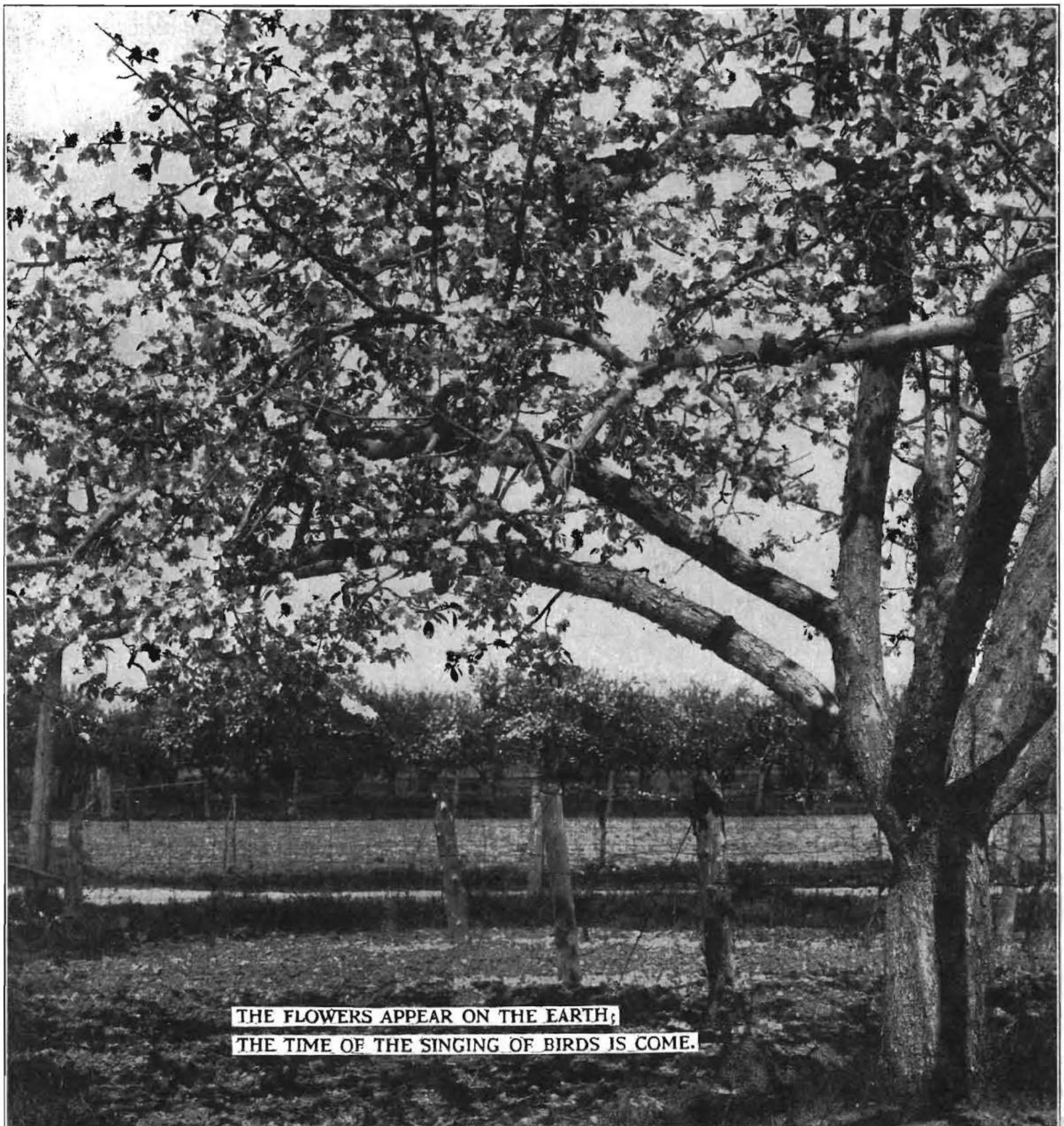


The CHRISTIAN GUARDIAN

VOL. XCVI.

TORONTO, APRIL 1, 1925

No. 13



THE FLOWERS APPEAR ON THE EARTH;
THE TIME OF THE SINGING OF BIRDS IS COME.

By Courtesy Canadian Pacific Railway

EASTER NUMBER

The Christian Guardian

ESTABLISHED 1879

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APRIL 1 1925

Mostly About Ourselves

The New Paper

WELL, we are going to have it. That has been fully decided on. We may as well now face right up to the fact and not waste any more time in regretting the inevitable. Elsewhere in this issue will be found the outline of what is proposed in regard to the amalgamating of the three Church papers published in Toronto of the three denominations that are uniting on June 10th next.

And any one who has formed the habit of reading this column can easily imagine what we wish to say in it this week before we even start to say it. The combined circulation of the three papers uniting will be something short of fifty thousand. But, of course, it is quite evident at once that three or four times that many of the people of the three uniting Churches should have a copy of that wonderful Consummation Number that is to be published on June 10th, to say nothing of all the copies that are to follow it.

Now a copy of the Consummation Number, which separately will cost twenty-five cents, will go to every one who is a subscriber to any one of the three uniting papers on June 10th. And, of course, the balance of his subscription after June 10th will be filled in by the new paper.

You see the point! We think there ought to be a demand for at least two hundred thousand copies of the Consummation Number. And, of course, the sensible way to secure that number is to subscribe for the paper for a year. And, of course, too, even apart from the special Consummation Number, there will be thousands throughout the three Churches who are not now subscribers for either of the three papers who will feel that they must start out Union right by subscribing for the new United Church paper. Indeed, we cannot see how any one who is at all interested in this great new venture of the Churches will be able to refrain from subscribing for the new paper.

But June 10th will soon be here. What we are hoping is that every friend of this paper, and every friend of the new Church soon to be formed, will join together in a short, sharp, enthusiastic campaign for new yearly subscriptions to the CHRISTIAN GUARDIAN, which will secure that paper for the remaining two months of its long history, the Consummation Number of the new paper, and the ten succeeding months of the splendid new paper to continue after June 10th.

We know that this is a busy time of the year to many and there will be much to do for Church people during the next two months, but if we get this thing done and well done, it will help us to do some others.

The offices in Wesley Building are all ready to receive the great avalanche of new subscriptions that ought to begin to tumble in right away. And no one would worry a great deal if overtime had to be given in looking after them. But by all means let the good work begin right now. Who will be the first to send in a nice fat list of new subscribers?

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THE CHRISTIAN GUARDIAN

Published under Authority of
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THE WORLD OUTLOOK

Petersen Ship Subsidy

THAT ocean rates are high is certain. That they are greatly above pre-war rates, seems equally certain. But that the shipping companies are making money is not so certain, in fact Canada's own merchant marine of 57 boats which cost us \$70,000,000, reports a loss of about \$9,000,000 a year; the United States operated 317 vessels at a loss of \$35,000,000 last year; and Australia's own government-owned line has been so unprofitable that it is now offered for sale. That there is a shipping combine which controls rates seems clear; that lower rates are needed to help Canadian trade seems just as clear; but that rates can be lowered materially and ships operated at a profit has yet to be demonstrated. The Canadian Government has arranged a contract with the Petersen line of boats to construct ten vessels suitable for the Canadian trade and the Government in return for the right to supervise the traffic rates will pay an annual subsidy of \$1,300,000. It is hoped in this way to assist Canada's export trade and lessen any unfair discrimination against Canadian ports. The matter came up in Parliament upon a resolution to approve the contract, and the debate waxed quite warm. It adhered very closely, however, to party lines, the Conservatives opposing the contract as foolish and useless, and the Liberals upholding it as at least a step in the right direction. The Progressives, apparently, were not greatly enamored of the principle of subsidies, but they were more opposed to combines than to subsidies, and so they rallied to the side of the Government, and Parliament approved the principle of the contract by a vote of 133 to 38. The hope that the new contract will greatly relieve the situation or reduce rates does not seem to be very strong, however, and the experiment, if made, will not be made without certain misgivings.

Dr. Harry Emerson Fosdick

DR. HARRY EMERSON FOSDICK, whose ministry at the First Presbyterian Church in New York City ended recently, is to spend the next few months in itinerant ministry, mostly in colleges. Dr. Fosdick is to be in Toronto, and will preach at Sherbourne Street Church, of which Rev. Charles Bishop is pastor, on Sunday, April 26th. In August, together with his wife and two small daughters, Dr. Fosdick is to sail to Europe, where, on September 13th, he will preach before the opening session of the meeting of the League of Nations at Geneva. This will be followed by an extensive tour of several eastern countries.

Jew and Arab

THERE bids fair to be something of a real disturbance in the city of Jerusalem on or about April 1st, when Lord Balfour is due to open the new Jewish university in that city. Arabs and Jews, both in Jerusalem and throughout Palestine, have not been on good terms for a number of years, and the feeling of bitterness has been very much increased since the announcement of Great Britain's pro-Jewish policy following the war. It is true that in planning to give the Jews a national home in Palestine the British did everything possible to safeguard the rights of the Arabs; it is true, too, that the Arab population far exceeds the Jewish population, but the Jews have been increasing much more rapidly than the Arabs, and that fact has greatly helped to stir up into a fresh flame the old historic enmity. The Arabs are threatening a "hartal" or boycott during Lord Balfour's visit, and it is just possible that the public expression of Jewish exuberance during the ceremonies may bring about a clash between the two

nationalities. The Jew seems to be something of a trouble wherever we find him, let the fault be whose it may. Over two thousand years ago the Roman authorities in Palestine had a very similar racial and religious problem and situation on their hands to that which perplexes the British authorities to-day.

Women as Prophets

THE PRESIDENT of the National Free Church Council of Great Britain is this year a woman, Mrs. George Cadbury, of the well-known chocolate manufacturing and Quaker family. This is the first time, we believe, that a woman has ever held such an office in Britain. And evidently she is filling the post with great credit to herself and likewise to the great satisfaction of the Churches she represents. At the recent meeting of the Council she presided with grace and dignity, and delivered, as well, an address of unusual power and effectiveness. Miss Maude Royden also has been very busy of late preaching and lecturing, and seems to have made a very special place for herself in the religious life and thought of the country. We regret to note that she has just suffered a somewhat serious breakdown in health, and has had to cancel all engagements for some time to come. Probably women find the playing of the role of prophet just a little harder on health and nerves than do the men.

\$500,000 For Research

AT A RECENT dinner at the York Club, Toronto, Sir William Mulock, Chancellor of Toronto University, launched the project of raising about \$500,000 for special medical research work in connection with the University. He referred briefly to what had already been accomplished, and spoke of the discovery of insulin, which has done so much to advertise the University, and he claimed that Dr. Banting and others were anxious to push their investigations in many other directions with good prospects of achieving most valuable results. Pneumonia, pernicious anemia and cancer are all subjects which are challenging the medical world to-day, and Toronto ought to make its contribution to the investigation in these fields. The Hon. Howard Ferguson suggested that if the field of research were enlarged to include industrial problems as well as medical the province would assuredly be glad to assist. But it does seem to us that half a million dollars is little enough for medical research, and the project will no doubt commend itself to our people. Most of us are rather proud of our Canadian young men, and naturally we are prepared to back them against any others, and we have no fear that they will fail to give a good account of themselves in any work they may undertake. But then, you see, they are "our boys," and our confidence is very natural. One thing is sure, Chancellor Mulock ought to have that \$500,000 pledged within a short time.

Family Reunion Association

WE HAVE received a letter from our good friend, Mr. Albert Chamberlain, President of the British Welcome and Welfare League, calling attention to the fact that while the league does not, like the Jewish Free Loan Association, help to start British immigrants in business, yet it has a Family Reunion Association which helps British immigrants bring out their families. If a man has steady work, is of good reputation, and has a home ready for them, the Association will advance him say \$400 or \$500, with which to bring his wife and family to this country, but the family must be of good character and in good health. This loan is without interest and is repaid at the rate of from \$10 to \$15 a

month. The Toronto Association works in connection with the British Dominion Emigration Society, of England, and the latter arranges for the transportation of the family, but this applies only to families; not to single men or women. We congratulate the Welcome League on its many beneficent activities, but we cannot help wishing that we had a society similar to our Hebrew friends' society, that would help British or other immigrants who are Gentiles to get a start in this country by small loans without interest.

Salaries of Rabbis

THE CANADIAN JEWISH REVIEW, a few days ago, took occasion to refer to the salaries paid to Reform rabbis upon this continent. The editor stated that when the rabbis graduated from the Hebrew Union College they expected a salary of \$4,000 to begin with, and more than half a dozen rabbis in America get \$15,000 a year, and more than forty get \$10,000 a year and upwards. But the Orthodox rabbi does not fare so well. He does not even receive a fixed salary, we are told, but must live as best he can on what he gets from weddings, funerals, and other things. Just what the average salary will amount to the Review does not say, but it does not think it will compare favorably with the Reform rabbis. We Gentiles usually think of our Jewish fellow citizens as knowing full well the value of the dollar, but it has escaped our recollection just how many Methodist preachers are paid \$10,000 and upward a year. We wonder if we Methodists grip our money tighter than do our Jewish brethren!

The Late Dr. Andrew Stewart

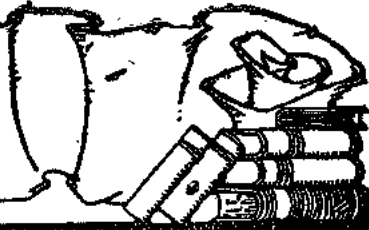
THE NEWS of the passing of the Reverend Dr. Andrew Stewart, D.D., LL.D., Professor of Hebrew and Systematic Theology in Wesley College, Winnipeg, will be received with deepest regret throughout the whole of British North America. Dr. Stewart has been one of the strong and sturdy forces moulding the life and spirit of the Church in the West for many years. He went to Manitoba in 1878, and after twelve years of labor in the pastorate and in missionary superintendent service accepted a position in Wesley College, which he has served with distinction and fidelity ever since. He was a strong thinker, always sound in judgment, quiet and reserved in manner, and possessed of a real gift of leadership. He was honored with almost every gift of a Confidential kind, and was acting Principal of Wesley College on several occasions. He was a very keen unionist, and has been connected with and a leader in the Union Movement from the beginning. He is survived by Mrs. Stewart and seven children, all of them resident in the West.

The British Association

THE PRINCE OF WALES has been elected to the Presidency of the British Association and has accepted the position. There is precedent for electing one who is not a scientist to this honorable post, but there seems to have been at least a suggestion made in some quarters that the choice was not altogether satisfactory. But does it not speak well for the Prince that he was willing to assume such a position? And there is no doubt at all that he will do his best to measure up to its responsibilities. Sir Sidney Lee's biography of the Prince's grandfather, just published, reminds us of the fact that when he was about the present Prince's age his masterful mother would not allow him to do anything to realize his own ambition of trying to be useful in some way. The present Prince is not thus hampered, let us be thankful.



EDITORIAL



New Liquor Regulations

PROPOSED amendments to the Ontario Temperance Act provide for certain restrictions of the sale of 4.4 per cent. beer. It may be sold in hotels, restaurants, and grocery stores, but these must all be licensed to sell it. The grocery stores can sell it only for outside delivery, and the restaurants and hotels in selling for consumption on the premises must serve at tables and not at the bar. Brewers will be subject to a fine of \$5,000 if they sell the 4.4 per cent. to any but licence holders, and they may be required to give a bond of \$10,000 that they will observe the law. The violators of the act will be punished by fine and imprisonment, but the minimum penalty for having or drinking liquor in a public place is reduced from \$200 to \$50. The number of prescriptions for liquor which a doctor may issue is reduced from fifty per month to thirty. The effect of these regulations remains to be seen. So far as we can see any grocer who wishes can secure a permit to sell beer, and any restaurant may do the same.

