not be allowable to suggest to some of our laymen who are nobly donating their fifties and hundreds to foreign missions, and but a moiety to the minister's support, to consider what St. Paul writes to Timothy: "But if any provide not for his own, and especially for those of his own house" (circuit?) "he hath denied the faith, and is worse than an infidel." And this leads to the inquiry whether it would not be wiser to discontinue missions where there are, and have been for some years, only from five to twenty members, especially if there are ministers of other denominations who could take them over. For instance, in the Montreal Conference one mission that fifteen years ago had thirty-six members now has but eleven; another that three years ago had but nine members, and according to latest report still has but nine members, and draws \$600 from the Mission Fund. Instances might be multiplied from this and other Conferences. Last year two circuits with churches within three miles of each other and with difficulty paying \$780 and \$550 respectively were joined and easily worked by one man. Much could and should be done in this direction to economize both men and means.

Yours respectfully,

April 26th, 1919. RUSTICUS.

WHEN I WAS A FARMER

To the Editor of the Christian Guardian.

Dear Sir,—Just a few lines in reply to "Layman's" letter which appeared in April 16th issue of the GUARDIAN. How much does "Layman" want a dozen for his eggs? "Sixty cents is not enough?" This is more than the average minister can pay. The minister pays market prices for everything

Tablets as Tributes

The placing of appropriate bronze memorial tablets upon the walls of church, lodge, college or club promises to become quite as general here as in "dear old England."

In so doing we honor the memory of those who have fallen in their country's service and at the same time inspire others to a like faithfulness to the call of duty.

These tablets we now make in our own workshops, and are glad to furnish designs and estimates to those who are interested.

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he buys, or does without. And he sets no price on marriages, baptisms, burials, or pastoral calls. He does all these, and often never receives as much as a "Thank you." There is a good deal of free gratis about his work, and yet he does it patiently, faithfully, and finds no fault.

Preachers work harder than farmers. I know what I talk about when I say this. I have farmed for many years, worked early and late, have been in the field with my horses at six o'clock in the morning, standard time, have worked till after dark, come in from the field, fed and watered stock, milked cows, and did other chores. When all this was done I retired for rest with an easy conscience, slept, rose the next morning refreshed, invigorated, ready for another hard day's work. I have preached for

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DR. R. A. HUME
of American Presbyterian Board

Is There a Famine?

Dr. Hume, as Chairman of the All-India Relief Committee, writes:—"The famine situation in India has steadily grown more and more serious. I have been an active administrator in three serious India famines. **But I speak with restraint when I say that in forty-five years of mission service I have never known a time of such painful economic distress as the present.**"

India, April 4th, 1919, page 109: "There is famine and there is distress otherwise the Government of India would not have to institute relief measures. The full article mentions many districts where famine has declared itself, and adds that 'it is likely to increase from April.'"

The Times of India, says: "The people have eaten up all their food and are wandering from place to place in hope of getting food. The famine is an all-India affair, and not an individual one for each Province."

The Bishop of Bombay has said: "The people are dying. We consider the famine to be a disaster."

READ THIS, IT TELLS YOU WHY EVERY LAST ONE OF US SHOULD SEND EVERY DOLLAR WE CAN NOW.

"In many parts of India ordinary grains cost from three to four times as much as in the most trying days of the worst famine. All that the Government of India can do is to open relief works, at which enough money can be earned to keep soul and body together. The public is raising charitable funds which somewhat supplement Government agencies. Everyone thinks that (1) missions should at least keep alive their armies of workers; (2) the pupils in their boarding schools; (3) the widows and children of faithful workers who have died from the scourge of influenza; (4) should receive into their care a goodly part of the tens of thousands of Christian and non-Christian orphans who have no one else to care for them; (5) by small grants should help thousands of distressed people to go to Government relief works, and keep them alive for a few days till they earn their first money on those works; (6) should try to give some sort of unskilled labor to persons who for some good reason cannot go to Government works; (7) should enable doctors and nurses in missionary hospitals to care for their increasing number of patients; (8) should supply clothing to tens of thousands of nearly naked women, children and old men."—Chairman, All-India Relief Committee.

Send all donations to Donald A. Cameron, Manager of Canadian Bank of Commerce, corner of King and Jordan Streets, Toronto, Hon. Treasurer of the India Famine Relief Committee. Remember! Send them now! The need is so urgent funds will be cabled.

On Behalf of the India Famine Fund Committee

(Committee consisting of thirty members representing all Protestant Denominations)

Chairman: **REV. W. H. GRIFFITH THOMAS, D.D.** Secretary: **ROBT. D. RICHARDSON, Room 38, 33 Richmond St. W.** Honorary Treasurer: **DONALD A. CAMERON, Mgr. Canadian Bank of Commerce**

All funds received will be distributed to the Denominational and Interdenominational Missions in close touch with the famine conditions, as approved by the above committee.

\$20,000.00 already cabled to the ALL-INDIA RELIEF COMMITTEE - HUNDREDS OF THOUSANDS OF DOLLARS ARE NEEDED RIGHT NOW TO

SAVE LIVES

Can You Read These Statements Without - ? - ?

(Extracts from Letters Recently Received).

- 1—Tens of thousands of feeble folks and children have no one to look after them except missionaries.
- 2—The mothers and children suffer most; the former are gone, and their little ones are with us as a legacy.
- 3—One epidemic is followed by another—Plague, smallpox, influenza and cholera, and another famine follows in their train.
- 4—Crops have failed, disease is rampant, a doctor says the people are dying like flies.
- 5—We shall have to listen to sad, sad stories of need and dire want.

Not Pleasant - But Read It

- 6—Little starving children will be brought, we will have to shake our heads and send them away to die, because we haven't the means to care for them.
- 7—Many every day, no longer able to stand, drop dead.
- 8—Hundreds of bodies floating in the river.
- 9—In villages in Gwallor State the death rate during October and November was from 20 to 60 per cent.
- 10—Cities and villages filled with parades carrying the dead to burial.
- 11—No one strong enough to refill the water jars.
- 12—Mothers found dead in the very act of crawling to the fire to cook some food for family.
- 13—How can we continue to preach the gospel of peace and goodwill unless we feed them?
- 14—We visited over thirty-four villages; often only one or two men were found on their feet.

Every minister and layman should feel their responsibility to help organize a local Famine Fund Committee in their city, town, church and Sunday school.

**THE DOLLARS WE SEND MEAN LIFE TO MANY
—SEND YOURS NOW—TO-DAY.**

twelve years, labored hard and faithfully on country circuits, have done my duty as pastor and preacher, and yet felt there was much more to be done, and that a few of my wild goats and bucking bronchos had thought that I had not done anything. And when my Sabbath work is done I seek rest, but find none. I cannot sleep, though my conscience is clear; I have done my duty. I rise Monday morning dull, stupid and nervous, unable to work or to think, yet knowing that I ought to be at it. I can truthfully say that study and pastoral work, the trying and wearing life of the ministry, is far harder than any farm labor I have ever done. And yet "Layman" asks, "Do preachers work as hard as farmers?" Let him change places with some of us, and he will know. He would not come and live on my salary—indeed, he could not. He has not learned to economize as the average preacher has. It has been said, and I think by the late Rev. Mr. Shaw, that three hours of concentrated study, accompanied with all the worries of the pastorate, are equal to nine hours of hard manual labor.

Of course, when I was a farmer I used to think that farmers were the hardest-worked and poorest-paid men in the world, and that ministers had a real snap—nothing to do, just poke around from home to home at their leisure, and eat the best that was set before them, and draw a big, fat salary. This was why I quit farming and

went to preaching. I thought it was an easier living. I have learned since the difference, that farming sure is a snap to preaching. I want to go farming again. I used to tell my pastor—just as Tom, Dick and Harry did—that if he would preach red-hot sermons he would save souls, and quit harping on finances and preach a sermon on tithing he would get his salary; and to visit more, and never to miss an appointment on Sunday, not even if the sky fell, and just to mind his P's and Q's, and he would be the white-haired boy. And in twelve months I would give him \$5 or \$10 on his salary. All this I used to do when I was a farmer.

And since I became a preacher twelve years ago I have found a few farmers who were just like myself when I was a farmer. And I have had one go, who was a Baptist, to my chairman and say to him, "When are you going to take this fellow out of —? I can't come to church." I am glad that as a Methodist I have always tried to mind my business, and not to make trouble for the pastor and the people of any other church. And I think all people should try to do the same. Christians do; meddlesome hypocrites do not. Yours truly,

COUNTRY PASTOR.

PASTORAL TERM

To the Editor of the Christian Guardian.

Dear Sir,—It is the opinion of the writer that the General Conference was not justified in removing the time limit, even to the extent it has. The Church spoke very plainly and most unmistakably in the referendum of last year. The vote was decidedly against any change whatsoever, and the writer regrets that the expressed wish of our members and officials was not strictly regarded. He also regrets that the legislation pertaining to the same is left in such a muddled and unsatisfactory form. It seems to the writer that no one except a member of the General Conference would interpret the extension clause as the Rev. Dr. Ross does. However, he is glad that the Annual Conference (laymen as well as ministers) will have its say. Some years ago the pastoral term was also tinkered with to such an extent as to make it possible for a minister to remain a fourth or fifth year when there was some special reason. In those days special reasons were made to order, and some of them were most trifling and ridiculous. Now we are to have a repetition of the same unsatisfactory and discreditable thing. Probably at the present time special reasons are in process of being manufactured. There is a lack of sincerity in the great majority of these cases, judging from the past.

The writer sincerely hopes that the forthcoming Annual Conferences will frown upon all movements which come under this head and vote them down from the very beginning, unless these special cases should have the ring of sincerity about them. Neither ministers nor churches should be favored in this respect. Yours sincerely,

Moulinette, Ont. G. W. SNELL.

THE SECOND COMING

To the Editor of the Christian Guardian.

Dear Sir,—The attention of the readers of the GUARDIAN is called to a book from the pen of Rev. G. L. Powell, Ph.D., LL.D., entitled "The Second Coming: An Interpretation." Dr. Powell was at one time a member of the Toronto Conference, but for the last twelve or fourteen years has been a minister of the Methodist Episcopal Church of the United States. He is at the present time pastor of the Methodist Episcopal church at Morris, Minn. He was formerly editor of the *Northern Christian Advocate*, Syracuse, N.Y., which was the organ of the Buffalo area. The *Northern Advocate* united with the *Christian Advocate* of New York in the second year of the war, and Dr. Powell shortly after went west and resumed the pastorate. "The

Second Coming: An Interpretation," is the expansion of a lecture delivered by Dr. Powell on the second coming before no less than four Methodist Ministerial Associations and some general ministerial gatherings, all of which unanimously requested its publication in book form. This the author has done, after enlarging it to 155 pages, adding much new material and elucidating many points that could only be briefly noticed in the space of one lecture.

The work contains the following chapters: (1) "Fundamental Statement," (2) "Its History and Claims," (3) "Structural Fallacies," (4) "Apocalyptic Literature," (5) "Methods of Interpretation," (6) "Critique of Methods," (7) "Difficulties of Premillennialism," (8) "The Kingdom of God," (9) "John Wesley and Premillennialism," (10) "The Heart of the Subject," (11) "So-called Inconsistencies," and (12) "Credo."

The key to this discriminating discussion of a confessedly difficult subject is the following paragraph, taken from the "Foreword": "We have attempted to get at the meaning of the second coming by way of an interpretation of apocalyptic literature. Indeed, there is absolutely no other way of approach. To follow any other avenue is to land in the blind alley of special pleading or theological pettifoggery. This may seem like dogmatizing; if so, we abide by the result."

This book is being regarded by men well able to pass an opinion on the subject as about the best thing that has yet appeared in so small a compass. It is scholarly, logical, critical, and shows a vast amount of reading and research. One reviewer says: "While it takes a position against premillennialism, it states both sides with a clearness and candor that are most commendable. The illumination the author throws on the Methodist position on the second coming is remarkable."

Another says: "May God bless this masterly putting of the matter to the furtherance of sane Christianity. Chapter 9, 'John Wesley and Premillennialism,' is unique. This chapter clears up a matter of vital interest to every Methodist."

And still another: "The volume is worth its weight in gold, and every preacher in Methodism ought to read it. Nothing finer has come from the presses in many a day."

This book is the very best and finest thing the writer has ever read on the second coming, and commends it to readers of the GUARDIAN as something worth while in the literature of the subject with which it

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deals. Indeed, it is a valuable contribution, and ought to have a place in our probationers' course of study. It is splendidly suited as a text-book, and can be read and understood by the average thoughtful reader.

The second coming is a live question, and is being thrust upon us "from every corner" by Adventists of all sorts. Any minister who masters the line of argument and adopts the conclusions reached in this book will be able successfully to aid in "drying up some of the slush that has been flung into our faces by the millenarian literalists."

Dr. Powell's book is on sale at our own Methodist Book and Publishing House, Toronto, price \$1.00. J. J. S.

A CHRISTIAN LEGION OF THE GREAT WAR

To the Editor of the Christian Guardian.

Dear Sir,—Having only recently returned from overseas, I do not know what action may already have been contemplated or taken in regard to the matter of getting the Christian men of our forces together, if not for purposes of organization, at least for those of fellowship and discussion.

There may be room for difference of opinion regarding the value or advisability of organization, not a few doubtless feeling that the Church has not been altogether a gainer in the past by the multiplicity and diffuseness of its machinery, the tendency being to put undue emphasis upon, and to place too much reliance in this, with a resulting sacrifice in dissipation of effort and inadequacy of results.

But there are questions of religion, as well as moral and social problems, arising out of the war concerning which those who have been directly identified with, and active participants in, the combatant side of the great conflict, have inside information which, properly winnowed and classified, may prove of not inconsiderable value to the Church and to the community.

Over and above this there is the fact that those who themselves have been at the front naturally have had a better and a more untrammelled opportunity of getting to know the attitude of the rank and file of our army toward matters of belief and conduct, as well as toward questions of moral and social reform, than would be possible otherwise, and so are in a privileged—or perhaps it would be better to say a more advantageous—position in regard to discussing these matters and questions as they relate to the reconstruction problems and programme of our country and of the Church. Men who almost daily have been in that little dell hard by the valley of the shadow, cannot but have seen and learned things which it would be hardly wise for us to brush negligently aside into the discard.

I am, therefore, taking the liberty of asking you to bring this matter of the returned Christian men to the attention of your readers, that their feelings regarding it may be ascertained, and that, if considered worth while, some action may be taken. A Christian Legion of the Great War, or an organization with a better name, might prove as desirable and valuable an asset to the average returned man, as well as to our country, as the G.W.V.A. or any kindred organization, especially as the essential interests of the respective organizations need not, should not, and almost certainly would not, conflict, their spheres of activity being different.

But, apart from the consideration of organizing, I believe that there are numbers who would esteem it a privilege, and perhaps a means of spiritual quickening, to meet for the comparing of notes, for the exchanging of experiences, and for satisfactions of reunion, with those who, like they, tried to serve the King of kings and the things pertaining to His kingdom, as well as the earthly authorities and interests, amid the trying conditions of life "over there."

Perhaps someone may be able to offer a practical suggestion as to how the meeting, if thought of value, may be brought about, with all necessary details.

Thanking you for a kind interest in this matter, believe me,

Yours sincerely, D. J. ASHBURY,
Late 3rd Inf. Battalion.
83 Wellesley Street.

ANOTHER METHOD

To the Editor of the Christian Guardian.

Dear Sir,—I have carefully read Mr. S. F. Dixon's somewhat lengthy articles on publicity, but so far there has been no suggestion as to a practical scheme for a publicity agent for the Methodist Church. May I suggest that the Book Committee consider turning this matter over to the CHRISTIAN GUARDIAN, with instructions to secure the necessary additional help, so that each week news items that concern the whole Church and the public can be sent to selected morning and evening papers, for publication in the Saturday issue? These papers should have the exclusive right to the matter sent them, and if this matter is put up in brief form, there is very little doubt of its acceptance.

The fact that the editor of the CHRISTIAN GUARDIAN would have oversight of the matter sent out is sufficient guarantee of its being acceptable to the Church at large.

Vancouver, B.C. A. E. ROBERTS.

PTE. (REV.) H. TUCKER

The Rev. H. Tucker, on his return home to Greenwood, was met at the depot by a large number of friends. This was a surprise, but a greater one was in store for



REV. H. TUCKER.

him. He was invited to the hall for a little reception. He found the large hall packed. The platform was filled with distinguished guests. Mr. R. S. Smiley was in the chair. The speakers (Rev. E. H. Howe, Rev. Arthur Hockin, Rev. John Hockin, Rev. Mr. Johnston) were assisted by fine local talent.

Mr. Tucker was born in West Anstey, Devon, England, and after his conversion



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decided to enter the ministry if at all possible. There were many difficulties, but he succeeded in overcoming them all. In 1911 he entered Shebbean College, where he remained two years. In 1913 he went to Cliff College, Derbyshire, with a view to going to one of the colonies, preferably at that time to Australia. A call came from the Nova Scotia Conference for six young men for the ministry. Mr. Tucker decided to become one of the six. He came to Nova Scotia and took the Nicholasville circuit, where his services were greatly appreciated and he made many warm friends. When war came he enlisted in the 9th Field Ambulance Corps, and before going to England was married to Miss Leota Steele, of Greenwood.

Mr. Tucker returned home on the *Baltic*, after three years' service in France. He spent five months in the Ypres salient. From there he went to the Somme; from the Somme to Vimy Ridge, where along that front for nearly a year he took part in the field work. He passed through the battles of Arras, Hill 70 and Lens, and numerous minor engagements, where he met with varied experiences. From there on to Passchendaele in October, 1917, where, prior to the battle of Passchendaele, he came near losing his life from shell concussion. Here at Passchendaele they had to carry the wounded 6,200 yards over one road constantly shelled, with mud always ankle deep and in some places nearly to the hips. From here he was sent to Merville section, north of Bethune, where an attack was expected, but did not take place. On Aug. 8th they came to Amiens, and took part in that attack. He was at the battle of Monchy le Peu; then on to Cambrai and Valenciennes; and was at Mons when the armistice was signed.

Mr. Tucker will preach in Kentville until July, when he expects to return to Montreal and take up an arts course.

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PROGRAMME OF THE HAMILTON CONFERENCE, 1919.

The twenty-fifth session of the Hamilton Conference of the Methodist Church will be held in Trinity Methodist Church, Kitchener, Ont., commencing Thursday, May 29th, 1919, at 2 p.m.

The Stationing Committee will meet on Monday, May 26th, 1919, at 2 p.m. in St. Andrew's Presbyterian Church.

The Statistical Secretaries will meet on Tuesday, May 27th, at 2 p.m. in the Primary Room of the Conference church.

The Conference Treasurers will meet the financial secretaries on Wednesday, May 28th, at 11 a.m. in the Board Room.

The Board of Examiners will meet on Wednesday, May 28th, at 5 p.m. in the Board Room of the Conference church.

The Religious Education Committee will meet in St. Andrew's Presbyterian Church, on Tuesday, May 27th, at 2 p.m. (See Discipline under S.S. and Y.P.S. Annual Conference work of Religious Education; composition of committee (2) and time of meeting (4)).

Re Railway Rates. The Secretary of Conference has been advised by the Eastern Canada Passenger Association that, as last year, all Convention and Conference special fare rates are cancelled, ordinary return fare being the only rate used.