Evidently the Government is determined to carry out its theory that the pushing the sale of 4.4 per cent. beer is a really temperance measure. We venture to say that when the sale begins there will be a very widespread revolt against this ill-advised attempt to popularize the sale of beer. Possibly the Government is honestly expecting that this will get rid of home brew, abolish bootlegging, and reduce drunkenness, but we think that the men who for a generation have been fighting the traffic and studying carefully every effort made to reduce drunkenness will be under no delusion in the matter. So far as we know beer has never yet blotted out drunkenness, but has always helped to develop the desire for stronger liquors.

The fact that no one under eighteen years of age is to be allowed to purchase this 4.4 per cent. beer seems to suggest that even the Government has doubts as to the non-intoxicating quality of the beer with which it proposes to flood the country.

The Broader Brotherhood

IN THE *Arkansas Methodist* a few days ago there was a reference to a good southern Methodist, a Mr. M. M. Davis, who recently attended a meeting of the Federal Council of Churches in Atlanta, and made this, to us, very startling confession: "Heretofore I had not realized the narrowness of my view; my work had been for the Methodist Church, and that Church was a part of my being. It had simply not occurred to me that possibly any other Church might also be right. If I learned the Baptists or the Presbyterians had a fine meeting with many uniting with the Church, did my heart thrill with joy? Not a bit of it. I regretted that people preferred to join any but my Church and marvelled that they should do so, and the question in my thoughts was, 'Why take such a chance when there is a sure way?' I know now that the God I worshipped was the God of the Methodist Church—yes, and Southern at that! I hoped I was a Christian; I knew I was a Methodist. I am reminded of the story of a little Atlanta girl from a home of wealth and culture who went home from Sunday school one day greatly disturbed. 'Mother,' she said, 'the teacher said that Jesus was a Jew!' He wasn't, mother, was He?' The mother gently explained. After a few moments of perplexity the girl said, 'Well, I do not see how Jesus can be a Jew, when God is a Presbyterian.' Most of us would deny that attitude in our thinking, but do not our lives betray it?"

We confess that the confession of this brother rather startled us, and we said at once, "Such a thing would be impossible in Canada." But as we thought it over we were not quite so sure, and we began to wonder if even some of our Canadian Methodists might not have fallen into the error of thinking that Methodism is the only Christian religion. It isn't true; of course it isn't; but that does not mean that nobody believes it. It seems natural for a man while emphasizing the value of his own church to undervalue the church to which his neighbor belongs. Some of us smile now at any neighbor who tells us he belongs to "The Church," but there was a time when the cool

effrontery of it aroused some very natural resentment in us. There was a time when some other Churches despised the Methodists; we must see to it that Methodism must never despise any Church.

The Living Lord

WHEN the lifeless form of Jesus Christ was taken down from the Cross and carried reverently by loving hands to its final resting-place in the new tomb belonging to Joseph of Arimathea, there was no doubt, so far as we can tell, in the minds of either friend or foe that Jesus of Nazareth was dead. Some had trusted that He had come to redeem Israel, but that dream was over. Their leader and friend had gone into the silent land and this earth would know Him no more. There might come another Messiah, another King of the Jews, but Jesus of Nazareth had passed for ever from this earthly scene. So far as we know there was no living man or woman who expected to see the Son of Man again.

The first intimation to the contrary came with the open tomb, and to Mary Magdalene was given the great honor of the first vision of the living Lord. And then to the other disciples at different times came the strange vision, and the truth burst full-orbed upon the infant Church that Jesus of Nazareth was not dead but alive. They thought the Cross and the tomb had triumphed, but they waked to the consciousness that Him no cross could slay, no grave could hold. And with this consciousness came the growing realization that this Jesus, their Lord, was indeed destined to be the great Ruler of men.

And ever since the Church has been telling the story, telling it to all peoples and kindreds and tongues; telling it with increasing confidence and marvellous success; and as the story of the resurrection has been proclaimed everywhere men who had been walking in the shadow of death have felt the thrill of a new hope, and the burdened hearts have leaped with joy at the thought that life and immortality had been brought to light by this same Jesus. For just such a message the world had waited long and the sweetness of it proved strangely restful to the world's wearied heart.

The Bethlehem story is beautiful; the tragic tale of Calvary is a marvellous revelation of divine love; but if it had not been for the open grave both Bethlehem and Calvary would long ago have been forgotten. The faith of the Church rests upon the living Christ who is Lord of life and death. If Christ had not been living through the long centuries the Church would not be alive to-day. But wherever Christ is preached, He is preached as the living Saviour. The Cross has become the symbol of life rather than death. The Christ who suffered is the Christ who reigns. The head that wore its crown of thorns in bitter mockery until it drooped in death now wears the everlasting diadem of the King of Kings. The hands that were pierced now bear the royal sceptre, and are stretched out in healing towards all the nations.

The vision of the living Christ transformed the early Church. It turned paralyzing doubt into triumphant faith; it made fear impossible, and fortified the early disciples for a world campaign. What a marvellous history the Church has had! The lions, the fire, the sword; all the power of a vicious underworld; all the strength of wealthy paganism and unbridled worldliness; all these have been at times unleashed against what seemed a weak and well-nigh helpless flock of unresisting Christians; and yet the Church has outlived it all. Not one of all the weapons forged against her has been able to slay her; her martyrs have been many, but always the Church survived; and the reason lies in this—her living Lord. And as the Church of Jesus Christ faces to-day the challenge of the business world, the social world, and the world that knows not God, her assurance of victory rests in the knowledge that Jesus of Nazareth is still the living, omnipotent Saviour of the world. He lives and wherever He is lifted up He draws men unto Himself. To know Him is unspeakable joy; to live with Him is heaven.

Church Union and Church Papers

THE CONSUMMATING of Church Union on June 10th next brings its problems to every phase and department of the work of the individual Churches that are entering into it. The publishing interests of the Churches are no exception to this rule. Indeed they furnish quite their share of perplexity and difficulty.

But those who are charged with responsibility in these matters have decided, wisely, we think, that the situation will be best met by being faced promptly and decisively, and that the action, which must eventually be taken, had best be taken earlier rather than later.

It has been decided that the three Church papers published in Toronto and circulating throughout the Dominion, the *Canadian Congregationalist*, the *Presbyterian Witness*, and the *CHRISTIAN GUARDIAN* shall be merged into one at a very early date, the first issue of the new paper to appear under the date of June 10th, the date of the consummating of union.

There are several manifest reasons leading to this decision, but the chief one is that it is felt that the new paper, circulating throughout the entire constituency of the United Church, will prove to be one of the effective forces making for real unity and understanding, and that it is best that its service in this connection be begun just as soon as possible.

There are some of the details in connection with this matter that have not yet been worked out. For instance, the important question of the name of the new paper has not yet been decided on. In this connection we would like again to thank the many readers of this paper who have made suggestions and shown such keen interest in this matter. The names sent in are being duly considered, and the choice will probably be made within a few days.

It has, however, as we have said, been definitely decided that the first issue of the new paper will appear on June 10th, and that the three papers that have served their narrower constituencies for so long will pass out of existence the week before. This, of course, is not an altogether pleasing prospect to some of us. With nearly ninety-six years of history behind it, much of it intensely interesting history, too, the *CHRISTIAN GUARDIAN*, for instance, cannot pass out of existence without bringing to very many a very distinct and even painful sense of loss. But that is only a part of the price that we are glad to pay in the interests of this great forward movement in the history of the Church and of the country.

It has been decided that the first issue of the new paper will be a very large and interesting consummation number, fully illustrated, and devoting much of its space to matters specially relating to union in various ways. One of the very interesting features that it will carry will be the service of worship that will be used in the actual consummation of union on June 10th. As the paper will be in the hands of all its readers by that date every one who wishes may follow this great historic service as it is being carried through. Some space also will be devoted to the earlier history of the Church union movement, a bit of picturesque Church history that many of us are not any too familiar with. There will also be an attempt made to picture the varied work that the three Churches have been trying to do both at home and abroad.

For the paper that will be published, after June 10th, very special preparations are being made. Though it will have several more pages than the present *CHRISTIAN GUARDIAN*, the subscription price, for the time being at least, will be the same as that now charged for this paper. With more space, a wider constituency to serve and to draw from, and operating under the inspiration of the great union movement, it is expected the new paper will set an altogether new standard in religious journalism in Canada. Only in this way will it measure up to the new and greater opportunity in the life of the Church and of the nation.

The Problem of Immortality

A Fresh Study of Plato's Dialogue

By A. P. Addison



IN THE last chapter of his strong and charming book, "A Living Universe," Dr. Jack states and develops his thought concerning immortality, and the place of such a belief in an ordered, living, moral universe. At one place in his argument he deals with the objection, often raised, that any hope of a personal immortality is a form of egoism, and so is not an expression of that in us which is most worthy. This objection he meets by pointing out that the belief had its origin with men who sought it not for themselves but for some one who was dear to them, and whom they thought of as so precious to an ordered and moral world that it was impossible to think of them as being the victims of death. That is, that the belief was not a selfish, but a social hope. Plato, he points out, did not so much wish that he might live again as that he believed that Socrates "wisest, justest, and best of all men," simply could not cease to be. We in this day would perhaps say it in this way: looking on such a man we were in the presence of the supreme achievement of the universe, working in time, and that the universe, having achieved so much of beauty and goodness, and having such manifest purpose and progress, that this cannot be the end.

FROM the reading of the book by Dr. Jack I was driven to a rereading of Plato's work on the immortality of the soul. It is in dialogue. Socrates surrounded by his friends is awaiting the hour set for the drinking of the poison. It is a strangely moving dialogue, full of beauty and of tenderness, and in it the general impression is much greater than the formal conclusions that are drawn. It is difficult to know where to begin to quote or where to leave off, but this is the formal summary of the argument. The translation is that of Dr. Jowett.

"Those who are remarkable for having led holy lives are released from their earthly prisons, and go to the pure home which is above, and dwell in the purer earth, and those who have duly purified themselves with philosophy, live henceforth altogether without the body, in mansions fairer than these, which may not be described, and of which the time would fail me to tell."

"Wherefore, Simmias, seeing all these things, what ought not we to do, to obtain virtue and wisdom in this life? Fair is the prize and the hope is great!"

"I do not mean to affirm that the description I have given of the soul and her mansions is exactly true—a man of sense ought hardly to say that. But I do say that inasmuch as the soul is shown to be immortal, he may venture to think, not improperly or unworthily, that something of this sort is true. The venture is a glorious one, and he ought to comfort himself with words like these, which is the reason why I lengthen out the tale. Wherefore, I say, let a man be of good cheer about his soul, who has cast away the pleasures and the ornaments of the body as alien to him, and rather hurtful in their effects, and has followed after the pleasures of knowledge in this life; who has adorned the soul in her own proper jewels, which are temperance, and justice, and courage, and nobility, and truth; and in these arrayed she is ready to go on her journey to the world below, when her time comes. You, Simmias and Cebes and all other men, will so depart some time. / Me already—the voice of fate calls."

THE PROCESS of the argument leading up to these conclusions winds its beautiful and leisurely way through the Platonic theories of the eternal existence of ideas, the alternation of opposites, of knowledge as remembrance, of the pre-existence and the transmigration of souls, and the process will be for most of us, as it is for Dr. Jack, rather unconvincing than otherwise. But where the argument seems to halt the art triumphs, and one never loses sight of the great and gentle soul, who in the presence of death, comforts his friends, pursues his argument, is playful at times, and constantly fondling the hair of Phædo passes from them into the darkness. That such a man should be the plaything of chance, or that his final destiny

should be determined by the eleven judges of Athens, our spirits refuse to believe. All that is best in us rises up in a shout against it. Plato maintains his logic to the end, but after all it is his art that triumphs; or rather with him as with us, the intuitions are greater than either the logic or the art, and they cry for a blessed hereafter for Socrates.

In the forms of this belief with which we are most familiar—those of the New Testament—there is a singular absence of both logic and art. In the youthful certainty of the early Church they felt no need of either of them. Yet they did build

Spring at the Pane

By ALIX THORN

WHEN Spring peeped in the window

I put my work aside,
The tasks could wait, I must away,
For oh, the fields stretched wide.

Her smile, or was it sunshine?
Turned rug and chair to gold,
And sudden joy possessed me
And more than I could hold.

In garden ways I found her,
The Spring, so young and fair,
And all the op'ning blossoms
Were tangled in her hair.

up such a belief and the foundations on which it rested was their experience of the character and the attainments of Jesus. Peter's sermon is the first emotional interpretation of their supreme Lord, and in it they accounted for His resurrection by the fact that he had grown to be to them the sum of all perfection. This is what they preached, "It is not possible that He should be holden of death." It was not an argument. It was a shout of triumph based on the certainty of a universe that was ordered and moral. And this certainty was the triumph of their faith.

During the war when the casualties were at their highest there was a nation-wide reconsideration of this question, and the road of approach to it was that which is here set forward. The boys of our homes, whom we knew so well, who, with high ideal so gloriously poured out their lives, how else could we think of them save as being immortal. Donald Hankey gives beautiful pictures of those who fitted but imperfectly into the smug and stupid pre-war systems, who there in the turmoil found their chance and surprised themselves and the world. They were ordinary here and they were extraordinary there. Many of our preachers at home, from their places of safety, boldly declared that the dying in such a cause gave a certain and sure entrance into the home of the blessed. Had it not been that men were too busy with the war to make a pastime of a theological controversy there would have been a noisy and unholy row. If such a row over this subject were now in process, with our more steadied thinking, we would see that all the glory that there was lay in the character that the boys took with them, and which they displayed there more clearly than they would have here at home, because there the lights were high lights. In the reverence for this character there spoke the sure and unchanging instincts of the race, and even the popular preacher saw something of the glory of it. This rich wine of the life of our youth, brave, unflinching, sacrificial, was the richest treasure that the world held and we all cried out

that it was impossible that it should be holden of death.

AS IT has become possible again to think calmly of good work on this subject. In the years since the war there have been works on immortality by Pringle-Patterson, Streeter, and his associates (and in this volume some charming work by Clutton-Brock), J. Y. Simpson, Fosdick, Merchant and his associates, and in all of them this cry echoes and re-echoes—the worthy, the best, must continue to live. They cannot but achieve immortality.

But, in returning, as we always do, to a close study of the beliefs of the early Church, the most wonderful phase of the development is seen in the "other mile" which the faith of the Church insisted on going. This immortality which Jesus believed in and conferred must be for the many and not for the few. Plato could find an immortality for those "remarkable for having led holy lives," and "for those who have duly purified themselves with philosophy." Such are few. The incidental thinking of a war time will find it for the heroes of the hour. And such are few, and their immortality is conditioned by a rare and awful occasion which, if it be lacking, the prize is not awarded. But the early Church with the light of the resurrection of Jesus as the central fact of their experience believed in immortality for the common folk. Their new social aptitudes carried them into a world where they could think of the attainment of immortality by those who had no claim through outstanding striving in goodness or in thought. The friends to whom the epistles were written were not men who had been "purified with philosophy," and if one is to believe the epistles they were men of like moral attainments to those found in the members of the churches of to-day. There are strange charges made in them against the saints. Slow in progress were they, easily turned aside from the battle, frequently falling into sin, in some instances persisting in their sin. There was no striking performance. Always they were most noted for what they were about to be. Most of them were humble folk with but few opportunities. Some of them slaves in body; some slaves in mind. But the Church refused the gift of immortality except on the condition that these also might be included. It was an amazing achievement in social thought. It is the glory of a true Christianity. It would save ordinary men—to immortality.