District Secretaries are requested to forward by mail to the Secretary of Conference, Rev. Chas. D. Draper, Preston, immediately at the close of the district meeting:

1. Duplicate typewritten copies of all resolutions of the district meeting to be brought before the Conference, as the secretary must have all these resolutions properly grouped before Conference meets, so that they may be given to the various committees without delay.
2. Certified typewritten lists of all lay delegates and alternates elected to attend Conference, with their post office addresses.
3. Typewritten lists of ministers and laymen elected to act on the various Conference Committees. The Secretary of Conference must compile the committees according to these lists before the Conference meets. Please use schedule prepared and forwarded from the Book Room.

All devotional exercises will be under the direction of the president. The Conference singing will be led by a choir under the leadership of Rev. J. E. Todd, B.A.

All mail matter addressed to the members of the Conference will be in charge of Rev. F. G. Farrill, M.A., B.D., in the Conference church.

Pulpit Supply Committee—Revs. J. H. McBain, B.A., S. L. W. Harton.

Ministerial Session, Wednesday, May 28th, 1919.

- 2.00 p.m.—Worship; Report of Transfer Committee; Roll call; Appointment of Committee on Conference Relations; Appointment of Conference letter-writer and Christian Guardian correspondent; Report of Special Licenses; Jubilee Addresses by Revs. Jas. Awde, B.A., John G. Scott, Edward H. Taylor.
- 8.00 p.m.—Worship; Report of Committee on Conference Relations; Discipline questions.

Thursday, May 29th, 1919.

- 8.45 a.m.—Worship; Annual meeting of the Theological Union, Rev. J. D. Fitzpatrick, Chairman, and Rev. H. W. Avison, M.A., B.D., Lecturer; Subject, "The Biblical Doctrine

of Immortality"; Disciplinary questions; Pastoral Address by the president.

Laymen's Association, Wednesday, May 28th, 2 p.m.

- 2.00—2.30.—Devotional exercises, led by the President, George Wedlake, Brantford.
- 2.30—4.00.—Report of Missionary Committee, led by J. M. Denyes, Milton (convener); Discussion and Round Table Conference; Music and offering.
- 4.00—5.15.—Report of Evangelism and Social Service, led by R. W. Treleaven, Hamilton (convener).
- 5.15—5.30.—Appointing of Nominating Committee; Closing.

Wednesday Evening, May 28th.

- 7.30—8.00.—Devotional exercises, led by the Vice-President, J. Armstrong, Guelph.
- 8.00—8.30.—Address, "Equipment for the Larger Service," Rev. R. J. Treleaven, Hamilton.
- 8.30—9.00.—Discussion on the above subject; Music and offering.
- 9.00—9.30.—Address by the Secretary of Superannuation Fund, Rev. R. J. D. Simpson, Toronto.
- 9.30—10.00.—Discussion of miscellaneous business; Closing.

Thursday, May 29th.

- 9.00—9.30.—Devotional exercises, led by D. B. Calbeck, Winona.
- 9.30—10.00.—President's Address, George Wedlake, Brantford.
- 10.00—10.15.—Sec.-Treas. report and reading of minutes of last Conference; Music and offering.
- 10.15—10.40.—Report of Nominating Committee and introduction of new officers.
- 10.40—12.15.—Good and welfare of our association.
- 5.30 p.m.—Annual Banquet; Address, Rev. C. Bronson Allen, D.D.

General Session, Thursday, May 29th, 1919.

- 2.00 p.m.—Opening Public Service; Sermon by Rev. Chas. B. Allen, D.D., of Detroit; Roll call; Election of Conference Officers; Report of Committees elected by district meetings; Resolutions re clearing of district books; Appointment by President of Conference of Committees on Resolutions and Thanks and Appreciation; First Draft of Stations.
- 8.00 p.m.—Patriotic service; Address by Hon. N. W. Rowell, M.P., K.C.; President of King's Privy Council, Dominion of Canada.

Friday, May 30th, 1919.

- 9.00 a.m.—Worship; Address, Rev. C. B. Allen, D.D.
- 9.45 a.m.—The facts that led the Commission of Fifty and the General Conference to adopt the much enlarged Missionary programme; Outline of the General Campaign for the whole Church.
- 12.30 a.m.—Committees in session.
- 2.00 p.m.—The Conference Standing Committee's proposed campaign plan.
- 4.00 p.m.—Memorial Service.
- 8.00 p.m.—Reception of Probationers into full connection; five minutes' address by each probationer; Resolution moved by Revs. S. A. Laidman, Ph.D., and (Capt.) Rev. A. D. Robb.

Saturday, May 31st, 1919.

- 9.00 a.m.—Worship. Address, Rev. C. B. Allen, D.D. Report of ministerial session. Report of Conference Special Committee. Appointment of Conference Treasurers. Fixing place and date of Conference, 1920. Report of committees.
- 8.00 p.m.—The Stationing Committee will meet in the church parlors of the St. Andrew's Presbyterian Church to hear deputations.

Sunday, June 1st, 1919.

Trinity Methodist Church.

- 9.30 a.m.—Conference Love Feast, led by Rev. Thomas Boyd.
- 11.00 a.m.—Ordination sermon, by Rev. Geo. W. Barker, President of Conference. Followed by the Ordination service, conducted by the President.
- 2.45 p.m.—Sunday-school address, by Mr. J. M. Denyes, B.A., I.P.S.



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4.00 p.m.—Evangelism and Social Service. Address by Rev. T. A. Moore, D.D., General Secretary. Chair to be taken by the President of the Laymen's Association.

7.00 p.m.—Rev. W. W. Sparling, D.D., followed by the Sacrament of the Lord's Supper.

Waterloo Methodist Church.

11.00 a.m.—Rev. F. M. Wootton, B.A.
2.45 p.m.—Addresses by Rev. J. Truax and Mr. C. P. McGregor.
7.00 p.m.—Rev. C. F. Logan, M.A.

Zion Evangelical Church.

11.00 a.m.—Rev. R. D. Hamilton.
7.00 p.m.—Rev. H. W. Avison, M.A., B.D.

St. Andrew's Presbyterian Church.

11.00 a.m.—Rev. J. W. Cooley.
7.00 p.m.—Rev. F. W. Hollinrake, B.A.

Congregational Church.

11.00 a.m.—Rev. W. W. Prudham, B.A.
7.00 p.m.—Rev. L. Gunn, M.A.

King Street Baptist Church.

7.00 p.m.—Rev. J. E. Todd, B.A.

Benton Street Baptist Church.

11.00 a.m.—
7.00 p.m.—Rev. S. M. Roadhouse, B.A.

United Brethren.

7.00 p.m.—Rev. A. R. Springer.

Monday, June 2nd, 1919.

9.00 a.m.—Worship. Reports of Committees. Miscellaneous.

1.45 p.m.—Worship. Reports of General Conference Officers. Report of W.M.S. Report of Laymen's Association. Miscellaneous.

8.00 p.m.—Meeting of Stationing Committee in St. Andrew's Presbyterian Church.

8.00 p.m.—Religious Education Anniversary in the Conference Church. Rev. Frank Langford, B.A., General Secretary of Sunday-schools and Y.P.S.

Tuesday, June 3rd, 1919.

8.45 a.m.—Worship. Reports of Committees. Date for Pastoral changes. Agenda Committee for 1920. Miscellaneous.

2.00 p.m.—Worship. Report of Committee on Resolutions, etc. Report of Stationing Committee. Election of Chairmen. Election of financial, religious, education, and evangelism and social service secretaries. Appointment of Conference Special Committee. Confirmation of the minutes. Closing.

Hamilton Conference Laymen's Association.

The 20th annual gathering of the Hamilton Conference Laymen's Association will be held in the city of Kitchener on Wednesday, May 28th, in the St. Andrew's Presbyterian Church, commencing at 2 p.m.

Officers for 1919: President, Geo. Wedlake, Brantford; Vice-President, John Armstrong, Guelph; Secretary-Treasurer, A. Scruton, 136 Sydenham Street, Brantford; Convener of Missions, J. M. Denyes, Milton; Evangelism and Social Service, R. W. Treleven, Hamilton.

Executive Committee: C. P. McGregor, Waterdown; J. Taylor, Jr., Galt; D. B. Calbeck, Winona; H. E. Flewman, Hamilton; J. W. Shepperson, Brantford; J. J. Prichard, Harriston; Dr. W. A. Emory, Aldershot.

The annual banquet will be held in the Municipal Buildings, opposite Conference Church, Kitchener, Ont., from 5.30 to 7.45. Committee in charge: A. Scruton, Secretary-Treasurer; C. P. McGregor, Hamilton; J. Taylor, Jr., Galt.

DISTRICT MEETING.

Exeter—The annual meeting will be held in Woodham on Thursday and Friday, May 15th and 16th. The ministerial session will open Thursday, 10 a.m.; general session, Friday at 9.30 a.m. On Thursday evening a public meeting will be held, with addresses as follows: "The Ministry of Intercession," by Rev. C. P. Wells, B.D., and "Jesus a Sufficient Leader for the Church of the New Day," by Rev. J. H. Johnston, B.D. J. W. Baird, Chairman; A. E. Doan, Fin. Sec.

Bowmanville—The annual district meeting will be held on Wednesday, May 28th, in Newcastle church. Ministerial session at 9 a.m., and general session at 1.30 p.m. (standard time). All schedules to be sent to Rev. J. E. Griffith, Clarke, not later than May 22nd, except Sunday School and Young Peo-

ple's Societies schedules, which are to be sent to Rev. J. E. Beckel, Tyrone. G. R. Clare, Chairman; R. A. Delve, Fin. Sec.

Napanee—The annual district meeting will be held on Wednesday, May 28th, in Trinity schoolroom, Napanee. Ministerial session at 10 a.m., general session at 1.30 p.m. Enos Farnsworth, Chairman; C. W. DeMille, Fin. Sec.

Sudbury—The annual meeting will be held in the Methodist church, Sudbury, on Tuesday and Wednesday, May 27th and 28th. Ministerial session, Tuesday, at 2 p.m.; general sessions, Tuesday, at 8 p.m. and Wednesday, at 9 a.m. C. W. Follett, Chairman; P. M. Peacock, Fin. Sec.

Uxbridge—The annual district meeting will be held at Mount Albert, on Tuesday and Wednesday, May 27th and 28th. Ministerial session on Tuesday evening at 8 o'clock, general session at 10 a.m. the following day. Superintendents of circuits will not fail to send Sunday-school schedules to Rev. Herbert Lee, and all other schedules to Rev. W. G. Aldridge, at least five days before, as required by Discipline. John J. Coulter, Chairman; H. E. Payne, Fin. Sec.

Picton—The annual district meeting will be held in Picton church, on Tuesday, May 27th. Ministerial session at 9.30 a.m. (fast time); general session at 11 a.m. (fast time). All circuit schedules to be forwarded to Rev. T. A. Carmichael, Demorestville, not later than May 22nd, and Sunday-school schedules to Rev. H. H. Mutton, Melville. All delegates to provide for their own billets. A. J. Terrill, Chairman; A. R. Walsh, Fin. Sec.

Wetaskiwin—The financial district meeting will be held in Wetaskiwin, Thursday, May 15th, beginning at 9.30 a.m. J. W. Wilkin, Chairman; J. B. Francis, Fin. Sec.

Campbellford—The annual district meeting will be held at Campbellford, on Tuesday, May 27th. Ministerial session, 10 a.m. (railway time); general session at 1.30 p.m. Superintendents of circuits will send circuit schedules to Rev. E. F. Swayne, and Sunday-school schedules to Rev. J. R. Butler, according to requirement of Discipline. Arthur R. Sanderson, Chairman; F. H. Howard, Fin. Sec.

Barrie—The annual district meeting will be held in the Methodist Church, Orillia, on Wednesday and Thursday, May 28th and 29th. The ministerial session will convene on Wednesday at 3 p.m. A public meeting will be held in the evening at 8 o'clock. The general session will convene on Thursday, at 9 a.m. Pastors will forward circuit schedules to Rev. Albert Bushell, Uthoff, Ont., one week before the district meeting. R. J. Falls, Chairman; A. J. G. Carscadden, Fin. Sec.

Toronto East—The district meeting will be held in Central Methodist Church, Bloor St. East, on Thursday, May 22nd. The ministerial session will commence at 10 a.m.; the general sessions at 2 p.m. and 7.30 p.m. Will all the pastors of the district kindly see that

the schedules are properly filled out and are sent to the statistical secretary, Rev. W. E. Wilson, not later than the 17th of May. R. J. D. Simpson, Chairman; A. I. Terryberry, Fin. Sec.

Orangeville—The annual district meeting will be held on Friday, May 23rd, at Caledon East, ministerial session at 10.30 a.m. and general session at 1.30 p.m. Dr. W. J. Price, Orangeville, is appointed (Dis. par. 173, sec. 1) to the Audit Committee. Kindly send all circuit schedules to Rev. A. Laycock, Mono Mills, and Sunday-school schedules to Rev. C. H. Qualfe, Mansfield, on or before May 17th. E. R. Young, Chairman; T. R. White, Fin. Sec.

Edmonton East—The annual district meeting will be held at the Highlands church. Ministerial session, Thursday, May 22nd, at 2 p.m.; general session, Friday, May 23rd, 9.30 a.m. G. F. Driver, Chairman; R. T. Harden, Fin. Sec.

Portage la Prairie—The annual district meeting will be held at High Bluff, on Thursday, May 22nd. Ministerial session at 10 a.m., and general session at 1.30 p.m. Superintendents of circuits are requested to note Discipline, par. 187, 3, and par. 428 f. The Statistical secretary is Rev. J. H. Burrow, B.A., High Bluff, and the Sunday-school secretary is Rev. J. F. Palmer, B.A., Sidney. J. W. Churchill, Chairman; G. A. Colpitts, Fin. Sec.

Souris—The annual district meeting will be held at Souris, Monday and Tuesday, June 2nd and 3rd. Ministerial session on Monday, at 2.30 p.m. Public meeting at 8 p.m. Addresses by Miss A. F. Playfair, Hartney, and Rev. C. S. Eisey, B.A., Wawanesa. General session, Tuesday, 9 a.m. On Wednesday morning at 9 o'clock, a conference will be held on "The Work of a Minister of To-day." Pastors will please observe Discipline and send Sunday-school schedule, as early as possible, to Rev. E. Lund, Lauder, Man. All other schedules to Rev. T. J. Wotton, Elgin, Man. J. E. Lane, Chairman; J. D. Gregg, Fin. Sec.

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Walkerton.—The annual district meeting will be held in the Methodist Church, South-
ampton, May 15th and 16th, 1919, the min-
isterial session on Thursday, at 2.30 p.m.;
general session on Friday, at 9 a.m. A public
service on Thursday evening, at which ad-
dresses will be delivered by Rev. E. L.
Flagg, of Port Elgin, and Rev. H. E.
Walker of Paisley. Superintendents will
please send all circuit schedules not later
than May 9th to Rev. S. M. Roadhouse, also
Sunday-school schedules to the same. Please
have all bank cheques payable at par at
Walkerton. J. A. Jackson, Chairman; C. W.
Cosens, Fin. Sec.

Owen Sound.—The annual district meeting
will be held in the First Methodist Church,
Owen Sound, May 15th and 16th, 1919. The
ministerial session will meet on Thursday,
the 15th, at 2 p.m., and the general session
on same date at 8 p.m., and on Friday, the
16th, at 10 a.m. Superintendents of circuits
are requested to send all circuit schedules to
Rev. Robt. J. McCarten, Priceville, five days
before district meeting, and Sunday-school
schedules to Rev. Chas. A. Belfry, Flesherton,
T. G. McAteer, Chairman; S. Judson Kelly,
Fin. Sec.

Goderich.—The annual district meeting
will be held in the Methodist Church, Blyth,
May 21st and 22nd. Ministerial session on
Wednesday, 21st, at 2 p.m.; general session,
Thursday, at 9.30 a.m. A public service will
be held Wednesday evening, at which an
address will be given by Rev. H. D. Moyer.
Superintendents of circuits will please ob-
serve the Discipline, and forward all circuit
schedules to Rev. H. J. Bentley, statistical
secretary, Walton. Also send Sunday-
school schedules to district Sunday school
secretary, Rev. T. E. Sawyer, Londesboro.
J. A. Agnew, Chairman; J. H. Osterhout,
Fin. Sec.

Sault Ste. Marie.—The annual district
meeting will be held in Central Methodist
Church, Sault Ste. Marie, on Tuesday and
Wednesday, May 27th and 28th, the minis-
terial session on Tuesday, 27th, at 2
o'clock; the general session Tuesday eve-
ning at 7.30 and Wednesday morning at 9
o'clock. Superintendents of circuits and
missions will please observe the Dis-
cipline and forward all circuit and other
schedules not later than May 20th to Rev.
F. Walter Madden, Sowerby. I. G. Bowles,
Chairman; J. O. Johnston, Fin. Sec.

Strathroy.—The annual district meeting will
be held in the Methodist church, Petrolia, on
Monday and Tuesday, May 19 and 20. Min-
isterial session, May 19, at 2 p.m.; general
session, May 20, at 9.30 a.m. J. C. Reid,
Chairman; W. E. Donnelly, Fin. Sec.

Cannington.—The annual district meeting
will be held at Little Britain, on Thursday,
May 27th, the ministerial session at 10 a.m.
and the general session 1.30 p.m. Superin-
tendents of circuits will please send Sunday-
school schedules to Rev. J. G. McKee, B.A.,
Wilfrid, and all other schedules to Rev. R. J.
Merriam, Manilla, as per Discipline. H. S.
Spence, Chairman; J. U. Robins, Fin. Sec.

PRIVATE GORDON HAMMOND.

This young hero of twenty-one summers
was the only son of Mr. and Mrs. Martin
Hammond, of New Durham, Oxford County,
Ontario. He enlisted at Brantford, in the
125th Battalion, as No. 772448, in December,
1915. He, with many, left Brantford for
Camp Borden, and after training for six
months went overseas, reaching England in
August 9th, 1916. While there he with some
others were transferred to another battalion
and sent to France in October. Before Christ-
mas Gordon was in the trenches. He was
soon selected for the important duty of run-
ner, carrying messages from the front to the
rear, and was so occupied for nearly six
months. In December, 1917, he was awarded
the military medal by Lieut.-Col Sparling for
special bravery on the battlefield at Passchen-
daele. In that great conflict on November
6th, Gordon carried important messages
under heavy fire a distance of two miles,
which resulted in saving the situation in the
front line of battle. This was a great
achievement, and far-reaching in its conse-
quences. While carrying his last message
through a zone of poisonous gas, in the con-
fusion of bursting shells, his mask shifted,
and the death-dealing stuff entered his lungs,
from which he never recovered. Others en-
gaged in the same class of work never re-
turned. Gordon was invalided to England in
August last, and then on to Canada in Octo-
ber. He paid a short visit to his old home
at New Durham, but his physical condition
was such that it was thought advisable for
him to take rest and treatment at Hamilton
San. Gordon went there in November and
on April 11th, just passed, the King of kings
called him up to the Celestial City to be for-
ever with the Lord. This young soldier was,
before enlisting, greatly beloved by the entire
community. He was a valued member of the
"Sunshine Class" in the Sunday school

of the Methodist Church, and this class hon-
ored itself by honoring Gordon with a splen-
did reception while on a visit during his con-
valescence. Religiously he was well known
as a young man of splendid parts, and many
were surprised that one so young and so
amiable in disposition should be so heroic
and so anxious to do his full share to save
all that is best in our modern civilization.
But while on the field of battle he felt the
need of personal consecration to God, and in
the summer of 1917, at a special meeting of
the Y.M.C.A., he came out openly, publicly
declaring himself a loyal soldier of his Lord
and Master. His body was brought to the
home for burial, and after a short service at
the house it was taken to the Congregational
church for public worship. There was special
singing by the choir and a suitable ad-



PTE. GORDON HAMMOND.

dress was given by Rev. R. B. Rowe, assisted
by Rev. J. E. Mitchell. The church could not
contain all who attended to show their loving
esteem for one who had given his life that
others might live. Apparently all present
passed the casket with a thought of tender
farewell, observing on his breast the medal
won for bravery on the field of battle. Six
soldier comrades—Lieut. G. Baird, Ptes. A.
De Montmorency, O. Semmons, G. Morris, M.
Burtis, W. Hutchison—bore the body of their
chum to the family lot in New Durham ceme-
tery. The casket, the pulpit and the family
monument were fittingly draped in the
grand old flag, the Union Jack, which stands
for so much for the uplifting of humanity
and for the glory of God. R. B. Rowe.