IT IS so much easier to believe in immortality for the few that the world constantly yields to the temptation to be satisfied with this. Christianity refuses to be satisfied with any such easy solution. In spite of all the difficulties it insists on having the larger heritage. It does not deny that the attainment of immortality is not a gift but is something to be striven for, but it does so believe in the leadership given, and in the power of fellowship that no one need fail of the glory because they happen to be but ordinary folk.

Matthew Arnold is an example of this struggle which tends to perpetuate itself. For himself he accepts the classic position. Taking to himself all the admonitions Socrates gives to Simmias—greatly striving, bearing burdens, and glorying in it, yet he, speaking his own mind and answering for himself, thus writes in his sonnet on immortality:

And he who flagg'd not in the earthly strife,
From strength to strength advancing—only he,
His soul well-knit, and all his battles won,
Mounts, and that hardly, to eternal life.

But when he writes concerning his father, who was a Christian in a greater way, it is quite otherwise. The wonder of the character of the father is revered, and experience demands other expression than that satisfies for himself. This is from Rugby Chapel:

O strong soul, by what shore
Tarest thou now? For that force,
Surely, has not been left vain!
Somewhere surely, afar—
In the sounding labor-house vast
Of being, is practised that strength,
Zealous, beneficent, firm!

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The Canadian Viewpoint

Problems of Canadian Federation

By H. Munro Thomas



A MEMOIRE was being prepared for the home government on the reasons for the failure of Canada to develop as rapidly as had been expected. It combated the argument that Canada was physically and in climate, unsuited for development. The reporter had to face the complaint that Canadian population was too slender and scattered to be the core of a thriving country, or "nation" rather, that was the term used. Immigrants were not easily attracted, and even the men engaged in the basic and primary industries lived, comfortably, but always close to the margin of subsistence, and dependent, to a demoralizing extent, upon forces outside of Canada for the price of their produce. Finally, the Canadian apologist had to account for the notorious slump in Canadian trade, for the growth of corruption in high places, for the concentration of economic power in the hands of a few men, and for the hopelessness with which some looked forward from the recent emergence from a disastrous war. Yet there must have been some ground for the optimism of the reporter's special pleading against each charge in turn, for it is over two centuries since he wrote his *memoire*, and our Canada is a very flourishing state when compared with our predecessors under Governor de Vaudreuil.

YET, WITH all the change since those pioneer days, there is a familiar ring to the claims of business and of cultural development, to the strain of European political affiliations and the rivalry of the ruthless southern neighbor. Since then we have lost the Ohio and Lake Michigan, but we have recovered Acadia, and the West has come with its contribution to our strength and to opinion, as well as to politics and expense. In those days, also, there were occasions when our Canadian governors had to repress the tendency of our imported ones to copy the Mother Country or to envy the economic success of New England. But Canadian democracy, even under our feudal system, defeated the attempt to flood us with negro labor, and we managed better than in France or in England, to make our land system a system of farming and home-making, rather than a supply depot for political cliques.

The same problems of geography, of population, of industry remain with us, and with them the rival claims of the hortatory, but unteachable immigrants who can see no future save in a reproduction of Europe or in emulation of our southern neighbors. It is a happy omen that indigenous ideas are not only checking the Europeanizing and Americanizing influences on our policy, but are also vocal among our public men. We are coming to look at facts squarely, and no longer cut queer capers, or assume odd postures, in order to acquire by hook or crook, a "British," an "Imperial," an "American," or even a "League of Nations" point of view, whatever that may be. Remembering that the majority of the English-speaking race is not in the British Empire, and that the majority of white people are not in the League, we are developing a new realism. For any person there is only one point of view, and for any one nation its point of view can be a catholic one, only if its own moral stature, rising from a firm physical and economic basis, is sufficiently high.

WE ARE running into a new danger, possibly, in trying to find our national point of view and to form a national policy. In our flight from the artificialities of the past, we may rest too easily upon mere formulae of unity. As we become more self-critical, we realize how acutely divided we really are. Almost in a panic for unity, we tend to dilate as vigorously against alleged sectionalism, as against the obvious treachery of annexation or the more subtle treason of Europeanization (Britannic or otherwise). Sectionalism is real, positive, and Canadian. The alternatives are largely foreign. European tribalism raises its head particularly where fly the moths about the flames of Rideau Hall or Oxford. It flourishes in the sectarian quarrel-

someness of the "Auld Kirk." It is represented even among our unusually pacific Irish. Annexation is mere hopelessness and surrender—like that of a young and imaginative mind selling his abilities to commerce. Sectionalism is our reaction against artificial stimuli, and our protest against surrender. It calls the bluff on peace where there is no peace. True it is that certain sectionalists speak in strange tongues. Many Western leaders speak with Britannic accents that have never thriven on this continent; and the central bilingual block of our nation sounds almost foreign to many who profess the name Canadian, but who are more familiar with the rarer Germanic and Slavonic mutilations of the English language. English we know, French we know, Gaelic we have heard if we cannot speak, but now we must listen to Canadian lips who deny the name European, but who speak with the tongue of Wales, or Scotland, or the Ukraine, or Scandinavia. Now, when we have be-

resentment against a dependent position and its claim for a new nuance to the original compact into which it had been taken nominally as equal, there has developed a new eastern system of sectionalism. French Canada, the first to realize that that east had failed to conquer the west, and always suspicious of any jars to the delicate balance of 1867, developed a fully-fledged nationalism of limited scope, that stands for the St. Lawrence Valley as an alternative to Federation. Acadia, also, has revived her original protest. Ontario, even, possibly the luckiest of all the partners, is naturally irritated to find that the Ontarian type, which at one time gave promise of becoming really national, is looked upon in many quarters as mere sectionalism. The colonial chaos of the nineteenth century tried to find solution in Federalism; our national chaos may be obviated by a new Federalism, which is not a new constitution, but a practical and psychological acceptance of the facts and duties of a purely Federal state.

IN THE meantime, there is impatience in many quarters. Analogous to the minority secessionists of the east, are the Laurentian nationalists of the centre, and the annexationists of the west. These are the sectionalists who have not only been disillusioned on the question of national uniformity, but who have lost faith in the profit and justice of federalism itself. Like the partitionists, and the surviving unionists of Ireland, they have failed to understand the past, and have no faith for the future. Inherently the wearier element in our midst, their negligible relative strength is itself evidence of the continuing national vigor.

Yet we are all sectionalists in Canada, in one way or another. If we probe deeply we will find that he who is without a province is without a nation. This is none the less true because the overwhelming majority of us cling to and believe in the federation. Probably the majority of Canadian-born to-day think of themselves first and always as Canadians, but this is an indefinite sort of nationality, and very obviously of no single type. A Quebecker further thinks that lessons can be drawn from his native province where the national problem has also been a local provincial one, with a considerable measure of profit. Also it is more obvious that in Quebec are to be found those national elements which are most vigorously and permanently incompatible with Europeanization and with Americanization. But because Quebec is the most mature section, and because she is the peculiar prophet of federalism, it would be but a repetition of past error to try and reproduce exclusively the Quebec type. It is just possible that the adjustment and toleration of Quebec, her sacrifice of cruder efficiency for purely social and humanistic ends (without, as it actually happens, a loss of efficiency), may provide analogies for parts of the country for whom this problem of cultural adjustment is more recent.

WE HAVE, however, another region to look to for comparison, in this problem as in several others. That is, to the United States, the one country in the world where Canadians receive a welcome as Canadians and not as something else. The United States forged her state and eventually her nationhood through Federalism. And it was the expansion of her west which threw her Federal balance out of equilibrium, and provoked a civil war. Out of that war came the end of federalism, and a homogeneous nation. In this history, as clearly as in our own, we can see the impossibility of one section permanently controlling another, even though this other has derived from her wealth, population, and culture. It was a very jealous care of federalism that made the United States a single state, and made possible the germs of a single nationalism. But the fall of that delicate and strict federalism brought about, not only a deplorable war, but what to Canadians must seem an almost equal horror, a uniformity created and maintained by processes quite incompatible with our British and Gallic traditions. Even among Canadian national-

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Easter

By MARY CAROLYN DAVIES



Easter is in bloom!
The world's a room
With lilies in the window! Let us sing!
Easter is here and Spring!

Easter is in bloom!
Each garden bed,
Each flower pot, each yard, flares out in red
And blue and gold and purple. From the tomb
Of the long year, Spring rises that was dead.

Easter is in bloom!
In every heart. Old hopes spring up anew,
Resolves forgotten, great deeds yet to do.
All loveliness we thought was dead
Raises its head.

Easter is in bloom!
The world's a room
With lilies in the window! Let us sing!
Easter is here, and Spring!

gun to listen to Canadian voices, we find many of them almost incomprehensible.

How did we manage to get into this position of division? Canada is one of the few nations who formed their initial union by free compact among different communities—a type of state germination with a very happy history on our continent. By Confederation the new Acadia and the dual Canada set about to form a single state; and following a modern tendency they soon found themselves almost prematurely trying to form a new nation. Immediately they acquired Rupertsland, which thenceforth became a colony of old Canada and Acadia. Then came British Columbia, a colony which we took over from Great Britain. What we have failed to appreciate is that colonies, like federal states, also dream of something more organic than political and economic bonds. In these western colonial developments of Canada there arose a western consciousness, a British Columbian consciousness. The colonial relationship of Rupertsland to Canada had developed true to type, and had found a miniature nationalism of its own. This particular form of nationalism, the older Canadian sentiment promptly dubbed sectional and provincial. For eastern contempt and neglect the West has paid verbally in return, as every Torontonian knows. Finally, in opposition to the western

The Lilies: How They Grow

The Flowers With an Easter Message

By Christine MacG. Campbell



SOLOMON loved the lilies. He grew them in his gardens and graced the music of his love-songs with mention of them. "I am the rose of Sharon, and the lily of the valley. As the lily among thorns, so is my beloved among the daughters. . . . My beloved is white and ruddy, the chiefest among ten thousand. His cheeks are as a bed of spices, as sweet flowers; his lips like lilies dropping sweet-smelling myrrh. . . ."

"My beloved is gone down into his garden, to the beds of spices, to feed in the gardens, and to gather lilies. I am my beloved's and my beloved is mine; he feedeth among the lilies."

So Solomon sang among his lilies and

"There was never a king like Solomon,
Not since the world began—"

and when Solomon built the temple that was the dream of his father, David, he made a molten sea to contain three thousand baths, the sea supported on twelve oxen, "and the thickness of it was an handbreadth, and the brim of it like the work of the brim of a cup, with flowers of lilies."

THEN there came One who was greater and wiser than Solomon, and He, too, spoke of the lilies, and as He spoke that day He remembered Solomon, perhaps because Solomon had loved the lilies. But what He said of the lilies He said out of sympathy for common, worrying people like you and me, who spend much thought not on the glory of their raiment but on wherewithal their families shall be respectably clad.

"Why take ye thought for raiment?" He asked them, tenderly. "Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you that even Solomon in all his glory was not arrayed like one of these. Wherefore if God so clothe the grass of the field which

to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?"

AND BECAUSE He was greater than Solomon, and His sympathy wider, extending to all men, and He considered the lilies of the field, and even more the toilers in all fields, His speech is quoted and remembered as often as any one who loves Him sees a lily of any habitat. The men who have made the greatest melodies have set their minds to making music to fit those words, and when all the world yearly remembers His arising from the dead the choir sing, "Consider the Lilies."

Even down in our own day we have had a prophet not so long departed who stooped to touch the curving petals of flowers of lilies and to wonder. Even in reading a lesson on drawing the other day we found Ruskin making this remark: "Cut out the shape of any crystal you like, in white wax or wood, and put it beside a white lily, and you will feel the force of the curvature in its purity, irrespective of added color, or other interfering elements of beauty."

BUT IT is in Ruskin's "Queen of the Air," that he tells us in his beautiful way about the tribes of the lilies—fair tribes are they! "The Drosidae (dew-plants) are divided into five great orders; lilies, asphodels, amaryllids, irids, and rushes. No tribes of flowers have had so great, so varied or so healthy an influence on man as this great group of Drosidae, depending not so much on the whiteness of some of their blossoms or the radiance of others as on the strength and delicacy of the substance of their petals, enabling them to take forms of faultless elastic curvature, either in cups, as the crocus, or expanding bells, as in the true lily, or heath-like bells, as the hyacinth, or bright and perfect stars, like the Star of Bethlehem, or, when they are

affected by the strange reflex which forms the labiate group of all flowers, closing into forms of exquisitely fantastic symmetry in the gladiolus. Put by their side their Nereid sisters, the water-lilies, and you have in them the origin of the loveliest forms of ornamental design, and the most powerful floral myths yet recognized among human spirits, born by the stream of Ganges, Nile, Arno, and Avon."

And here are some of the noble offices Ruskin has observed the lilies, as one branch of this beautiful group, performing:

"First, in their nobleness, the lilies gave the Lily of the Annunciation, the asphodels, the flower of the Elysian fields; the irids, the fleur-de-lys of chivalry; and the amaryllids, Christ's lily of the field; while the rush trodden under foot, became the emblem of humility."

AGAIN the great teacher of art and life takes each of the tribes and notes their lesser but still sweet influences:

"Perdita's 'crown imperial, lilies of all kinds,' and the first tribe, which, giving the type of perfect purity in the Madonna's lily, have by their lovely form, influenced the entire decorative design of Italian sacred art; while ornament of war was continually enriched by the curves of the triple petals of the Florentine 'giglio' and French 'fleur-de-lys'; so that it is impossible to count their influence for good in the Middle Ages, partly as a symbol of womanly character, and partly of the utmost knightliness and refinement of chivalry in the city which was the flower of cities."

After that Ruskin mentions the tulips, turban-lilies, and commends them "for the pleasure they have given in cottage gardens, and are yet to give, when lowly life may again be possible among us; and the crimson bars of the tulips in their trim beds, with their likeness in crimson bars of morning above them, and its dew glittering heavy, globed

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Conditions in Central Europe

Article III—The Great War

By Edmund Chambers



IN JUNE 24th, 1914, in the little city of Sarajevo, capital of Bosnia, there fell, by an assassin's bullet, Francis Ferdinand, heir to the Austrian throne and only hope of the Austrian empire. He had planned, by bringing in a Slavic partner to the Austro-Hungarian monarchy, to strengthen the Hapsburg hold on their eight hundred years' old inheritance. It was not to be. On July 27th, 1914, Austria declared war on Serbia, leading to similar declarations on the part of Russia, Germany, France, Belgium, Great Britain, Italy, Turkey, Bulgaria, the United States of America, and many other countries. The world was aflame. More than twenty million men lost their lives in all parts of the world before that flame was put out. All our lives have been changed by that shot.

Why could such an obscure incident affect us? What had we to do with Austria? To answer these questions properly we would need to know the secrets of half the Foreign Offices of the world. We must content ourselves with two less-ambitious questions: What sort of an atmosphere was needed to create the Great War? And: How may such a disaster be avoided in the future?

The Austrian capital, before the war, was a charming city to visit. Wealth unbounded, won from subject provinces, was poured into the city. Czech and Pole, Ruthenian and Slovak, Slovene and Italian—all joined the German in making Vienna bright, dainty, gay and laughter-loving. Well might the Viennese citizen say with pride, "Es giebt nur ein Wien." There is only one Vienna. Life there was made even brighter by the

to Western eyes, extraordinary prominence of the military. Officers were met everywhere—in the restaurants, at the opera, in the parks, and their uniforms gave a welcome touch of color and festivity to every scene. It gave to jaded British and American tourists, seeking relief from the humdrum routine of business in their own countries, a grateful touch of novelty and romance.