THE LATE SPR. (REV.) P. L. FINDLAY.

Captain (Rev.) W. G. Clarke writes con-
cerning Spr. Findlay most appreciatively.
He says: I write you in connection with the
case of Spr. P. L. Findlay, a member of the
12th Battalion Canadian Railway Troops, and
I believe also a probationer of the Nova
Scotia Conference. At the time of Brother
Findlay's death I was chaplain of the 12th
Batt., C.R.T., and was intimately acquainted
with him. After my first church parade as
chaplain of the 12th Batt., C.R.T., Brother
Findlay came forward and made himself
known to me. That was early in May, 1918.
I found Brother Findlay, enjoying the confi-
dence of all the men, a confidence which con-
tinued to grow with the passing days. His
duties were regular each day. In his leisure
hours he was diligently following up his
Conference studies. Many a visit I paid to
his tent, that was nestled by itself under the
trees of the forest in which our headquarters
camp was pitched. Usually I found him busy
at some subject in his Conference course.
Shortly after, when we moved to a new post
down at Verton, Brother Findlay, in addi-
tion to his regular duties, very willingly be-
came my assistant at the headquarters camp.
He looked after the recreation marquee and
equipment. He was very acceptable in this
capacity among the men. He managed the
gramophone and looked after the library of
books, the distribution of papers; took care
of the sporting goods and games. We ar-
ranged several tournaments of games between
different camps of the battalion. One game
in which a great deal of interest was taken
last summer was quilt pitching. The men
became very expert, and Brother Findlay
was about the best of all. He gave me every
assistance possible in my religious duties
and gave me special help with the song ser-
vices on Sunday evenings. I found his life
among the men a tower of strength to me in
my work. This assistance he continued to
render me when in early September our bat-
talion was called to follow up the fortunes
of our victorious advance. After a period
at Bihou, just north of Bapaume, we were
moved down to Le Fransloy, south of Ba-

paume, and were operating immediately in front of the last stronghold of the famous Hindenburg line at Gouzeaucourt.

When the armistice came on November 11, the first section of our battalion to feel the joyful relaxation from the strenuous years of war was that part with which Brother Findlay was serving. Before November was ended Brother Findlay received the welcome order to report to the base, the preliminary stage on the road to demobilization and return to Canada and loved ones. In fact, I believe that Mrs. Findlay was awaiting in England his return to accompany him to Canada. But what was our surprise and sorrow to hear that Brother Findlay, in alighting from the leave train at the base at Etaples, had met with a fatal accident on Dec. 29th. Some few days after this, on my way to join my new battalion in the Canadian Corps, I was in Etaples. I took occasion to inquire about Brother Findlay. I went to the new siding where Brother Findlay's train stopped. I found one who was present when the accident occurred. It was night. The yards were dark, war-time precautions not having been wholly removed. A yard engine, without lights, swung by on the rails on which Brother Findlay had alighted from his train. I made my way out to the great cemetery where lie so many thousands of Canada's best and bravest sons and daughters—yes, daughters, too; victims of Hun barbarity against defenceless wounded men and nurses and doctors. Nurses Lowe, MacDonald and Wake are buried there. And nearby I found the grave of Brother Findlay.

He lived a faithful Christian life. He played a man's part among men. He was true to his calling in life. He was loyal to his country and king, but not less loyal to the Master whose service he had chosen. He was a worthy type of that large army of Methodist probationers who, while serving in the ranks of our Canadian Army, have done work for God which any chaplain with captain's rank might envy. He was an honor to his country and to his Church, but above all, to those who loved him most.

RECENT WEDDING.

St. Mary's parish church, Folkestone, was the scene of a Canadian wedding on the afternoon of March 20th, when the vicar, Rev. Canon P. F. Tindall, united in marriage Miss Anna Lois Small, daughter of Mrs. S. Small, of MacLeod, Alta., and Major Lorne Fauntleroy Jones, C.A.M.C., son of Mrs. (Rev.) P. W. Jones, of Chegley, Ont. Both young people saw service in the Canadian Army Medical Corps during the war. Major Jones being adjutant and registrar of No. 3 Canadian Stationary Hospital, in addition to his duties as pathologist, while the bride was formerly a nursing sister in the Canadian nursing service. The ceremony was witnessed by a number of friends, including several of the bridegroom's brother-officers and many of the N.C.O.'s, and men of the hospital in which he served in France. The bride entered the church on the arm of her cousin, Lieut. V. A. Delaporte, to the strains of Mendelssohn's Wedding March. She was attended by two bridesmaids, Nursing Sisters Dewar and Bayer, of the Canadian nursing service. The groom was attended by Lieut.-Col. C. H. Reason, D.S.O., of London, Ont., commanding officer of No. 3 Canadian Stationary Hospital. Major A. F. Macaulay, C.A.M.C., and Mr. G. E. Williams, Church Army, of Manchester, acted as ushers. Among the guests present were Capt. and Mrs. H. A. Harden, Mrs. J. A. Spender and Matron Cameron-Smith, of the Canadian Hospital at Hastings, where the bride was formerly a member of the nursing staff. During the signing of the register the N.C.O.'s and men of the unit availed themselves of the opportunity of lining the walk leading from the church to the roadway, and when the happy couple emerged from the church they were liberally showered with rice and confetti. Following a dainty luncheon at the Grand Hotel, during which the bride observed the time-honored custom of cutting the wedding cake with her husband's sword, Major and Mrs. Jones left on a honeymoon trip to Torquay. They expect to return to Canada at an early date.

NOTICE.

On the Campus of the University of Pennsylvania, in June, a noble bronze statue of Rev. George Whitefield will be dedicated. Methodists who have at any time attended any department of the university are requested to send their name and address to Rev. O. S. Duffield, Christian Association Hall, University of Pennsylvania, Philadelphia.

MISSION ROOMS' RECEIPTS

To May 1st, 1919.

General Fund.

Total receipts to date	\$398,605 91
Same date last year	358,060 89
Miscellaneous receipts to date ..	3,117 89

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.

DOHERTY.—On the morning of April 15th the people of the Griswold community were shocked beyond measure by the sad news that one of their well-known and best-beloved citizens, in the person of Thomas Harvey Doherty, had been accidentally and very suddenly killed by his engine while engaged in crushing grain on his own premises. The deceased was the eldest son of Mr. and Mrs. Robert Doherty, and was born in this community twenty-seven years ago, where he has lived during all his life. About three years ago he married Miss Nora Smith, of Oak Lake, and, about a year and a half afterwards a little son, Kenneth, was born to them. This little family were living happily together, taking their place in the life of the community and exerting their gracious influence therein when this terrible calamity befell them. They were looking forward with joyful expectation to the home-coming of their brother, Roy Doherty, who went overseas more than two years ago with the 181st Battalion; but alas, "God seeth not as man seeth," and that meeting can never take place on earth, but there is the glorious hope of meeting on that shore where friends in Christ shall meet to part no more. On the Sunday evening previous to the accident the deceased was in his place in the Methodist church, and listened with great interest to his pastor, Rev. J. W. Ridd, as he discoursed on the subject, "The Challenge of the Cross." The closing hymn that Sunday evening was "Forever with the Lord, Amen, so let it be," in which the departed joined heartily, not knowing that so soon he was to be with the Lord. It is said of the illustrious poet, Longfellow, that his was an almost ideal life. He was incapable of jealousy. He rejoiced over the successes of others. It grieved him to hear an ill report of his brother man. He never touched any life ungently, and, like the Man of Nazareth, he went about doing good. Thomas Harvey Doherty possessed these qualities in a large measure. He was a thoughtful, unassuming, Christian gentleman, honorable, clean and true. He was a dutiful son, a devoted and loving husband and father, a tender and affectionate brother, an obliging neighbor and a good, patriotic citizen. He leaves to mourn his loss, a wife and little son, father and mother, brother Roy and two sisters—Mrs. Angus Smith, of Binscarth, and Mrs. Reginald Orr, of Saskatoon. The funeral service was held at the home, where a short, impressive service was conducted by the pastor, assisted by the Rev. Mr. Royce, Presbyterian minister. A large concourse of neighbors and friends followed the remains to the Griswold cemetery, where the burial service of the Methodist Church was read, and Rev. Mr. Birch, minister of the Church of England, led in prayer. The Doherty family have the sympathy of the entire community in their sad bereavement.

CLARK.—A true mother in Israel, Mary Jane Day, widow of the late S. D. Clark (for many years a local preacher), passed from the Church militant to the Church triumphant on March 6th, 1919, at Cherry Valley, Ont., aged 84 years. Her whole life was marked by the sweetness, the beauty, and the blessedness of whole-hearted consecration to God, and ceaseless, unselfish, loving service for the temporal, spiritual and eternal welfare of her fellow-men. She loved the house of the Lord and the fellowship of his children, feeling a deep interest in the upbuilding of the Church at home, and also the work of the W.M.S. and General Missionary Society. The Christian Guardian was always welcomed and eagerly perused by her. Her married life was spent mostly in Odessa, Ont., and after the death of her husband she made her home with her daughter, Mrs. T. M. Caton, of Cherry Valley; though frequently spending the winter in Toronto, with her son, Dr. C. Day Clark. During the latter years of her life, physical infirmities multiplied, but her mental faculties were undimmed, and the sweetness and beauty of her Christian character unimpaired, until she fell asleep in Jesus and "beheld the King in His beauty" in the homeland, and greeted the many, many loved ones who had passed on before. Besides her two children mentioned above, she left four sisters: Mrs. M. D. Clark (who went home from near Picton, eleven days later); Mrs. J. G. Day, living near Napanee; Mrs. W. C. Washington, of Bowmanville, and Mrs. J. A. Frazer, of Napanee. W. C. W.

FESSANT.—Friday, April 4, 1919, Wingham lost one of its most highly respected citizens and the Methodist church one of its most honored members, when Mr. William Fessant passed to his eternal home. Born in Liverpool, Eng., 78 years ago, he came to Canada with his parents, settling near Guelph, and receiving his education at Rockwood Academy under Prof. Weath-

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erald. Coming as a young man to Culross township, after several years of pioneer life, he moved to Teeswater, and 30 years ago came to Wingham, engaging in the furniture business with his brother-in-law, William Button. After some years the business was sold to the Canada Furniture Manufacturers and Mr. Fessant retired to private life, having earned the reputation of being a man of unsullied honor, whose word was as good as his bond, and the Golden Rule the rule of his business as well as his private life. In the Methodist Church Mr. Fessant will be much missed. His was a religion of sunshine and his outlook optimistic and brimming over with Christian charity. In the various positions of trust which he filled in the church, he was always faithful—whether as member of the board, treasurer of the church, Sunday school teacher, or an interested worker of the Adult Bible Class, his cheery smile, warm hand clasp and pleasant greeting were an inspiration and help to all. Perhaps the church in Wingham has never lost by death a member so universally esteemed and honored. The general verdict from all classes and creeds is that a good man has gone home. There were floral tributes from the board of the church, Adult Bible Class, I.O.F., his children and many of his personal friends. His wife predeceased him seven years ago; one son, John, of Springfield, Mass., and one daughter, Minnie, of Wingham, survive him, also one sister, Mrs. David Martin, of Guelph, and two brothers, Joseph, of Qu'Appelle, and Frank, of Vancouver. He rests from his labors and his works do follow him. J. H. M.

SAIGEON.—Henry James Saigeon, born in Temperanceville, Ont., fifty-five years ago, closed his eyes in peace at Edmonton, April 7th, and was laid to rest in Mount Pleasant Cemetery on the 9th inst. Confessing his Saviour in his boyhood, he united with the Methodist Church and became active in Sunday-school work, and throughout his whole life he was characterized by the rare quality of faithful stewardship of life and resources. As a school teacher in his early life in King's County, Ont., and in Balmoral, Man., and in his business relations in this city for the past sixteen years, the last ten of which he has been accountant for Cushing Bros., he has been marked by the same quiet fidelity that has made him so eminently useful as treasurer of Grace Church from its erection till five years ago, when he transferred to The Highlands, where he has filled the same responsible office to the great benefit of the church. For many years he has not enjoyed robust health, but was sustained by an indomitable spirit. His last illness of pleuro-pneumonia, was of only a few days' duration, during which he bore his witness that all was bright before him. The funeral service was conducted by his pastor, the writer, assisted by Revs. A. W. Coone, E. S. Bishop, R. H.

Leitch, W. H. Irwin, and Capt. the Rev. Robt. Pearson. The large attendance and the many beautiful floral tributes bespoke the love and sympathy of the church and community, in which he will be very greatly missed. G. H. Cobbletick.

BOWLES.—William C. Bowles, of Ottawa, was born in the city of Quebec, September 23rd, 1841. He died, after a prolonged illness, on April 19th, 1919. In early youth he entered Government service, at the time when Parliament met alternately in Toronto and Quebec. In 1866 he became a permanent official, rising step by step by virtue of his fidelity and excellent service, until in 1886 he was appointed chief Clerk of the Votes and Proceedings of the House of Commons, a position which he held until his retirement through ill-health in 1915. In recognition of his long and valued service, the King conferred upon him, in 1913, the Imperial Service Order, a distinction much coveted by those in Civil Service. On the occasion of Mr. Bowles' retirement from active life the Premier, the Right Hon. Sir Robert Borden, and the Right Hon. Sir Wilfrid Laurier, from their places in Parliament, made most kindly references to the uniformly diligent and efficient discharge of his varied duties. No public servant ever deserved such kindly utterances more than our deceased friend. Faithful and untiring, however, as Mr. Bowles was in his official relations to the Government, it is as a devoted servant of the Church of his choice that his memory will be most fondly cherished. He was the last of the original Board of Trustees of Dominion Church. How ungrudgingly and admirably he served that church in various capacities all who have been its ministers can testify. Never was there a better chief usher, never a more efficient secretary or steward. His optimism, sanity of judgment, loyalty to his pastor, and unremitting interest in all that made for the welfare of the congregation, are beyond praise. Now and then Methodism recognized his worth by inviting him to share in its Church councils. Thus some eight years ago he was a member of the General Conference at Victoria. But Mr. Bowles practised the whole apostolic precept, "in honor preferring one another," a field where competitors are not many, and less worthy men reaped honors that were really his due. His Christian life was modest and practical. Others may have surpassed him in speech, but few equalled him in service, service, too, of the kind that wins little human applause. In very truth he did justly, loved mercy, and walked humbly with his God. His life was a benediction to the city and the community, illustrating the workable character of the Christian faith in daily conduct. It was fitting that he should be laid away on the day following the Easter festival, while the songs of triumph were fresh in the memories of those who came together in Dominion Church to pay honor to his memory. The service was conducted by the Rev. Dr. Aikens, Mr. Bowles' minister, assisted by the writer. Our brother leaves behind him the wife of his youth, whose devotion to her husband was constant, and whose sorrow is sweetened by the knowledge of his translation to the toilsome service of heaven; one son, Dr. Thorne Bowles, of Ottawa; three daughters, Mrs. Florence Forsey, of Ottawa; Mrs. Ernest Latter, of Montreal; and Miss Hazel Bowles, of Ottawa; and four grandchildren, to all of whom Mr. Bowles' memory is precious. S. P. Rose.

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Personals

On April 27th Evangelist Whiteside and Peter Olsen, the Swedish boy singer, opened a series of special services in Grace Church, Fort William. From the very first good crowds have been attracted to the services, and a blessed work is in progress. These evangelists are now planning for summer work in their big tent. Any of the brethren needing help will please write at once to Carberry, Man.

Rev. H. T. Crossley and his associate, Mr. J. H. Leonard, are seeing victory in every place. Their last campaign was in Iroquois, Ont., with the Methodists and Presbyterians, where they closed on Friday, April 25th. In the three weeks 171 openly took their stand for Christ, a goodly number of whom were from thirty to sixty years of age. They began another series of services in Cardinal, Ont., on Sunday, April 27th, where they now are, having had a most gracious opening. Great things are expected there. (Ps. 126: 6.)

Capt. (Rev.) S. W. Hann, M.A., who is now on chaplain's service at Quebec city, received the degree of bachelor of divinity from Victoria College, Toronto, at this convocation. He graduated in theology in 1911, obtained his B.A. degree, with honors in philosophy, in 1912, and secured his M.A. degree in 1914. Capt. Hann is a native of Musgrave Harbor, Newfoundland, and is now a member of the London Conference, Ont. He was appointed to Sandwich Methodist Church, Windsor district, at last Conference; but went to military duty as chaplain immediately after the appointment. His services as a chaplain have been commended and appreciated both by the men and his senior officers. He will return to circuit work again at this coming Conference.

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MR. BLACK'S BIBLE CLASS

The Grace of God

Last week our lesson was about the temptation and fall and sin of man. Power of choice had issued in wrong choice, the results of that wrong choice had been disastrous, but they had not been of necessity fatal and irremediable. Man had been put to the test, and he had not stood the test very well. He had been on probation, and he had not come out of the probationary period and experience very hopefully. But in giving him the power of choice, in putting him on probation and to the test, the great God had not intended making everything depend upon one trial. He had a great remedial thought and purpose and plan to put over against the possibility of man's failure to measure up to the best and highest possible. And that which made him cherish that plan and purpose, that which was the secret of His great remedial thought and impulse, was His grace, "the grace of God which bringeth salvation."

Now the word *grace* is a word with rather a remarkable variety of meanings, all of which, however, stand somewhat closely related when we come to examine them closely. The Greek word that is translated *grace* is from a verb which means "to rejoice," so that in its original meaning *grace* is that which gives pleasure.

One of the first and simplest meanings of the word is beauty and attractiveness, that which gives pleasure to the beholder. When we speak, therefore, of "the grace of the Lord Jesus," it is surely legitimate to think of the beauty and attractiveness of His character—in fact, we miss something of the full meaning of the phrase if we do not so think. And certainly we will miss something of the import of the teaching of the New Testament if we do not see that it very positively presents God to us in a surpassingly attractive form. Religions other than Christianity certainly do not do this. Mohammedanism pictures God with no beauty that we should desire Him. Even the Old Testament makes Him majestic and severe, but hardly attractive. But the New Testament makes His character shine with a beauty that gives a wonderful compass of meaning to the expression "the grace of God."

But we ought not to overlook the fact that the New Testament also insists that this attractiveness that there is in God should also reflect itself in the lives and characters of the children of God. Paul, who uses the word *grace* nearly one hundred times in his writings, very often applies it to the Christian. The followers of Jesus, he manifestly believed, should adorn their lives and their profession with something of that beauty and attractiveness that manifested themselves so wonderfully in the life and character of their Master. The graces of the Spirit are intended to be attractive in the very finest and fullest way.