IT NEEDED some years of residence in the provinces and a good deal of close contact with the people for me to see the other side of the shield. Then it gradually began to dawn on me, "These soldiers are not ornaments, they mean business!" Every country in Central Europe was swarming with soldiers. Taxes wrung from the peasants went to the equipment of armies and the building of fortifications. Dominant peoples were talking militarism in order to retain what they had and extend it if possible; subject peoples were talking of the best way to get an army to compel recognition of their rights. Every young man was taken away from home, school, or business for two or three years to pass through the army training. War dominated everything even in time of peace. Amid such an uproar the voice of reason or conscience passed unregarded. Art and learning, social life and religion—all joined hands in upholding, justifying, or glorifying the accepted state of affairs.

"But," says some one, "did not the moral forces of society make a protest? What was the Church doing?" Was free discussion and gradual reform impossible? Where was the press? What was the

mass of the people doing? Much might be written in answer to these questions, but one answer is enough. The autocracy ruled all, even the Church. I do not know of a single instance when the Church authorities at Rome, Berlin, or Moscow intervened on behalf of the poor and oppressed. In all these countries of Central Europe Rome's time has been taken up more with enforcing its historic claim in opposition to the Greek Church and in making splendid spectacles for the people rather than enforcing the claims of mercy, justice, and truth. In these countries, as well as in Russia, the Bolshevik taunt has been largely justified, that "Religion is the opiate of the people." What a ghastly farce was the annual ceremony of washing the feet of ten beggars in the Votive Church of Vienna by the emperor! Spectacle! Yes. But not a symbol with vital significance. It was rather a symbol of the way the most beautiful and solemn messages of Christ, meant to change the heart and regenerate the life, were used to make an empty show, in which the participators did not believe. It was a symbol of pre-war civilization: Much beauty, much parade of religion, much wealth and laughter on the top—and underneath a veritable hell of national, class, and religious hatred, of which the Western world had no idea until revealed in all its hideousness by the outbreak of the world war.

PERHAPS the greatest question for this generation to answer is the second one asked above: "How may another such disaster be avoided in the future?" Something has been done. The old order has been destroyed. The Hapsburgs, Hohenzollerns, and Romanoffs have gone, for ever. Many new and

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For Boys and Girls

Seeing History Instead of Reading It

By Myrtle McDonald



WE SAW history to-day instead of reading and studying it," announced Philip at the dinner table.

"Indeed, how was that, Son?" queried his father.

"We were at the Museum to-day for an hour lesson, and we will go there once every week for lessons—for a month or more. Say, but it was great, Daddy! You come with me some day soon and I'll show you all we saw—real history!"

At last Philip is showing a live interest in history and his father is naturally delighted.

"And, Daddy, did you know that Napoleon's coat, a bright red one that he wore on his Russian campaign, is fitted on a fourteen-year-old size dummy from one of the big stores down town? Honest, Dad, it is! And it would just about fit me! Think of Napoleon being that small! And did you know that . . ."

PHILIP is one of the several thousand Toronto pupils who are augmenting their usual history lessons in this delightful way. No doubt girls and boys all over our country will be interested in reading about these lessons, even if they cannot attend them.

Almost any afternoon you can see a group of forty or more school children, accompanied by their teacher, eagerly entering the big museum on Bloor Street, Toronto. They carry their history text books with them and they are really making a special study of the museum articles in relation to British, Canadian and world history. The British history class, composed of fourth class pupils, opened their text-books almost at the beginning. They were shown Roman armor, Roman coins, broken pottery of that period and the queer iron sandals for horses then in use.

With rapt interest they were carried on to the Saxon period. They saw a harp similar to the one on which King Alfred loved to play, as well as armor and weapons of that time. Philip's father had little real knowledge of King Alfred save certain incidents connected with an irate lady and overdone cakes, but Philip will have a more definite

idea after having viewed these objects connected with Alfred's reign.

Next, the class proceeded to look at articles related to the Norman period. The children learned that tapestries originated at that time; that the



great stone halls of the Norman barons were so drafty that tapestries were woven and hung on the walls as a protection against the damp and chill winds. They saw, too, Norman armor and coats of mail, with each separate link cunningly wrought and fastened by hand. The teacher explained that each knight had, of necessity, his own smith with him at the tournament, to mend the links broken during the encounter.

PHILIP, at the time of his visit to the museum was studying for English, Scott's sonnet, "Breathes there a man with soul so dead." He will have a clearer idea of the line, "For him no minstrel raptures swell," after he has seen the quaint lutes and harps which the minstrels of that time played upon. To a child with imagination there would arise a picture of the great hall, with its huge fireplace with blazing oak logs, the knights with their armor thrown aside, leaning over the massive table, drinking-cup in hand, listening to one of the ever-welcome travelling minstrels re-

counting to music the great deeds of those far-gone times.

The pupils passed almost too briefly through the curiously thrilling period of the Crusades. They saw an old, oddly carved sword which had once belonged to a Crusader, dead many centuries ago. Their attention was drawn to the cross-shaped hilt. The teacher explained that when the Crusader wished to pray, even if he were encamped amidst the dreary wastes of some Syrian desert, he had merely to thrust his sword in the sand, and there was the holy symbol, the Cross, to pray to. What a world of romance and tragedy in that old, battered sword.

Passing on, they were shown the difference between the cross-bow and the long-bow; and how the mechanism of the long-bow which eliminates the winding that is necessary with the cross-bow, saved the day for the English at the battle of Crecy, when the cross-bows became rain-soaked and unwindable.

In the Tudor period a piece of armor was shown with the place for feathers in the helmet, thus giving rise to the feathered head-dress and ultimately to the Prince of Wales feathers. The girls of the class knew the popularity of the Prince of Wales fans and were happy to know their origin.

ALSO of the Tudor period is the Elizabethan room, with its high canopied bed of carved oak, one of the many hundreds in which Queen Elizabeth is reputed to have slept. The only other furnishings in the beautifully panelled room are two chests, two stools and a quaint harpsichord. The stools were for the purpose of holding a coffin in case of death. Superstitious people avoided sitting on them, but the dauntless Elizabeth was probably not superstitious, nor would she refrain from throwing one at the unfortunate tiring woman who put in a hairpin too tightly.

Recently, an adult who trailed brazenly and joyously after one of these classes, saw one alert lad looking with eager interest into an ancient iron treasure chest. The boy lingered one moment while the rest of the class moved on to view the laces of the Stuart period and because of his rapt expression the grown-up lingered, too, to look again. He saw
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The Courtship of Mr. March



DOROTHY loved the March days. They might be windy, dusty days, and the voice of them be rough, and rather disagreeable, but she knew that old, or rather, young man March, had a heart of gold. He was thoughtful, too, probably because he was very much in love. Did you know that March was head over heels in love? Dorothy knew all about it, and she walked through the days with eyes wide open looking for evidences of March's thoughtfulness for his lady.

I asked her if she would tell me all about it, and am going to tell you the story.

First of all, of course, Mr. March, being a very thorough keeper of the house, gives the dusty world a sweeping, and with the aid of the sunshine is kept busily engaged for several weeks house-cleaning the land. Vigorously he clears the branches and oils them until they shine; his mop, probably plentifully sprinkled with ammonia, plays over the dingy green fields and brings out the brilliant green original coloring.

AND THEN, in a softer mood, March whispers to the trees that it is pretty nearly time for them to begin preparations for the wedding, and he gently pulls back the coverlet from under the chins of the numberless flower babies, and coaxes them to open sleepy eyes and stretch and smile. He loves the willow babies, and they like him, so in order to protect them from the cold, he wraps them up snugly in the softest fur coats, till they look just like wee pussies. You see he likes company, and who wouldn't be friendly with the soft, grey, furry-clad willows!

His gentle lady pays a visit to her soon-to-be home, perhaps two or three times during the thirty-

one days, and then all the big human beings smile, and straighten their shoulders, and housewives talk of spring cleaning. You have guessed, of course, that My Lady's name is April. She is a winsome, gentle person, but a wee bit capricious. And sometimes when she comes to see how things are progressing, she finds that the work has not been done to her liking, and then and there dissolves into tears. Poor March, he is so easily upset! And, manlike, is helpless when a woman cries. Therefore, when she turns her back on him, and goes

home, he just walks up and down the land, and blusters, and is terribly grumpy, until April, whose sunny smiles soon chase away the tears, sends him a message of repentance, when he cheers up and once more takes up his task.

As the weeks roll by he grows happier, and you would think that all days should be sunny. But you know that often when we should be happiest we are not. Things just won't go right when we want them to. Our clothes, which should fit perfectly, don't, and details that were thought out and planned seem to be all muddled, and sometimes everything goes wrong with March, and the last three, or four days are not happy ones. Sometimes he even goes to meet April in a gloomy mood, and just spoils two or three days for her.

BUT SHE is so gentle and sweet and restful that she soon smooths out the troubled wrinkles, and then when she has achieved that, starts in gaily to furnish her home more completely, and add the little touches that only a woman can give. Here and there she trips, dressed in her flower-trimmed green gown, and places here, a cluster of flowers, there, a tapestry of bloom, pinned in place by jewelled, rainbow-colored butterflies. Music she must have, so she introduces into the scheme of things the most wonderful singers who pour out for her their liquid melodies.

It is true that we usually forget March when April appears, except occasionally, when he makes himself felt, but we should remember, Dorothy says, that it is March who does the hard work of preparation; who makes ready the house into which April glides to the music of a happy world, and of which she becomes the beloved mistress.

A Spring Walk

By ALIX THORN

I took a walk and quite alone,
Blue bent the April sky,
I wasn't lonely, not a bit,
And I will tell you why.

A little bird sweet called to me,
The brook it sang a song,
The grasses whispered soft and low,
Just as I went along.

And on a branch close to the path,
I didn't see them stir—
The funny Pussy Willows, sat,
I almost heard them purr.

Canadian Health Series

Article XVIII.—Pneumonia: Beware the Ides of March

Prepared for the CHRISTIAN GUARDIAN by Dr. T. C. Routley, General Secretary of the Canadian Medical Association

This the Worst Month of the Year for Pneumonia.

THE GREATEST number of deaths from pneumonia in any one year occur in March. The danger of death from pneumonia in March is six times as great as in midsummer. March may come in like a lamb but she is a wolf in sheep's clothing, lying in wait to destroy the body not properly strengthened, cared for or guarded throughout the year. Pneumonia in Canada and North America is second only to heart diseases as a cause of death. One out of every seven persons taking pneumonia dies of it. 150,000 people in Canada and the United States die of it each year. It is believed to account for one death in ten in this country. If deaths from its sister ailments, bronchitis and pleurisy, were included in the rates, pneumonia would rank easily first as a cause of death. In the 1923 report of Honourable Dr. W. F. Roberts, Minister of Health in New Brunswick, a 1922 chart shows the six principal causes of death to have been—heart disease 401, pneumonia 484, tuberculosis 418, general debility 358, old age 340, and cancer 322.

IN DISCUSSING the principal causes of death, this report states, "In 1921, inclusive of pleurisy, but exclusive of bronchitis, 200 deaths, with a rate of 139.9 per 100,000 are attributable to pneumonia. If bronchitis were included with its additional 46 deaths, we would have a rate of 152.0 per 100,000 for pneumonia and its close congeners. If, to these figures be added a due proportion of the deaths from unspecified causes some adequate notion of the importance of pneumonia as a cause of death may be obtained. This disease presents the most important, pressing and difficult problem at present before the medical profession, both remedial and preventive." The conditions outlined in this paragraph apply pretty generally throughout Canada.

Pneumonia takes a very high toll among children under five years of age. In the Saskatchewan Provincial Health Report for 1922, it is shown that over ten per cent. of the exceedingly high infant mortality rates in that province were due to pneumonia and bronchitis, while over eleven per cent. of the deaths of all children under six years of age were due to this cause. Toronto Department of Public Health figures for these past three years demonstrate strongly that in February and March pneumonia and bronchopneumonia have been the prime causes of death.

The term pneumonia includes two chief types of inflammation of the lungs, broncho-pneumonia and lobar-pneumonia. The first is more prevalent in the very old and very young, the second among persons in middle life. The influenzal pneumonia of the last few years, however, has generally been of the bronchial type.

PNEUMONIA is a germ disease and infectious. One of the causative germs is known as the pneumococcus, but several kinds of bacteria are capable of producing the disease. People in excellent health may have such germs in nose, mouth and throat and be unaffected by them. But if these apparently harmless germs are taken from the throat of a healthy person and injected into animals with feeble powers of resistance, they are deadly. In humans, in most cases of pneumonia there is found a history of lowered resistance. People who are debilitated are much more susceptible to the disease. Measles, whooping cough, influenza and other acute infections may predispose young children to it. In the case of measles, when death occurs it is almost always due to pneumonia. In old age, the weakened condition of the body through that cause alone, is enough to make pneumonia particularly dangerous. Severe chilling of the blood from sitting in a draft while over heated or falling into cold water

may so profoundly affect the circulation of the blood through the lungs as to permit the pneumococcus to get a foothold there. Such irritants as, for example, the poisonous gases used during the war, or steel or metal dusts, or cotton fluff in the textile industries may predispose to pneumonia. Severe injuries or operations at which anaesthetics such as ether or chloroform are used, sometimes act as forerunners of pneumonia.

THE PREVENTION of the disease can only be based on the known facts regarding it. Since the germs which cause pneumonia are of several kinds and may be found in healthy people, no very direct attack on the bacteria is practicable except—and this exception is important—that we should always regard the pneumonia patient as dangerous to other people and should carefully disinfect or destroy all discharges from the nose or mouth of

by thin coverings on the chest. Remember the miraculous powers of fresh air. Sleep with your windows open. Avoid foul atmospheres. Try to keep yourself fit by a rational use of sunlight, air, food, work, recreation and sleep. If you are attacked by any disease with fever, go to bed at once. Thousands of lives were needlessly lost during the influenza epidemic because individuals who were attacked, foolishly tried to "stick it out" just one more day. The respiratory diseases are all heavy strains on the heart. With even a slight attack of pneumonia, exertion is dangerous. You have often heard it said that pneumonia attacks big, strong people with more violence than the weak. The truth is that your "big, strong" people take longer chances. Do not consider yourself so hardy that you can afford to sit in an icy wind or with wet feet, or dispense with heavy wraps on long, cold drives. If you are unavoidably exposed, see that you restore the circulation to normal heat as soon as possible. A hot drink, a rub down and warm, dry clothing may make all the difference between continued health and an attack of pneumonia.

Spring Voices

By LILIAN LEVERIDGE

I have listened to the living, lyric voices
In the breathing winds from far-off hills that sweep,
With a message that the wilderness rejoices,
For the Spring has awakened, smiling, from her sleep.

There's a murmur as of music faintly ringing
Where her feet have touched the jewel-sprinkled sod,
Where a myriad green and growing things are singing,
Low and sweet, a joyous anthem to their God.

I have heard the onward march of countless flowers!
O'er the hills and in the valleys that I know,
Where the wild birds wait to greet me in the bowers.
They are calling, calling, calling! Let me go!

There's a rippling, ringing note of waters rushing
Through the gold and ruby portals of the dawn,
While the shadows, velvet-shod, are stealing softly!
From the mountain and the meadow and the lawn.

There are voices manifold of winds awaking
Airy strains from harps æolian. List, oh, list!
There's a murmurous lisp of leaves adown the forest,
Where the amorous night and morn have met and kissed.