But the word *grace* as used in the New Testament advances to a still fuller and richer meaning when it refers to an attractive or agreeable sentiment expressed toward another. The grace of God in this aspect is His good-will and loving-kindness. The word "gracious" carries that meaning very accurately. God is "merciful and gracious, slow to anger, and abundant in loving-kindness and truth."

This aspect of the word *grace* as applied to God we may look upon as twofold. The grace of God may be thought of as the pleasure which it gives Him to do good to His creation, or it may be thought of from the point of view of the pleasure which His

loving-kindness brings to those who are the objects of it. And as we dwell upon them we find that both aspects of the meaning are full of truth and beauty.

God does delight to do good to His children. Any thought of Him that does not predicate His utter delight in blessing His creation is a perversion and caricature of Him. He loves to do good unto the children of men, and finds His joy and fullest realization in so doing.

And if that be true of God, surely it ought to be true of His children. And it is true, for the man or woman who knows nothing of the joy of giving and serving knows nothing at all of real joy. We, like our Father, find our fullest realization and our crowning joy and happiness in doing good and serving the needs and blessing the lives of others.

And, of course, the grace of God brings a fullness of joy to those upon whom He bestows it and who accept it in all its fullness and with glad and grateful hearts. And how full and rich and abounding that joy is only those who experience it can form any notion or conception.

William Black

Wise and Otherwise

"What happens to animals after death?" is a profound question. We know what becomes of cats. They become violin strings and genuine sable furs. But what happens to dogs is the wurst.—*Arkansas Thomas Cat.*

When things look blue in the dairy business, buy a cow like this one, advertised in a western paper: "For sale: A Guernsey cow; gives a good quality of milk, also hay, rope, pulleys and small refrigerator."—*Farm Journal.*

A man who had paid a fee to a lawyer was unable to read a word of the receipt he had taken. Knowing that his friend the druggist was good at deciphering obscure chirography, he handed him the receipt to read. The druggist disappeared behind the prescription-case, and in a few minutes returned with a bottle of medicine he had compounded and told his friend that the price of the prescription was seventy-five cents.

A man in a lumber camp in Canada had come from the Old Country and did not quite realize what was expected of him. After the first morning's work—carrying balks of timber about from one end of the camp to another—he went to the foreman and said, "Say, have you got my name down right?" "Yes, certainly," said the foreman. "Well, what have you got?" "Simpson; that is what you told me, isn't it?" "Yes," said the man, "that's my name, but I thought you must have put me down as Samson!"

Joey Brown, being an orphan, resided with one of his grandmothers. For a grandmother she was a very nagging old lady, or so Joey thought. Her hobby was cleanliness, and she was always lecturing Joey about cleaning his teeth before he went to bed. Not long ago he visited his other grandmother, who, unfortunately, was afflicted with another kind of mania. As Joey was going to bed she said:

"Joey, have you read your Bible to-night?"

"No, ma'am," replied Joey. Then he added, exultantly, "But I have cleaned my teeth."—*Exchange.*

He was a very small boy. Paddy was his dog, and Paddy was nearer to his heart than anything on earth. When Paddy met swift and hideous death on the turnpike road the boy's mother trembled to break the news. But it had to be, and when he came home from school she told him:

"Paddy has been run over and killed."

He took it very quietly. All day it was the same. But five minutes after he had gone to bed there echoed through the house a shrill and sudden lamentation. His mother rushed upstairs with solicitude and pity.

"Nurse says," he sobbed, "that Paddy has been run over and killed."

"But, dear, I told you that at dinner, and you didn't seem to be troubled at all."

"No; but—but I didn't know you said Paddy. I—I thought you said daddy!"—*Montreal Journal of Commerce.*

The superintendent of schools, while endeavoring to teach a class of boys the composition of sentences, said to them:

"If I ask you 'What have I in my hand?' you must not answer 'chalk,' but compose a complete sentence, such as, 'You have a piece of chalk in your hand.' Now we will continue.

"What have I on my feet?"

"Boots," was the immediate answer.

"Wrong; you haven't listened to my directions."

"Socks," ventured another heedless one.

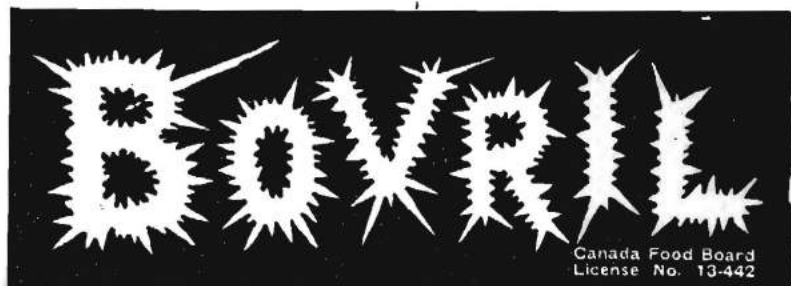
"Wrong again; worse than ever," protested the superintendent in exasperation.

"Well," as another pupil raised his hand.

"Please, sir," then he paused. Perhaps he thought his answer might seem funny, but convinced that it was right, he gasped out recklessly, "corns!"—*Los Angeles Times.*

We regret to record the death, on April 28th, of Fanny Taggart, beloved wife of the Rev. Dr. J. A. Rankin. The death occurred at her home in Toronto. A wide circle of friends will hear with sincere sorrow of the passing of Mrs. Rankin, and their deep sympathy will go out to the bereaved friends in this hour of sore trial.

Rev. A. Henderson, of Summerland, B.C., who has been spending the winter in California, returned to Summerland recently and lectured on "The Status of Labor in the United States." His lecture was heard with great interest. He declared that in some of the cities he had visited the laboring men have no interest whatever in the Church, and the Church apparently had as little in them. "He urged that in Canada it was the Church's business to bridge the gap between labor and capital."



Canada Food Board
License No. 13-442

PROGRAMME OF MONTREAL CONFERENCE FOR 1919.

(Continued from page 2.)

Sunday Services.

St. James Church—*a.m.*, Rev. G. S. Clendinnen, S.T.L.; S.S. Rally, 3 p.m., T. A. Halpenny, B.A., B.D.; *p.m.*, J. W. Aikens, D.D.
 Douglas—*p.m.*, Rev. J. W. P. McFarlane, S.T.L.
 Dominion—*a.m.*, Rev. G. W. McCall, B.A., B.D.; *p.m.*, Rev. Thos. Brown, B.D.
 Westmount—*a.m.*, Rev. T. P. Perry; *p.m.*, Rev. G. A. McIntosh, B.A., B.D.
 East End—*a.m.*, Rev. E. W. Crane; *p.m.*, Rev. J. H. Miller.
 Sherbrooke Street—*a.m.*, Rev. W. E. Reynolds; *p.m.*, Rev. A. A. Radley.
 Trinity—*a.m.*, Rev. L. H. Fisher; *p.m.*, Rev. W. T. Brown.
 Mt. Royal—*a.m.*, Rev. Joseph Pinel, B.D.; *p.m.*, Rev. W. H. Raney, B.A.
 Fairmount Ave.—*a.m.*, Rev. T. A. Halpenny, B.A., B.D.; S.S. Rally, Elmer Davis, Esq.; *p.m.*, Rev. W. T. G. Brown, B.A., B.D.
 Shaw Memorial—*a.m.*, Rev. W. G. Bradford; S.S. Rally, Principal Trueman, M.A.; *p.m.*, Rev. A. J. Harvey Strike.
 Rosemount—*a.m.*, Rev. Wm. Howitt, B.A., B.D.; *p.m.*, Rev. Henry Mick.
 Delorimier—*a.m.*, Rev. C. H. Brown; *p.m.*, Rev. H. Hunter Hillis.
 Centre French—*a.m.*, Rev. Massicotte, B.A.; *p.m.*, Rev. Telesphore Roy.
 Centenary—*a.m.*, Rev. J. D. Ellis, B.A.; *p.m.*, Arthur Wilkinson.
 Mountain Street—*a.m.*, Rev. Melvin Tayler, D.D.; *p.m.*, Rev. W. S. Lennon, B.A., B.D.
 West End—*a.m.*, Rev. E. C. James, B.A., B.D.; *p.m.*, Rev. F. A. Read.
 Wesley—*a.m.*, Rev. F. J. McClement; *p.m.*, Rev. P. L. Richardson, B.A., D.D.
 Ebenezer—*a.m.*, Rev. W. H. Stevens; *p.m.*, Rev. A. T. Jones, M.A., B.D.
 St. Paul—*a.m.*, Rev. J. J. E. Brownlee, S.T.L.; *p.m.*, Rev. T. J. Vickery.
 Hamilton Street—*a.m.*, Rev. A. F. Fokes, B.A., B.D.; *p.m.*, G. A. Sisco.
 Verdun—*a.m.*, Rev. J. W. Shier; *p.m.*, Rev. E. R. Kelly.
 Montreal West—*a.m.*, Rev. J. G. Fulcher, S.T.L.; *p.m.*, Union Service, Rev. F. R. Matthews, B.A.
 Lachine—*a.m.*, Rev. Johnson Selter; *p.m.*, Rev. T. W. Cosens.
 St. Lambert—*a.m.*, Rev. J. H. Philp, Ph.D.; *p.m.*, Rev. W. Gould Henderson.
 Montreal South—*a.m.*, Rev. J. K. Matthews; *p.m.*, Rev. Thos. Knowles.
 Huntingdon—Rev. E. W. S. Coates.
 St. Anne de Bellevue—Rev. J. I. Hughes, M.A.
 Hudson—Rev. W. R. Johnson.
 Lachute—Rev. H. Selwyn Cooke.

GEO. S. CLENDINNEN, President.
 D. MICK, Secretary.

DISTRICT MEETINGS.

Shaunavon—The annual district meeting will be held in the Methodist church, at Assiniboia, on May 27th, commencing at 2 p.m. H. McConnell, B.A., Chairman; James McMurtry, Fin. Sec.

Port Arthur—The annual district meeting will be held in Grace Church, Fort William, on Tuesday, May 27; ministerial session at 10 a.m.; general session at 2 p.m. C. W. Brown, Chairman; E. C. Laker, Fin. Sec.