Oh my heart makes joyous answer: I am coming
By the dear, delightful pathways that I know,
Little voices, wild, sweet voices of the woodland,
Where I hear you calling, calling, lo! I go.

the patient, and all articles used at the bedside. The bulk of preventive measures must be directed against the predisposing causes. Besides contagion, the things to be most often guarded against are run-down conditions, over-fatigue, exposure and neglect. A first hint of danger is often simply a severe cold. Heavier foods are usually eaten in the winter months to supply fuel for the body's requirements. Avoid habitual clogging, with too heavy foods, however, and above all avoid any tendency to constipation. It was noted times without number during the influenza epidemic of a few years ago, how much better were the resisting powers of those whose eliminative machinery was habitually regular and effective. Dress suitably, wear light, warm clothing and stout, warm shoes and stockings. Do not sit in hot cars or buildings bundled up in heavy clothes. One important function of the skin is to resist excessive heat or cold. If you depend entirely on clothing for this the natural reactions of the skin to climatic changes are weakened and you are more susceptible to disease.

Do not wear chest protectors and walk about in silk stockings in bitter spring winds. More colds are "caught" by too-lightly clad feet than

A Canadian Viewpoint

(Continued from page 6)

ists our ideal does not usually envisage the strict attempt at homogeneity which American mob discipline affects. We are unwilling to pay the moral cost of such an unreal unity for ourselves. We can probably maintain a single state, and even further develop a single nationality suggestive of more than one culture in its inception and development. But the common factor running through our future nationality must be a positive one, and not merely a negative opposition to the United States, or artificial European affectations, which will surely desert us in time of stress. May not this common factor which will give national color to the federal Canadian state, be that very conservation of individuality, that balancing of social and moral factors against uniform efficiency, which already distinguishes us from our neighbors?

INDEED, this deal is surely the plea we make for our maintained desire to remain within the British Empire. The Empire gives protection for variations of type, and provides a unity of law until we have more fully matured our own "imperium" throughout our colorful nationality. Here Switzerland may be a model. Through war, alliance, federation, she in turn attained individual and cultural freedom, state-strength, economic independence, and finally nationality, trilingual, vigorous, and free. But our Canadian individualism and cultural conservatism must be native, and not British or Irish or French, still less north or east European. Empire is passing from Europe to America, and we would be indeed false to our continental loyalty were we to lose ourselves in the great swamp of Potterdom and Babbittia. There are forces in the eastern United States which are reviving the ideals of variety within nationality. We have in Canada a peculiar opportunity to preserve the ideal of a nation and a continent as something more than a factory, rather a community of men with souls. Only so can we be worthy as the successors of Europe. Beneath our common label of Canadian, we still think in terms of province, or at best, of a federal freedom. We confess to many springs which feed the national stream, which have more than one channel, and thus will offer all the charm of islands and of rapids. Such a stream will not carry great vessels to the markets of the world with the efficiency of the swollen rivers that sweep away villages in the spring; but it is the sort of stream civilized men will live beside. And Canada was born in a canoe and early learned to walk along the portage.

At the Federal Capital

The Leaders and Their Methods

By Candidus



MR. KING has been giving a very interesting exhibition lately of his methods of handling his political friends and foes. By friends I mean those whom he hopes to draw to his side, the Progressives, rather than those who are already within the ranks of his followers. By foes I mean those whom he has no hope of attracting—his official opponents, the Tories.

The Premier has displayed his methods and manners towards his friends, especially in connection with the Petersen shipping contract. There is little doubt that when he put the reference to this proposal in the speech from the throne the Prime Minister had great hopes that it would make him warm friends among the farmers, and, consequently, among their representatives in the House. He was proportionately disappointed when first the Canadian Council of Agriculture threw cold water on his scheme, and still more so when the Progressives in the Commons began to direct their criticism against it.

NEVERTHELESS he rapidly adjusted himself to the unexpected situation and prepared to make the best of it. The first dangerous attack from the farmer members came from Speakman, of Red Deer, who made it clear that he did not at all like voting for the legislation behind the plan, even as a means of getting the whole question to a committee. Why could not the resolution itself be sent to a committee, Speakman asked, instead of the House having to pass it and put a bill two-thirds of its way through before the inquiry began? Mr. King at once rose to the occasion. He met the request with a partial concession; but he was not then prepared to grant it entirely. He explained at some length and repeatedly, that he was not asking the House to approve the subsidy plan itself, and that all a vote for the second reading of the bill would involve was that it was desirable to have some means of controlling ocean rates. He even declared his readiness to consider any suggestions the committee might make as to amendments to the contract or substitutes for it.

There the matter stood for the greater part of the debate on the resolution. The Progressive criticism did not die down, however; but continued to pour in steadily. Then just before the division the Premier went the full distance to meet the Speakman proposal. It was during the speech of J. T. Shaw, an Independent, who usually votes with the Progressives. Mr. Shaw had intimated his intention of voting for the resolution, but had renewed the declaration that he did not thereby commit himself to the subsidy scheme. Mr. King again intervened, and this time announced that he intended to send the resolution itself to the committee and not wait for the bill to come down. No doubt his anxiety to get along with the budget had something to do with his change of attitude; but the main consideration determining him was probably his desire to keep on good terms with the Progressives, on whom he is still largely dependent for his tenure of office.

SO MR. KING showed his attitude towards those whom he wished to attract. With the Conservatives—to be specific, with Mr. Meighen—it was far otherwise. It will be remembered that just at the opening of the session the Opposition leader put on the order paper a motion containing a statement of his policy on the tariff and on railway rates. It was really a manifesto in the shape of a resolution. It went, of necessity, on the list of motions for private members; and it was numbered among the forties on this list. The consequence is that Mr. Meighen has had no chance to discuss it except at an hour of the day—close to adjournment—when it would have been quite impossible to get any real debate upon it—or what is perhaps more important, adequate space in the newspapers even of his friends. This resolution is closely related to the subjects to be treated in the budget,

and so he asked the Premier to set aside a day for its discussion before the budget would come down. But Mr. King was adamant. He could not possibly give the Opposition leader any privilege over any other member of the House, and he would have to take his chance with the rest. And Mr. King's tone was perhaps even less friendly than his words. Of course, the answer of the Prime Minister was equivalent to a direct refusal, and the budget has

some success. Towards the end of his speech close but sober attention gave place, among the Progressives, to laughter and to some cheers at the sallies of his wit. Moreover, in the division the two Labor members voted with the Conservatives on both the Opposition amendment and the main motion, while on the latter occasion, not only the Laborites, but eight Progressives put their votes in the Conservative column.

THE SAME debate that gave Mr. King opportunity for showing his winning ways and Mr. Meighen his caustic criticism gave also to the Progressive leader a chance of displaying his moderation and his "middle of the road" mind. Robert Forke is scarcely ever anything else but pleasant; he is never anything else but moderate. He did not think Mr. Preston's report needed very much to be taken into consideration at the present stage; if it was true, it would stand investigation; if it was unfounded, investigation would establish it as such. He was not convinced that rates were excessive; but he wanted them investigated. He did not like the idea of a subsidy; but if a state of national emergency were proven, he would not object to it. He feared that the Government's proposal was not adequate to deal with the evil; but he was willing to give the Cabinet the credit of wanting to do something. So ran his argument. It was very much a case of the Scotch verdict of "not proven," and of Mr. Forke's ancestry there is never any doubt.

Biography of King Edward VII

A Review of Sir Sidney Lee's Interesting Volume, by J. Bartlett Brabner, Department of History, University of Toronto

SIR SIDNEY LEE has not allowed himself to be sperved by the Stracheys, the Guedallas, and the Charwoods of to-day. His idea of dutiful biography is not an impressionistic, epigrammatic, very black and very white sketch of his subject, but a spacious and leisurely chronicle. He tells us that King Edward could seldom finish a book, and he might add that more than eight hundred pages devoted to Edward's life as Prince of Wales are an ironic rejoinder. To those who love a stout book this first volume of the life will be welcome, and one suspects that those who pick it up, intending to "dip" or "skim," will be inveigled into "staying the course," for the biographer-chronicler has avoided most of the vices of the chronicle. By giving a rapid sketch of the period up to marriage he is able to continue, sometimes chronologically, and sometimes topically, when he can conveniently sum up a single aspect of the Prince's life.

The second volume of the biography will appear later in the year and will deal with Edward VII. as King. That story promises to be most interesting, for it has long been common knowledge that Edward was the diplomatic architect of the Triple Entente. To understand his success, however, it is necessary to have this background of over fifty-nine years as Prince of Wales, during which his character and his experience equipped him for the political career from which his stern mother zealously and almost completely excluded him during her own lifetime. Few sons so highly placed can have had to submit to such stubborn opposition to their legitimate aspirations. Edward's life was shadowed first by two humorless and pedantic figures, the Prince Consort and Baron Stockmar, and, even when the former died, his widow felt that she could best show her reverent affection for his memory by enforcing the whole parental code so elaborately and lifelessly framed for "Bertie." An absurd jealousy for the dignity and status which she felt rightly had been begrudged to her husband in his lifetime, determined her to keep in a subordinate position the son who, she had feared,

(Continued on page 22)

Till Easter Day

By MARY CAROLYN DAVIES

MARY, the mother, smiling lay;
And sang to her son in the age-old way:
Kissed his knees and kissed his hair,
Harked to his whimper, and said a prayer,
Touched his cheek and his little ear,
And had her pride and had her fear,
And listened to all the wise men thought;
But held her tongue, as a woman ought.

Mary, the mother, long ago
Looked at her son in the lantern's glow;
Looked at his fat little hands that yet
With blood from the spikes would be soft and wet,
Looked at his delicate, dimpled, sweet
Pink little yet-to-be-tortured feet.
Looked at his eyes that, triumphant, gay,
Would gaze into God's on Easter Day!

come down without any preliminary debate on the Conservative policy or the tariff.

Mr. Meighen likewise has been making a striking display of his parliamentary tactics of late. The Petersen contract provided him, too, with a favorable occasion, and he showed the House some new facets of his manner as well as some with which the members were more familiar. It was no surprise to his fellow parliamentarians when he laid bare the weaknesses of that agreement with his penetrating and mordant intellect. He pointed out that Sir William Petersen binds himself to very little in the document submitted to the House. Petersen agrees to carry on a "regular" service, but he is not committed to any number of sailings. Again, the Government has the power to fix rates, but Sir William does not agree to carry the goods on which the rates are fixed. The Premier had said that he would confine his rate cuts to Canadian products; but the Conservative chieftain retorted that, under the contract, Petersen was free to fill up his ships with American goods at higher rates, refuse Canadian traffic, and still collect his subsidy. It was a caustic and effective criticism to which no sufficient answer was made.

AT THE same time, however, that Mr. Meighen was laying bare the meagre hold which the contract gave the Government over Sir William Petersen, he was also exhibiting himself in a new role of a seeker after Progressive support. As he put his argument before the House he stood facing almost entirely in the direction of the Progressives, and he was very obviously watching very closely for signs of the effect of his arguments upon them. It was a striking alteration from his customary method. Usually he has directed his efforts to driving the farmer members into the arms of the Liberals, presumably with the idea that the electorate at large should class them as Liberals, and that their Conservative support among the voters would, therefore, return to its former fold. But on this occasion he gave up his normal tactics entirely, and put all his energy into an effort to convince the Progressive mind and to secure the support of Progressive votes. Nor was he without

About Saskatchewan

The Co-operative Committee, the Coming Conference, etc.

GUARDIAN STAFF CORRESPONDENCE

A REFERENCE was made in the last Saskatchewan letter to the meeting of the Co-operative Committee but at that time the correspondent was not in possession of a report of the doings of the committee. He now knows that all he said about the harmony and desire to do what was best for the new Church and for the men involved was more than justified by the actual event. Men on both sides showed a commendable desire to do the right thing. It was extremely unfortunate that a most inaccurate report appeared in the press and caused trouble in various places in the province. This report stated that "ministers had been assigned to the following points for a term of four years." As any one who knows the constitution of the new United Church would recognize, this report was inaccurate in two particulars. First, no men were "assigned" or "appointed" at all. That rests with these double affiliated points to attend to themselves, unless they ask the committee to act and then it will assign men. Secondly, no stated number of years was decided upon. In some cases where men had invitations to stay that would mean eight years and it would be a most unusual instance if any man wanted to engage himself so far ahead or any place to invite him on such terms. Moreover, the constitution of the United Church expressly provides for indefinite term. What did happen was that the committee made out two lists of the double affiliated fields in the "moving" years and assigned them to the denomination, not the man. In two cases, Rouleau and Craik, the present pastor had a unanimous invitation to stay. The presumption is that in the other cases changes will take place, though we hope we do no man any injustice in saying that. The situation is so unstable this year that it is difficult to say what is going to happen.

Seven places were assigned, in the event of change this year, to Methodist supervision. These were, Fillmore, Manor, Yellow Grass, Estevan, North Portal, Craik and Rouleau. The Presbyterian list was as follows, Hawarden, Carlisle, Antler, Nokomis, Welwyn, Saltcoats and Girvin.

The personnel of the new Co-operative Committee was composed of the members of the Synod's Home Mission Committee and the Methodist Standing Missionary Committee, twenty-four men in all. The executive committees for the two sections of the province were, Northern Saskatchewan: Revs. Charles Endicott, Rev. M. M. Bennett and Rev. Lorne MacFavish, Methodists, and Revs. W. A. Cameron, R. J. MacDonald, and Rev. J. Sutherland. Of the Methodist members of the northern committee, Mr. Endicott and Mr. Bennett have been on this work for some years and have rendered yeoman service to the cause of union. Mr. MacFavish is new but will make an excellent counsellor. The Southern committee are: Revs. A. J. Tufts, C. Endicott and G. H. Bennet, Methodists; Dr. Strang, D. N. Buchanan and Rev. Archibald Young, Presbyterians.

Once again congratulations are in order to Mr. Tufts. The committee elected him to the honor of the presidency of the Saskatchewan Co-operative Committee. The nomination was

made by two Presbyterians, Dr. Strang and Mr. Buchanan, who referred to his "eminent fairness as a chairman." The suitability of the appointment will not be challenged and we trust Mr. Tufts will have great success in the due discharge of his duties. Rev. A. Young of Regina, one of the staunchest and most able of Saskatchewan's Unionist Presbyterian ministers, was elected to the post of secretary, which is not likely to be any sinecure.

It was agreed that the executive correspond with towns where two ministers are now stationed and find out their wishes and probable future action, for the sake of information and guidance.

Conference Programme Ready

We have received from the secretary of Conference, Rev. A. W. Keeton, M.A., D.D., an advance Conference programme for comment. As already mentioned in a previous letter, the Conference this year meets in Zion Church Moose Jaw, on the week starting May 25th, earlier than usual in view of the Union situation. This will be a memorable Conference from the fact of its being the last before the consummation of organic union. It will be very much a "home" Conference and will owe little to outside inspiration. It is unlikely that General Conference officers will be present, owing to the nearness of the General Council in Toronto. Among the features of the programme are the jubilee sermon by Rev. Thomas Lawson on "Sunday evening in Zion Church. Mr. Lawson will also address the Lay Banquet on the subject, "Memories of Fifty Years in the Ministry." This recognition on such an occasion is simply giving this fine servant of the Master something of that which is his due. The devotional hours are this year to be taken by various of our own men, who are being asked simply to give a brief address intended to guide and inspire the prayers and praise of the Conference and then to conduct a prayer meeting that the Church may be guided in its great adventure of faith.

On the Friday morning an historical service is to be held, with an address by the Conference Archivist, Rev. W. P. McHaffie. Rev. Dr. Eby is to be asked to give the charge to the newly received ministers. Mr. Joslyn is to lead the fellowship meeting on Sunday morning and Dr. Strang, Moderator of the Synod, is to give the post-communion address, and Rev. C. E. Bland the pre-communion address.

There will be a special souvenir programme printed. This will contain a foreword by the secretary of Conference, Rev. A. W. Keeton, M.A., D.D., an historical sketch by Mr. McHaffie, with pictures of Zion church, Prince Albert and Edgeley churches, the first president and the present one, Rev. J. I. Thorn.

It becomes the business of every minister and lay member to go to Conference this year with the determination to make this final Conference of the people called Methodists in Saskatchewan a worthy and most inspiring memory to carry over into the United Church.

Items of Interest

Rev. Charles Morgan, who has for three years been Saskatchewan Secretary of Religious Education, has received and accepted an invitation to Lundy's Lane Church, Niagara Falls, Ont. This is a great loss for the work of religious education in our Conference, but no person who knows the strenuous life led in travelling and preaching and speaking by Mr. Morgan of recent years will begrudge his return to the pastorate. Mr. Morgan has given his entire strength to this great work and has been an enthusiastic and efficient secretary. In fact, his successor will have quite a task following him and who that successor will be is quite a question. Meanwhile we congratulate Mr. Morgan on the fine opportunity before him and are sure he will meet it with his customary enthusiasm and success. Lundy's Lane, Niagara Falls, will secure a cultured and earnest minister, a fine preacher and a real man.

A kindly letter from Ottawa to the GUARDIAN correspondent gives particulars of the work to which Dr. Milliken is called in that city. The church to which the doctor will minister is situated in one of the best residential districts of the city. Ten years ago it started as a church and met in a basement. They have erected a building costing \$130,000 and still have room at the back to erect a school-room, which it is intended to spend \$50,000 upon. The auditorium seats 1,200 people; there is a choir of forty voices, a well equipped and well managed Sunday school, the Ladies' Aid are in the habit of raising around \$5,000 a year, various most commendable men's organizations and forms of community service. In short, Dr. Milliken has in front of him a real opportunity of service.

After serving with much success the Methodist work at Lloydminster, Rev. Benson Summers, B.A., a promising younger minister, for over four years, has received and accepted a call to Kerrobert Union Church and has entered upon his task. The church at Kerrobert has been most kindly to him in helping settlement and we wish all success to Bro. Benson.

A United cause has been formed at Lloydminster and the new charge is advertising for a minister and doubtless in these days getting many applications. The opportunity at Lloydminster, as advertised in the church papers, shows what the United work will offer to men after the change is actually affected—a real task and adequate return in more than the financial.

Rev. R. H. Whiteside, formerly a Connexional evangelist, has been stationed at the Union Church, Hanley, for the past four years and has done real work there. Mr. Whiteside has received during the four years around one hundred new members. The charge had not been in very good shape before Mr. Whiteside's going, but it is now a healthy circuit, with some strong laymen behind its work and a real opportunity of service. The old Methodist church there has been turned into an excellent gymnasium and is likely to be of great service with the young people. Mr.

Whiteside has especially striven hard to give a missionary tone to the work and deserves credit for what has been accomplished along that line. Mr. Whiteside has intimated to his board his intention to seek a new charge this year and will leave behind him a greatly improved opportunity for some one. There is a fine church in town and two live country points. The correspondent on a recent Sunday when up preaching missionary sermons found a people with real community spirit and enthusiasm.

Rev. I. B. Naylor, of Fourteenth Avenue Church, Regina, on Sunday morning, March 15th, preached the special Regina College sermon in Metropolitan Church and gave an able and suggestive discourse along the lines of service. Dr. Stapleford and Mr. Bishop also took part in the service which was attended by the students in a body.

The press announces a call from Yorkton to Rev. A. E. Millaen, pastor of Brownsville Circuit, London Conference, and states that Mr. Millaen has accepted, with the usual stipulations.

From the MacRorie News we take an item regarding Hafford Hospital. This tells of a woman, only twenty-nine years of age, who arrived at the hospital carrying her fourteenth baby, and it was seriously ill. The other thirteen had all died for lack of medical attention. Mr. Endicott declares that her husband had been so unsympathetic that he would not drive her in to see Dr. Rose, but a neighbor gave her a lift to town. She told her tale to Dr. Rose, who speaks Ukrainian and he expects to save the child. Another instance of the work of the hospital and its value.

Rev. J. Phillips Jones, of Calgary, has been appointed by the Social Service Council of Canada as associate secretary for our province. He will give much of his time to Saskatchewan and is described as a man "of great ability, tact and wisdom." The statement also says that Rev. J. C. Cameron, B.A., has been continued temporarily as field secretary for Saskatchewan and bespeaks for both Mr. Jones and Mr. Cameron the cordial co-operation of the people of the province. It declares that the Council of Canada has taken over the financial obligations of the Provincial body and is now supplying secretarial service. All this is in the interests of economical and efficient working and to eliminate previous overlapping between the Dominion Council and the provincial bodies.

Craik, Sask.

H. D. R.

A Book Review

Outline Studies in Old Testament History. By Adele Tuttle McGuire. (New York: The Abingdon Press.) \$1.50.

A series of studies for young people first used in connection with an organization in a Topeka, Kansas, church in connection with what is known as the High School Credit Plan. The work is done with great care and thoroughness.

A White Rose—An Easter Story

By Margaret Brady-North

IT WAS the Wednesday after Easter and mid-afternoon. The few hastily-summoned guests were leaving Low Ridge Farm. They had waited after the ceremony to see the radiant little bride and her young husband—still white and wondering with his sudden joy—start on the long drive to their new home.

Cousin Mary Harshaw and Miss Jane Bennet, the school-teacher, who had taught both bride and groom their letters, lingered, chatting, on the steps of the comfortable farmhouse.

"There!" Cousin Mary Harshaw exclaimed suddenly, clasping her large gloved hands dramatically upon her broad bosom. "There! If ever! Nobody's remembered to tell Aunt Charity Baxter a thing about it." Her round, comely face wrinkled with concern.

"Oh dear! Oh dear!" cried Miss Jane with equal consternation. "What have we all been thinking about? But—but the— Everything has happened so quickly, so unexpectedly. I still feel rather breathless myself. We are used to quiet ways here in the valley. But don't worry, Mrs. Harshaw, I'll go up to Aunt Charity's right away and tell her everything. It will be a pleasure to watch her old face light up when she hears the good news. What—what a beautiful interest she takes in us all."

"Aunt Charity's a saint, Miss Bennet," the older woman responded with feeling. "A saint, that's what! Pity 'tis the young folks couldn't have had her blessing fore they started on their new life. There's men and women in this parish yet, Miss Bennet, who climb up to her cabin to get her word on't fore ever they'd think of beginning any big enterprise on their farms. As for them that's in trouble or in sorrow— Ah, it's a well-worn road that leads to Aunt Charity's cabin."

Spring, trailing joyously her golden cloak of sunshine, danced through the land that day. And where she passed flowers opened trustful petals, and ferns and grasses showed the tender, exquisite green of their unfolding leaves.

Miss Jane laughed softly to herself as she climbed the long hill road.

"How ridiculously young one feels in spring," she thought. "And—and spring comes every year," she added happily. "Really, one can find no reasonable excuse for growing old."

Aunt Charity Baxter's little cabin stood in a clearing more than half way up the hillside. As Miss Jane crossed the tidy yard where flower-beds and white-washed stones at the corners were already set in order for the season's sowing, she spied a bent, tiny figure seated in the afternoon sunshine. The head was dropped low on the breast as though to bring the dim old eyes closer to the page of an open book outspread on the lap. A trembling finger followed the printed lines, and a high, sweet, quavering voice read aloud the words of the Book.

"Christ our passover is sacrificed for us: therefore let us keep the feast."

"Not with the old leaven, neither with the leaven of malice and wickedness; but the unleavened bread of sincerity and truth."

There was a moment's silence. A light breeze fluttered the thin pages, and the trembling finger made slow progress along the lines.

"Christ our passover is sacrificed for

us: therefore let us keep the feast." The old voice repeated the words with lingering tenderness. Then with a little sigh of weariness the book was reverently closed, and the frail figure straightened itself.

Miss Jane, swallowing a lump which had risen in her throat, and winking away a few hot, sudden tears, hurried forward.

"Why, dear Aunt Charity!" she exclaimed. "How delightful! I had not expected to find you out of doors."

"A fireside's a very snug place come winter, dearie," the old woman replied, smiling her welcome. "But the sun's warmth is much more to my liking. Bring you a chair for Miss Teacher, Huldy," she called quaintly, in her high, tremulous voice.

A grim, middle-aged woman came from the cabin and placed ungraciously before the visitor a hard wooden stool. She departed without any response to the pleasant greeting given to her.

"Huldy is still bitter against the whole human race?" Miss Jane questioned, accepting the rebuff good-naturedly.

Aunt Charity's deep, kindly eyes followed the woman's retreating figure.

"I take rarely to Huldy," she said gently. "We understand each other. Not that I'm blaming you a mite, Miss Teacher," she hastened to explain, "for thinking her queer and up-comin' in her ways. Huldy's borne a heap of sorrow in her time that's turned her against folks. But to-day—to-day something's softened her heart an' she's trying her best to hide her new feelings behind scowls an' haughty looks."

"You see only the good in us all, Aunt Charity," Miss Jane responded humbly. "I'm glad Huldy has been made happy to-day. Every one down in the valley is light-hearted and glad this Easter week. Something wonderful has happened, Aunt Charity. I came up to tell you about it. You—you remember big Jim Graham from over Cransleigh way, and little Tilly Clarke of Low Ridge Farm?"

"It's just two years ago to-night that Jim went away," the old woman said slowly.

"Just two years," Miss Jane repeated, a little catch in her voice. "Of course you remember, Aunt Charity. It is not likely that any one living hereabouts will forget the night he went?"

A silence fell between the two women. Each was busy with her own thoughts, living again that terrible Easter Wednesday that had brought such sorrow and tragedy to the simple, neighborly folk of the parish.

Again they saw the village church crowded with a gaily-dressed, happy throng, and little Tilly Clarke, sweet and lovely in her white bridal robe, waiting at the altar. . . . Waiting, waiting, until the blush faded from her cheek, until a tremor of fear ran through the silent gathering. They heard the sounds of those quick, running feet, and the hushed, startled voices. They saw weeping men and women filing from the church, and in their midst the little white bride borne back to her father's house.

"The awful Graham temper!" the white-faced villagers had whispered to the old folk gathered at the cottage doors. "Jim struck his little brother, an' they think he's killed him. God-a-mercy! Who'd 'a thought it o' Jim! So merry allays, wi' a smile and a

kind word for every one! The Graham temper it was! They's never been able to get the upper hand o' it. . . . On his weddin' day, too, an' all. God-a-mercy! . . . Little Tilly! Did ye see her now? White as death she was—"

But the boy had not died. By the evening of that day he was conscious, and able to speak, and he had taken on himself the blame of the affair. Jim, his big body racked with sobs and his heart nigh to breaking, had gone up to Low Ridge Farm and begged them to let him see Tilly for only a minute. And for answer Farmer Clarke had shut the door in the lad's face and sworn that his girl should never marry a scoundrel and a murderer.

"Two years ago to-day," Miss Jane broke the silence. She wiped away the tears that had gathered in her eyes and turned with a bright smile to her companion.

"But listen to the rest of the story, Aunt Charity," she cried gaily, settling herself more comfortably on Huldy's hard stool.

"One morning last week—Good Friday morning it was—the mail-driver brought Tilly a box. I suppose such a thing never before came to the valley. A real city florist's box it was, Aunt Charity, three feet long almost, with yards and yards of tissue paper and feathery green stuff in it. And right in the middle of all was a single white rose. The most beautiful rose! So fresh and perfect and fragrant. I saw it, Aunt Charity. Oh, it was lovely, lovely!"

"There was no name to show who sent it, but Tilly knew right away that the rose had come from Jim. Strange that no one else thought of Jim, wasn't it, Aunt Charity? If Farmer Clarke had guessed such a thing he would have flung the flower out and stamped it into the ground. But he was mightily pleased about it. He made up his mind that some young man from the city was making love to Tilly and he hoped that, whoever he was, he would make her forget Jim and stop fretting for him day and night. The rose put Farmer Clarke in a right good humor."

Aunt Charity nodded her head sagely. "Jed Clarke's a wise man, dearie," she stated in her old, quavering voice. "But he's not quite so far-seein' as Providence."

"Tilly never let the flower out of her sight—not once," Miss Jane went on. "On Saturday she got out a dress that Jim had liked, and on Easter Sunday morning, with the white rose pinned on her breast, she went to church. It was the first time she had been there since she stood at the altar that day in her veil and wedding dress, Aunt Charity."

"Poor little lass! Poor little lass!" murmured the old woman.

"Her father, looking prouder than when he led her up that same isle in her bridal finery, showed her into the pew. And she sat there all through the service, pale and still, but her face had a lovely shining look as though a new hope had come to her. We couldn't keep our eyes off her, Aunt Charity."

"Every one crowded around to speak to her after the service. And no one noticed Jim Graham till he walked down the aisle from the back of the church, straight up to Tilly. He just

put out his two hands to her, without a word.

"I've heard much about the black Graham temper, Aunt Charity. But any one looking into Jim's face that day would have known without asking that one Graham had mastered it for ever. The marks of the battle were there, Aunt Charity, but plainer still was the strong, steady light of victory in his eyes."

"Tilly brushed past us to go to him, calling his name over and over in little glad choking cries. But before she reached him her father had wedged himself through the group and got between them."

"He took her home, Aunt Charity; left Jim standing there alone. But at the church door Tilly turned as her father was hurrying her out, and called back, clear and sweet so that we all heard: 'We'll be married come Wednesday noon, Jim!'"

"Bless her brave heart!" cried old Aunt Charity, her face beaming with pride and happiness. "And so they were—bless 'em both! Married to-day at noon!"

"Why, Aunt Charity, who told you?" exclaimed Miss Jane in surprise.

"Go on with your story, Miss Teacher, dearie," urged the old woman. "I'm enjoying it rarely. I'll tell you the bit I know later."

"There's not much more, Aunt Charity. But—I'm disappointed that some one has got ahead of me. I wanted to tell you the good news myself."

"I haven't heard the part you've been telling me, dearie. How came Jed Clarke to give in at the last?"

Miss Jane laughed.

"He just couldn't help himself, Aunt Charity. When once Jim knew that Tilly still loved him and was willing to marry him, nothing would hold him back. The neighbors gave Farmer Clarke no peace, either. They stormed Low Ridge Farm from morning till night; each one bringing some fresh news of Jim's success in the big construction company he is working with, and each singing his praises and saying that bygones should be bygones. . . . And—and so they were married—at noon to-day, as Tilly said they would be," finished Miss Jane.

Aunt Charity's thin fingers caressed the book in her lap. Presently she spoke, the quavering tones of her voice rising and falling gently.

"Two years ago, come nine o'clock to-night, dearie, I was sitting in the cabin reading out some verses to Huldy, who was pretending to take no notice of them. But that's Huldy! She was listening right enough, Miss Teacher, dearie. They were verses that set in well with Easter week, I was thinking."

"When I raised my eyes after finishing, Jim Graham was standing in the doorway. My heart gave a turn when I saw him, for there was a terrible white grief on his face, and his hands were clenched tight, and his boy's body was heaving an' swaying like a saplin' in a storm."

"Huldy, I said quick, fearing he would make off fore we could even pass him a word o' loving and comfort. 'Huldy,' I said, 'See, now! we have a visitor. Make you a prime cup of tea for Jim while he sits with us.'

"And he came in, dearie, moanin' and sobbin' low like a child. After a while he up and told us bit by bit, all that had happened. Huldy, who's had sore trouble herself, Miss Teacher,

along of her husband's drinking ways and such, Huldy just sat there, the tears streaming down her face, stroking the boy's head, loving-like, as if he was her son.

"He kept a-moaning an' a-saying over and over: 'There's a curse on me, Aunt Charity, the black Graham curse! I've lost Tilly. I've lost—I've lost—Tilly.'