Swift Current—The annual district meeting is to be held in Metropolitan Church, Swift Current. Ministerial session, May 27, at 4 p.m.; general session, May 28, at 9 a.m. M. M. Bennett, Chairman; F. B. Richardson, Fin. Sec.

Winnipeg: South—The annual meeting will convene in Fort Rouge church. Ministerial session, Tuesday evening, May 27, at eight o'clock; general session, Wednesday morning, May 28, at 9.30. T. G. Bethell, Chairman; W. L. Armstrong, Fin. Sec.

Swan River—The annual district meeting will be held in the Methodist church, Swan River, on Thursday, June 5th. Ministerial session will begin at 10 a.m.; general session at 2 p.m. Please send Sunday-school schedules to Rev. Fred. Chapman, Bowman River, before June 1st. W. A. McKim Young, Chairman; S. A. Bayley, Fin. Sec.

Warton—The annual district meeting will be held in Dobbinton, May 15th. Ministerial session opens at 10 a.m.; general session at 2 p.m. Please send Sunday-school and Y.P.S. schedules to Rev. T. B. Edmonds, and circuit schedules to Rev. W. Quigley, W. S. Daniels, Chairman; W. W. Prudham, Fin. Sec.

Oxbow—The annual meeting will be held on Tuesday, May 27th, at 11 a.m., in the Methodist church, Oxbow. Please send Sunday-school schedules to Rev. H. D. Rams, Carievale, and circuit schedules to

Rev. E. A. Davis, Oxbow, not later than May 20th. Thomas Lawson, Chairman; J. D. Wildfong, Fin. Sec.

Moosomin—The annual meeting will be held at Wapella, on May 26 and 27. Ministerial session will open at 3.30 (slow time), May 26; general session at 9 a.m., May 27. J. I. Thorn, Chairman; Harry Heathfield, Fin. Sec.

Neepawa—The annual district meeting will be held in Neepawa, June 3rd and 4th. Ministerial session, Tuesday, June 3rd, at 2 p.m.; general session to follow immediately on completion of work of ministerial session. Superintendents of circuits will kindly forward all schedules to the Statistical secretary at least five days before the date of the annual meeting. G. F. McCullagh, Chairman; J. Hellyar, Fin. Sec.

Toronto Central—The annual district meeting will be held in Yonge St. Church, on Tuesday and Wednesday, May 27th and 28th. The ministerial session will convene on Tuesday, at 2 p.m., new time; the general session on Wednesday at 9.30 a.m., new time. Will Superintendents of circuits please observe Discipline, pars. 176 and 428 f. Send circuit schedules to Mr. H. H. Phillips at Trinity Methodist Church, Bloor and Robert Sts., Toronto, not later than May 20th, and Sunday-school schedules to Rev. A. Lloyd Smith, 169 Lauder Avenue, Toronto. T. W. Neal, Chairman; Jno. J. Ferguson, Fin. Sec.

Pembroke—The annual district meeting will be held at Renfrew, Wednesday and Thursday, May 14 and 15. Ministerial session commences Wednesday, 10 a.m. (new time), and the general session, Thursday, 9 a.m. Kindly send Sunday-school schedules at once to Rev. W. R. Johnston, Pembroke, Ont., R.M.D. No. 2; all others to Rev. Geo. H. Forde, Cobden, Ont. Melvin Tayler, Chairman; W. H. Stevens, Fin. Sec.

London—The annual meeting will be held in Wesley Hall, London, Tuesday and Wednesday, May 20th and 21st, 1919. Ministerial session, Tuesday, May 20th, at 10 a.m.; general session, Tuesday, May 20th, at 7.30 p.m., and following day at 9 a.m. Superintendents will please note that circuit schedules are to be sent to the Statistical secretary, Rev. B. H. Robinson, M.A., London; and Sunday-school schedules to the Sunday-school secretary, Rev. G. W.

W. Rivers, B.A., B.D., Dorchester, at least five days prior to the district meeting. J. E. Holmes, Chairman; W. J. Ashton, Fin. Sec.

INVITATIONS.

Rev. Wm. Higgs, of Millbrook, to Madoc. Fourth year. A. McKibbin, Woodham.

CHILDREN'S SAYINGS

Daddy was confined to the house with Spanish influenza, and mother was busy sterilizing the dishes which had come from the sick-room.

"Why did you do that?" asked four-year-old Donald.

"Because, dear, poor daddy has germs, and the germs get on the dishes, so then I boil them, and that kills the horrid germs."

Donald turned this over in his little mind for several minutes. Then:

"Mother, why don't you boil daddy?"—*Selected.*

"How many pears have I on my plate, father?" asked a smart boy.

"Two, my boy," answered his father.

"No, sir; I have four, and I can prove it."

"How do you make that out?"

"Well, sir, haven't I two pears, and don't two pairs make four?" grinned the urchin.

"All right, my son. You have two too many," said his father, getting up and reaching over. "Here, mother, you take one and I'll take one, and John may have the two that are left."—*The Continent.*

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 World Prohibition Conference**

Tuesday - Wednesday - Thursday - Friday
MAY 20th, 21st, 22nd, 23rd

Every organization in sympathy with the retention of the Ontario Temperance Act should send delegates.

For full particulars regarding Special Railway Rates, Programme, Convention Arrangements, etc., write Ben. H. Spence, Secretary, Ontario Branch of the Dominion Alliance, 705 Lumsden Building, Toronto, Ontario.

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BIRTH.

TREDINNIOK.—On Monday, April 28th, 1919, at the Methodist parsonage, Dundela, Ont., to the Rev. and Mrs. Geo. O. Tredinnick, a son.

MARRIAGE.

MINGAY—HAWKINS.—At Toronto, April 23rd, by the Rev. G. Norris Grey, Maude Sarah, third daughter of Mrs. and the late Mr. Nelson Hawkins, of Markham, to Henry George Mingay, only son of Mr. and Mrs. W. S. Mingay, of Warren, Ont.

DEATH.

FESSANT.—In Wingham, Ont., on Friday, April 4th, 1919, William Fessant, aged 78 years.

IN MEMORIAM.

BURR.—In loving memory of Samuel Burr, who passed away, after months of suffering, at his late residence, Killarney, Manitoba, on May 12th, 1917. He was for many years Sunday-school superintendent before coming west.

Our loss is great,
We'll not complain;
But trust in God
To meet again.

Wife and family.

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Connexional Notices

HAMILTON CONFERENCE NEWS.

Let all pastors and officials of the circuits give good attention to paragraph 176 of Discipline of 1918, which requires that all circuit schedules shall be forwarded in duplicate to the district secretary, at least five days before the annual district meeting. This will make it necessary for each charge to have the business for the Conference year completed very near to the beginning of May.

Also let all district statistical secretaries be on hand at the Conference at the first meeting of the Statistical Committee, or send on your schedules with some responsible party. Thus we will get our work done quickly, well and without confusion. We expect the committee to meet on Tuesday preceding Conference Sunday, at 2 p.m.

Wm. G. Buell,
Hamilton Conference Statistical Sec.

TO DISTRICT CHAIRMEN.

The district schedules have all been mailed to the addresses of the district chairmen on or before April 28th, and should reach their destination in advance of the various district meetings. The preparation of new schedules and the new loose-leaf system has thrown the delivery a little later than we would have liked, but these being all prepared for the quadrennium, delivery in future years can be made well in advance. S. W. Dean.

REDUCED RAILWAY FARES, TORONTO CONFERENCE.

Reduced rates have been secured for delegates to Toronto Conference. Going tickets will be issued June 7th to 13th, 1919, inclusive (with special arrangements for representatives to stationing committee only). Persons attending must purchase one-way ordinary first-class fare ticket and secure certificate to that effect on Standard Convention Certificate form, which must be presented to the secretary of Transportation Committee immediately upon arrival at Conference. When certificates are validated they will be honored for tickets for the return journey up to and including June 23rd, 1919. Special agent will be present at Conference June 13th to 16th to issue certificates.

J. G. Rogers,
Sec. Transportation Fund Committee.

(The above notice is a correction of the one issued in recent "Guardian," the change being since made by the railway companies, who after reconsideration granted our request for reduced rates.—Sec. Transportation Com.)

MONTREAL CONFERENCE.

Will superintendents of circuits and missions kindly comply with requirements of Discipline and send their S.S. schedule to the S.S. secretary for their district, as soon as possible after Quarterly Board meeting, and all others to the statistical secretary of their district at least five days before the meeting of their district. The statistical secretaries for the districts are:

Montreal North—Rev. J. H. McConnell, 92 St. Jerome St., Montreal.
Montreal South—Rev. R. W. Armstrong, 213 Cabot St., Montreal.
Matilda—Rev. F. Horton, Newington, Ont. Brockville.
Kingston—Mr. R. F. Greenlees, 198 Albert St., Kingston.
Perth—Rev. J. O. Baron, Ashton, Ont.
Pembroke—Rev. G. H. Forde, Cobden, Ont.
Ottawa—Rev. S. J. Pike, Chelsea, Que.
Quebec—Rev. T. Knowles, Ulverton, Que.
Stanstead—
Waterloo—Rev. Albert Hinton, Cowansville, Que.

Compliance with this requirement will greatly help the secretaries and thereby enable the statistical committee to bring in an accurate report at an early date in the Conference. J. Pinel,
Conf. Statistical Secretary.

Capt. F. Bushfield, of the British Columbia Conference, who was taking work in the Alberta Conference prior to enlisting, has been appointed chaplain in the S.C.E., and entered upon his duties on May 1st.

HISTORY OF THE WORLD WAR, by Professor March; "Canada's Part in the War," by celebrated Canadian, Colonel Nasmith; mammoth book; three hundred illustrations; great money-maker; freight paid; credit given; sample book free. Bradley-Garretson, Brantford, Ont.

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

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