"Whilst we sat there listening to him our hearts ached sore. When he'd a bit quieted down, I said to him, 'Jim,' I said, 'if there was a fierce, rampageous beast roarin' nearabouts where little Tilly was, waiting to fasten his awful claws in her dear white flesh, would you sit in the corner o' the field beating your breast and groaning an' sobbing an' callin' your-self names?'

"Dearie, he looked up suddenly, seeing a gleam of my meaning. 'You know well what I'd do, Aunt Charity,' he cried out, springing to his feet, his eyes flashing. 'I'd fight till the last drop o' blood left my body to save Tilly from harm or sufferin'.'

"'Jim,' I said, 'Set to, then. It's a fierce, wicked beast you have to fight, lad, but there's help for ye for the asking. The old Graham temper isn't to be downed in a day or a month or yet maybe in a year. But go ye away to some new place, lad, and make your fight alone, praying hard, an' thinking o' Tilly.'

"None of you folks i' the valley, Miss Teacher, knew where Jim was, but Huldy and I knew. Three times he's come back inside these two years to hear about Tilly. He'd sit an' listen while Huldy and I told him what we knew. How that she was longing for him and believin' in him, an' hopin' and hopin' always that he would come back. An' after he'd taken it in, so fond-like, about Tilly, he'd say, just fore he left, 'Now we'll have the verses, Aunt Charity.' Every time he'd say it, dearie, just like that—'Now we'll have the verses.' An' then I'd read the words he'd heard that first night he came in his trouble.

"I could tell well how the fight was going wi' him, dearie. A new look was growing in his eyes. 'You'll win, Jim, lad, I'd say, every time he came, 'You'll win.' He'd set his mouth grim an' tight, an' wrench his big shoulders up stiff an' give me the straight look back. But he wouldn't dare say nothing, Jim wouldn't, knowin' in his heart the terrible black Graham devil he had to fight."

The old woman paused, smiling. "You'll be wondering now how I knew 'bout the wedding to-day, dearie. Jim told me himself—Jim an' Tilly. They were here not half an hour ago. Came up, the two o' them, on their way off to their new home, to see Huldy an' me. But, dearie, they had no time to tell about how the wedding came to be an' all. An' we never bothered them with asking. Might have been a runaway match, for all we knew. I jus' looked straight into Jim's eyes to see if all was right, an' he looked straight into mine, an' he said, 'I can keep the feast, now, Aunt Charity,' he said, knowing I would understand. An' then Huldy an' I kissed the bride and they drove off again in the fine little car o' Jim's.

"And when they were gone I opened my hand, for Tilly had put something soft and cool in it when I was bending over kissin' her. . . . An'—an'—Miss Teacher, dearie, it was a sweet, white, faded flower that she had taken off her breast. A white rose, dearie. See! I put it here between the pages where Jim's verses are."

The old woman gently fluttered apart the leaves of her Bible.

"I was repeatin' the verses to my-

self when you came along, dearie. I'd—Pd like well to have the minister read them when he says the—last words—over my old body. An'—an', dearie, I want the rose taken out o' my Bible an' laid i' my hand. You'll not forget, dearie?—tight i' my hand. It—it'll be almost like the feel o' Jim an' Tilly's fingers holdin' mine thro'—thro' the cold an' the—dark."

"I'll not forget, Aunt Charity," Miss Jane promised in a shaking voice. After a moment she whispered: "Won't—won't you read Jim's verses to me, Aunt Charity?"

Slowly and reverently the old woman repeated the passage in her thin, sweet voice, picking out each word with a careful finger.

"Christ our Passover is sacrificed for us: therefore let us keep the feast."

"Not with the old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth."

"Thank you, Aunt Charity," Miss Jane murmured softly, wiping a mist of tears from her eyes. "Jim must have loved to hear you read those beautiful words."

"Yes, Jim, dearie, an' Huldy, too. Huldy's trying hard to 'keep the feast' without malice an' the wickedness of bitter thoughts. Her heart was stirred deep by Jim's grand over-comin'."

A silence fell upon the little yard. Aunt Charity sat with hands clasped peacefully together on the open page of her Bible.

Suddenly a light touch roused Miss Jane. She looked up to find Huldy at her side holding a steaming cup of tea in her hand.

"Set you an' rest a spell longer, Miss Teacher, whiles you drink your dish o' tea," the woman urged pleasantly.

"How—how good of you, Huldy," Miss Jane stammered, striving to hide her amazement. Then as she took the cup from the friendly, outstretched hand, a lovely flush rose to her face. She—she, too, would "keep the feast."

Aunt Charity raised her wise, sweet eyes and smiled fondly on them both.

And far away, on and on through the golden April sunshine, Jim and Tilly sped toward their new home.

The Problem of Immortality

(Continued from page 5)

There is, in this, nothing that the son would not hold for himself, but unconsciously it passes to the larger position when he thinks of the father with his large social faith. So this is also written:

But thou wouldst not alone
Be saved, my father! alone
Conquer and come to thy goal
Leaving the rest in the wild.

We do not know all that was passing in the mind of the early Church. How could we? It is very complex, varied, progressing. But with all their awareness, living always in a spirit of haste, thinking always that the time was short, that the Lord was at hand, these New Testament men never allow the conclusions concerning life to be merely—be watchful, be sober; but rather do they emphasize this: redeem the time, snatch men, as brands, from the burning, labor hard for the night comes quickly. If there were a church that had fallen into idleness as they waited there was also an apostle calling them anew to the labor that waited. There is always present a social Gospel which smashes its way through the most startling apocalyptic and vitalizes into service those who, awaiting His coming, and expecting nothing of this world, demand immortality for the commonplace believer.

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THE CHURCH UNION situation is becoming more interesting every day. The anti-unionist movement seems to have greater strength throughout the area covered by our Conference than anywhere else in the entire Dominion. But the victories that are being won by the anti-unionists may turn out to be of the pyrrhic kind. In very few cases are the Unionist supporters remaining as members of churches that have gone anti. And in no case that we know of has a Unionist minister, whose church has gone anti, failed to resign. So, although it may be that our Presbyterian brethren in this area may not be bringing into the United Church of Canada as much church property as would have been the case if there had been more unanimity for Union, still they are bringing in what is infinitely more worth while—a spirit of sacrifice and consecration that augurs well for the Church that is to be. In the meantime there is need for wise and patient leadership for the right handling of the situation until the United Church begins to function after June 10th next. A common procedure cannot be followed in all cases. As a result many temporary expedients are being adopted to fit local conditions. In Hamilton city, where eleven out of the fourteen Presbyterian churches have gone anti, we have two of the Unionist ministers taking their supporters with them to worship elsewhere, one in a theatre and the other in the K. of P. Hall. In Dundas also, something like the same course is being followed, but here the Methodist Church board has set apart a portion of their building for the use of the Unionist Presbyterians and their pastor. In some cases there has been an exodus to the Methodist Church, and a joint pastorate established. This has been done at Oakville, Elora and a few other places. At Walkerton and Lundy's Lane a further step has been taken and not only has the dual pastorate arrangement been entered into, but the churches have been renamed and dedicated as churches in the United Church of Canada. It may be that some strict disciplinary will rise in Conference and enquire as to how such a thing could be possible, but by that time the date when Methodist property will no longer belong to Methodism will be so near, that such a question will not create much of a furor. We feel confident that the difficulties that now confront us in our onward march to the realization of a great ideal, will yet vanish from before us, and that the three denominations will yet render in the United Church their greatest contributions to the upbuilding of the Kingdom of God.

One interesting sidelight on the situation is the way the secular press comments on certain phases. An editorial in one Hamilton paper, commenting on the attitude of certain parties toward the last circular letter from Dr. Chown, closes with these words, "It goes to show the puerility, unfairness and meanness of the tactics to which even good and intelligent men will resort under the influence of the passions and prejudices aroused by party strife. These men . . . would deny to Dr. Chown and his fellow-Methodists the right, which every elector possesses, of influencing their legislative representatives for or against legislation in which they are inter-

ested." We have seen no stronger defence of Dr. Chown's action anywhere.

Conference Arrangements.

When Conference convenes in Guelph towards the end of May we are going to enjoy the privilege of a great "Get-together Gathering" at the Ontario Agricultural College. Through the courtesy of the Ontario Government and Principal Reynolds and his staff, all the facilities of the college have been placed at the disposal of the Conference for the week that it will be in session. Most of the delegates, both ministers and laymen, will be billeted in the college residences, and practically all the meetings of the Conference will be held in the college buildings. The laymen's meetings will be in Massey Hall, while the ministerial and general sessions will be held in Memorial Hall. The only meetings to be held at Norfolk St. Church are the Thursday afternoon opening session, the missionary anniversary on Thursday evening, the Friday night reception service and the laymen's banquet on Thursday at 5.30. The great problem of billeting the members of the Conference, which has been becoming more acute each year, is practically eliminated this year in the facilities afforded by the college residences. The billeting committee has planned to place all the men, except those who are invited to private homes, in the residences. These billets will include the use of all conveniences, such as showers, swimming pool, gymnasium, campus for games, and also all meals in the college dining hall. For this each man so billeted is requested to pay the sum of ten dollars to the secretary of the billeting committee for his room and meals for the week of Conference. The charge will be \$2.00 per day for a less period, but no man will be billeted for a less period than three days. As the transportation fund will make a rebate to each man to cover cost of meals, according as this fund is supported by the various districts, by just a like proportionate amount shall the cost of each man's billet be reduced. But the splendid accommodation provided at the college, which will be equal to that of the best hotels, together with the fine fellowship that will be possible in the residences and dining hall, will more than compensate for any additional expense to which any of us are put. Only men will be billeted at the college. All couples who attend can procure accommodation on College Heights, and can obtain their meals at a reasonable rate at the splendid college cafeteria. Those who are billeted in private homes will have the same privilege. No one will be billeted in a private home by the billeting committee until the 260 rooms provided by the college are filled. The only exception to this rule will be in the case of superannuated ministers and missionaries, who are guests of the Conference, according to the terms of the constitution of the transportation fund. We believe that as the advantages of these arrangements come home to the minds of the members of the Conference that all will be looking forward with more eager interest than ever, to what promises to be the best and most enjoyable Conference we have ever held.

Invitations

Rev. R. G. Peever to Ingersoll; Rev. C. H. Woltz to Simcoe St., Hamilton;

Rev. Roy W. Frid to Dublin St., Guelph; Rev. S. L. Harton to Zion, Moose Jaw; Rev. Chas. Morgan of Saskatchewan Conference to Lundy's Lane, Niagara Falls; Rev. Harry Frost of Ottawa to Simcoe; Rev. Edward Sheppard to Trinity, Stratford. Fifth year: Rev. J. C. Speer, Dundas; Rev. W. H. Harvey, Waterloo. Fourth year: Rev. C. S. Applegath, Emerald St., Hamilton; Rev. R. E. Railton, Ayr. Third year: Rev. A. O. Foreman, Preston; Rev. C. F. G. Cole, Elmira.

Golden Jubilee Services

Paris; Rev. Dr. D. E. Martin, pastor.—The golden jubilee of this church was marked by a series of special Sunday services extending over four weeks. On February 15th the General Superintendent preached to large and enthusiastic congregations, while on the succeeding Sundays two former pastors, Revs. J. A. Jackson and W. J. Brandon, and the assistant editor of our Sunday-school periodicals, Rev. Archer Wallace, M.A., were the preachers that assisted the pastor in the services. Each man had his own interesting and helpful message for the occasion, and the services were a great success in every way. The work here is prospering under the able and energetic leadership of Dr. Martin, and the official board at their last meeting expressed their appreciation of this fact in extending a most cordial and unanimous invitation to their pastor to remain with them for a fourth year. It is expected that when Union is consummated on June 10th the strength of this church will be greatly increased by the addition of quite a number of Unionist supporters from the Presbyterian Church.

Cainsville; Rev. Henry Cotton, pastor.—This is another of our churches to celebrate its golden jubilee this year. The preacher for the occasion was the President of the Conference, Rev. H. S. Dougall, who was greeted with the largest congregations that have crowded this church in years. The church had been renovated and decorated last fall, and the many former members who returned for the celebration were surprised and delighted with the improved appearance of their old church home. The entire cost of this work had been met when it was done, so there was no special appeal for finances in connection with the jubilee services, but a most liberal offering was placed on the offering plate. The celebration was concluded with an old-fashioned tea-meeting and entertainment on the following Monday evening. Many former pastors were present to assist in this part of the jubilee occasion, and those who could not come sent letters and telegrams of greeting, the reading of which was not the least interesting part of the evening's programme.

Central, Woodstock; Rev. R. S. E. Large, pastor.—Believing that the best is none too good for the young life of the church, the members of this congregation have carried through extensive improvements in the Sunday-school rooms. Redecorated and refurnished throughout, the rooms were reopened recently, when the officers and scholars held an open session of the school which was largely attended by former scholars and present members of the congregation. A very interesting programme was rendered

and all the scholars that took part acquitted themselves most creditably. This very fine Sunday school is looking ahead to great successes under the able superintendency of Mr. Awde. *Port Dover; Rev. W. L. Davidson, B.A., pastor.*—Sunday, March 8th, was a red-letter day with this congregation, when special services were held for the purpose of dedicating the two-manual Lye Bros. organ, which has been recently installed. The preacher for the day was Rev. Josephus Culp, of Acton, who had the honor of bringing his stirring messages to the largest congregations the church has ever held. The pastor conducted the dedicatory service. Besides the new organ, new choir pews have been installed and the church generally freshened up so that Port Dover Methodism now has one of the prettiest churches in the Connexion. The entire cost of the improvements was fairly well covered by the offerings of the special dedicatory service.

Zion; Rev. J. E. Whitham, pastor.—Good reports come to hand concerning the progress of the work here. This church is one of the oldest in our Conference. It will celebrate its eightieth anniversary in June. Preparations are now under way to mark this great occasion with an Old Boy's reunion, when it is expected that there will be a gathering of all former members from near and far. The pastor has received a unanimous invitation to remain as pastor for a second year.

James Dixon and his wife, having concluded a most successful series of meetings at Hespeler (an account of which appeared in a recent issue of the GUARDIAN) are now in the midst of another successful campaign at Elmira. At the conclusion of their three weeks there they go to Preston for the same length of time. These three missions should mean the report of substantial increases along all lines from Galt district in the reports to Conference.

Woodstock district had a visit from Rev. Ernest Thomas recently, when a class of twenty-two gathered together every day for a week to follow his leadership in an intensive study of the life of Jesus. Whatever other results may have accrued from these studies, it is interesting to learn that a group of fifteen have decided that their time was sufficiently well spent under the leadership of Dr. Thomas to warrant them in organizing themselves into a class to continue the study of the Master's life. This class is meeting weekly and the interest and enthusiasm engendered by the visit of Dr. Thomas is being kept up.

Mount Hamilton; Rev. W. S. Daniels, pastor.—This church held very successful anniversary services recently, celebrating seventeen years of progress in Methodist work on the mountain. Rev. J. L. Alexander, Congregationalist, and Rev. J. A. Wilson, Presbyterian, were the preachers for the Sunday services. This church has recently been strengthened by the addition of a number of Unionists from Chalmers' Presbyterian Church, which went anti, and it was altogether fitting that the spirit of Church Union should be dominant in this year's anniversary services. A very fine programme was rendered at the Monday evening tea-meeting, when Rev. Dr. Whiting was the special speaker.

Late Rev. J. R. Earle, B.A.

The news of the death, somewhat sudden and altogether unexpected, of the Rev. J. R. Earle, B.A., an exceptionally useful and efficient member of the mission staff of the Methodist

Church in West China, will be received with profoundest regret throughout the Church. Mr. and Mrs. Earle and their family sailed from Shanghai in June, 1923, for their second furlough since going to China in 1907. Most of their time since has been spent in Toronto, and Mr. Earle has been active in varied service in the interests of the mission cause. While not in the best of health there did not seem to be any cause for alarm during recent months, but a sudden illness necessitated an operation a few days since, and from this Mr. Earle was not able to rally. He was fifty years of age.

Mr. Earle was born at Metcalfe, Ontario, and attended Morewood public school and Morrisburg Collegi-



LATE REV. J. R. EARLE, B.A.

ate Institute. He later became a member of the Alberta Conference, and attended Wesley College, Winnipeg, graduating in 1906. In the same year he married Miss Edna E. Auld, of Winnipeg, and together they sailed for China, in October, 1907. After language study Mr. Earle was appointed to Jenshow for educational work. After furlough in 1913-14 he spent one year at Fowchow, and later was appointed to Kiating, where he carried on educational work along industrial lines in the Harris Memorial School. In 1921 he was again appointed to Jenshow, where he carried on pastoral and educational work until leaving for his last furlough.

Mrs. Earle and six children survive. Mrs. R. S. Longley of Fowchow, China, is a sister of Mrs. Earle, and Mr. Edmund E. Earle, of Kemptville, is a brother of the deceased.

Personals

Herbert N. Couch, B.A., formerly of Toronto University, has been awarded the university scholarship in classical archaeology at Johns Hopkins University, Baltimore, U.S.A. Mr. Couch is gold medalist in classics of last year's graduating class at the University of Toronto. He is a son of Rev. Isaac Couch, M.A., B.D., of Strathroy, and a brother of J. Harold Couch, B.A., who was gold medalist in science in 1922, and who is now completing his final year in medicine at Toronto.

Rev. D. A. Perrin, of Normal, Ill., reached his eighty-sixth year on March 21st. He is still hale and hearty and can write without the use of spectacles. He is Canadian born, a graduate of Victoria University, and spent eight years in the service of Canadian Methodism, but he has been connected with the Methodist Episcopal Church since 1870.

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in-the-dishpan
look*

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Two or three of these will very materially brighten your class room or school for the day. They may be used from year to year. The pennants are of good quality wool felt, 11 x 32 inches in size, with the body in blue and the words "Mother's Day" in white cut-out letters. \$1.00 each.

Toronto Conference

New Lowell; Rev. Robert G. Halbert, B.A., pastor, the United Church.—At a representative meeting of the union congregation of Airlei appointment, which has been union since the spring of 1922, under the pastorate of Rev. R. G. Halbert, held, on the evening of March 18th, it was decided by a unanimous standing vote to go into the United Church of Canada on the 10th of June, and that they go in with the determination to make the church an efficient organization in the community. Before retiring the board assembled and issued a unanimous invitation to the pastor to remain for a fourth year. The boards of the New Lowell Union Church and Brentwood having already done so this made the invitation unanimous for the entire pastoral charge. In view of the harmony that prevails among the people and between pastor and people Mr. Halbert has decided to accept this invitation subject to the will of the Stationing Committee.

A very successful father and son, mother and daughter banquet was held by the united Church of New Lowell, on March 13th. The Ladies' Aid provided. The seating capacity of the room was scarcely sufficient to accommodate the attendance. The programme of toasts and song was a good one and much talent was revealed. This event is the second annual, and is rendering a valuable service to the community.

Cloudslic; Rev. T. W. F. G. Andrews, pastor.—The congregational meeting for the church was held the evening of March 9th, at which favorable reports were given by the official board, Sunday school, Ladies' Aid, and Young People's Society. During the year 2,209 verses were recited by the Sunday-school pupils. Plans were discussed to put a basement in the church, to be fitted up for Sunday school and Young People's meetings. An anthem by the choir and a reading by the pastor brought the programme to a close. Refreshments of hot beans and potatoes followed.

NORA R. PACE.

Centenary of Adam Clarke

To the Editor of Christian Guardian: Dear Sir,—These are the days when much is being made of anniversary occasions. Attention is directed to anniversaries of weddings, churches, births and deaths of prominent people. I wonder whether we recall that in this month there is an anniversary of another character. Just one hundred years ago Dr. Adam Clarke completed his celebrated commentary upon the Bible, thus making a truly worth while contribution to the growth of evangelical Christianity. The centenary of the completion of such a work it seems should require at least passing notice. Possibly it would be interesting to note Dr. Clarke's closing words. He says: "I have this day completed this commentary, on which I have laboured above thirty years; and which, when I began, I never expected to live long enough to finish. May it be a means of securing glory to God in the highest and peace and good will among men upon earth! Amen, Amen."

ADAM CLARKE.

Heyden Hall, Middlesex, Monday, March 28, A.D., 1825."

To a goodly number the eminent commentator's hopes have been at least partially realized.

W. A. MOKIM YOUNG.

Youth and Service

Young People's League

Senior Topic for April 19

The Church Guilty of Neglecting Its Missionary Opportunity

A Missionary Mock Trial

Prepared by The Young People's Forward Movement for Missions. A Copy of the Trial is being sent to the President of each Young People's League.

THE MISSIONARY Mock Trial," the subject for the April missionary meeting, provides a survey of present-day conditions in the great mission fields of the world.

The Church is charged with "neglecting its missionary opportunity." The witnesses represent the New Canadian, Latin America, Japan, Africa, the Indians, China, the near East, and India. In preparing the parts taken by the witnesses, the information has been gathered from The World Missionary Atlas (just off the press, March, 1925), the Missionary Year Books, the latest text books, Missionary Reports and missionaries' letters. After the witnesses have been heard, the Christian Church speaks in its own defence. At the close of the trial, the local church, Sunday school and Young People's League review their work during the past year, consider their resources and plan for aggressive missionary work during the year beginning with May.

A printed copy of the Mock Trial is being sent to the President of every Young People's League, by the Secretary of the Young People's Forward Movement. A few pages of up-to-date statistics are published with the Trial. These may be used by having them copied for distribution, put on the blackboard, or written with charcoal on large sheets of paper and hung where all may read them. Some of the facts brought out in the Trial should lead us to consider our personal responsibility for the charge laid against the Christian Church.

The New Canadian, the first witness, representing many nationalities, asserts that in Saskatchewan there is a community where out of four hundred organized school districts, one hundred and sixty have no religious service of any kind. In another area of 1,200 square miles there is only one ordained minister. Thousands of boys and girls are growing up without religious training. Then he pleads for Christian teachers and leaders, literature explaining Canadian laws and Canadian citizenship. He represents almost half the population of the Prairie provinces.

Latin America represents 94,000,000 of whom about 370,000 are Protestants. The missionary force is only 3,249. While the trade totals about \$5,000,000,000 annually, some of which benefits the Christians of North America, yet the witness says, "My people are starving for the Bread of Life."

Japan's unevangelized millions compel the witness to state that his country is still non-Christian. Although it has adopted the best of the Western nations can supply, it has not accepted Christianity. Buddhism is making every effort to strengthen its hold on the people. While this is true, the witness gives some startling facts regarding the influence of the 200,000 Christians upon the life of the nation. Japan's population is 56,086,993. The missionary force is 1892.

Africa represents from 117,000,000

to 200,000,000. (A complete census has never been taken). This witness says that the greatest problem is the relation between the white and black races. There are probably over a million church members and over two millions under Christian instruction. The young people are demanding higher education. Africa is at the crossroads. The Christian Church must lead.

China tells of his land a little larger than Canada with a population fifty times as great. One hundred and twenty years ago Robert Morrison, the

great missionaries who have witnessed for the Master in many lands, of the gifts of the people in the home lands, and yet pleads guilty of not accomplishing what could have been accomplished had not fifty per cent. of the people in the home Church been utterly indifferent to the world's need. They had no world vision, they didn't pray, they were ignorant of the world's conditions and selfish with their money. "There is so much to do at home," was their time-worn excuse and yet they really did nothing at home, and the Christian Church suf-

The Teacher's Decalogue

- I. Thou shalt sanctify thyself for the sake of the young people entrusted unto thee by parents and by the Church of Christ.
- II. Thou shalt search the Scriptures daily that thou mayest bring out of this treasury things new and old both for the benefit of thy class and for the culture of thine own soul.
- III. Thou shalt give diligence to all the interests of thy class that it may have the necessary leadership in thy person and service.
- IV. Thou shalt take a personal interest in each pupil, knowing that God made every human soul separate and distinct.
- V. Thou shalt honor fathers and mothers by frequently visiting them in their homes that thou mayest know the antecedents of the children unto the third and fourth generation.
- VI. Thou shalt not kill the spirit of thy class by irregularity of attendance but shalt in this respect teach the children by example as well as by precept the virtue of perseverance.
- VII. Thou shalt not commit the grave offence of being absent from thy place except for reasons thou canst conscientiously take to thy God, and when the class is thus destitute of thy presence thou shalt secure in thy place one who shall be well prepared for the duties of that day.
- VIII. Thou shalt not steal any of the time allowed for the school but shalt be in thine appointed place for a brief period before the school reverently engages in public worship.
- IX. Thou shalt not bear the insignia of the teacher in vain but shalt search the by-ways and hedges for any lambs straying away from the fold and like a good shepherd thou shalt continue the search until thou find them.
- X. Thou shalt not covet any one his privileges in comparison with thine own but shalt remember in thy prayers and in thy studies that thou are set apart to lead the young people committed to thy keeping into the joy and fellowship of Jesus Christ.

A NEW COMMANDMENT

Thou shalt love the members of thy class with all thy heart and soul, even as Christ loved them and gave Himself to them.

first missionary, began work. Now nearly half a million church members, 28,000 native workers and 7,663 missionaries are leading the people out of their old superstitions and fear. Through what has been done the witness makes an appeal for what might be done if leaders and money were available.

The Indian witness says there are 8,000 Indians in Canada unreached by the Gospel and many others who are indifferent. In all Canada there are 106,000 Indians. The progress they have made in less than a century of Christian teaching is seen in homes, farms, the children at school and the positions some of the Indians occupy. The Christian Church must help the Indians in adjusting themselves to the changed environment and new conditions of life.

India's 318,000,000 make a strong appeal. The new thought life, the inadequacy of the native religions, the seeking after truth and rest, are an appeal to the Church not to delay for now is the critical time for India.

The Church in presenting its own case tells of what has been done, of the

ferred loss of power to carry out the Great Commission of her Lord.

In the cross examination, it was revealed that \$69,555,148 were given for missions last year by United States and Canada, and that of this sum Canada gave—\$3,357,739, about one-twentieth of the missionary income of the world. This is \$2.00 each for the 1,625,000 Canadian Church members. Canadians spend their money lavishly for things they could do without. We have 516,307 automobiles valued at \$500,000,000—one for every seventeen persons. The government revenue from auto licenses and sales tax in 1923 was \$7,500,000. For every dollar given for missions \$24 was spent on tobacco. Canada's tobacco bill for 1923 was \$79,998,869. Chocolates and candy sales were \$26,365,944. Chewing gum cost Canadians \$2,400,000 in a year. Did the church members eat some of the candy? Did they chew some of the gum? Did they smoke some of the tobacco? Are they rich enough to own their share of the autos? All these things make an average expenditure of \$13.00 for every man, woman, and child in Can-

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ada, while on the same basis thirty-eight cents per person is given for carrying the Gospel.

The Christian Church pleads for a recognition that we are stewards, not owners, of our possessions. It pleads for prayer, and for the study of the needs of the other members of God's great world family.

The Judge's address is a plea for a new world-vision of brotherhood, of racial equality, of the obligation of strong nations to protect the weak, the sympathy of the press, the protection of international law, and for the response to the Macedonian cry from all lands. In conclusion he affirmed that upon the Christian Church is laid the responsibility of carrying out the Great Commission.

Devotional

Matt. 9: 35-38.

By Prof. S. P. Rose

THESE verses were so recently treated (March 8th, q.v.) that expanded reference to their content is uncalled-for now. One aspect of the theme suggested by this Scripture was, however, then left untouched, and may fittingly receive brief attention. It is our Lord's remedy for the ill He deprecates. "The harvest indeed is plenteous, but the laborers are few." How is this want to be met? Jesus does not suggest organization or a great campaign; indeed He urges none of the expedients which the modern Church employs to evangelize the world. He knew full well that nothing of the kind was possible to the faithful men who were His comrades and who were to be His successors in His heaven-appointed mission. This is the remedy: "Pray ye, the Lord of the harvest, that He send forth laborers into His harvest."

"Pray ye!" It is no criticism of modern methods to say that the Master then pointed out for all time the final way of victory. Organization, gifts of money, stirring appeals to the intelligence and conscience of the Church, these have their large and rightful place in the programme of the Church of to-day; but the one sure path to triumphant success is prayer, and perhaps it is the one way which most of us too seldom travel. And yet, as we so often confess, Christ's unshakable confidence in its value is in some respects one of the most outstanding facts of His life. Prayer for Him was never a problem but always a passion. It was His continual refuge and the hiding place of His strength. That He might not forego its blessings He spent the hours of rest in communion with His Father; He even, on occasion, withdrew Himself from the service of the multitude that He might have fellowship with God in prayer. Nor were His prayers always blessed seasons of sweet, refreshing communion with his Father. A most significant light is thrown on the prayers of Jesus in the Epistle to the Hebrews: "Who in the days of His flesh, having offered up prayers and supplications with strong crying and tears." (Heb. 5: 7, q.v.). It is somewhat common to speak lightly of prayer that is marked by such characteristics, and yet it was thus He prayed in hours of His own sore need and of clear vision of the need of the world He had come to redeem.

"Pray ye!" "A simple and easy way out," does some one say? Not a bit of it! The reason why some of us pray so little is because we have learned that real prayer, such as Jesus prayed, is very costly. He who has not learned that much has everything to learn. To get down to the real business of prayer, to put into it our whole being, to submit ourselves

without reserve to His will—as we do when we pray after the fashion of Christ—this costs! The reason why any other kind of church service is more popular than one for intercession is to be found in our unwillingness to pay the price of prayer. Nothing however, can take its place. So long as we substitute anything for it we must remain weak. Here is Christ's remedy for the world's woes; if ever we come to use it we shall see greater things than the prophets ever dreamed. All this we know; when shall we do the will of Him whom we call Master?

Rev. James M. Shaver, B.A.

Junior Programme

WHEN Mr. Shaver was a student at Victoria College he was one of a band of young men who one summer worked among the people in down-town Toronto. A tent was put up in the Metropolitan Church grounds for evening meetings, while homes were visited during the day. In this work Mr. Shaver saw good poor people, bad poor people, little children who were neglected, mothers who needed holidays, fathers who couldn't get work, and fathers who spent all their wages for drink. Mr. Shaver learned a great deal about people who need help, during his holidays that summer.

When he was ordained he was sent to a lovely place in the country, not far from Montreal. One Sunday he was preaching about missions. He urged the people to do without something they wanted, so they might have more to give. As he looked at the congregation he knew they could give a great deal without giving up anything they needed for themselves. Then he thought about some of the people he knew in down-town Toronto, and how little they had to make them happy, of the foreigners in the Coal-dock district in Fort William, who needed some one to help them. Standing in the pulpit he heard God calling him to offer himself for work among the 7,000 foreigners of the Coal-dock district in Fort William.

Mr. and Mrs. Shaver left the comfortable, little parsonage in the country and the people they loved, and it was not long before they were working among the people at the Coal-dock. The "foreigners," people called them because they could not speak English, but they were really New Canadians, for they had left their old homes in Europe to begin life in our great, new country.

Some of the people in up-town Fort William knew only what they read in the papers about the Coal-dock district, in which one-third of the people in their city lived. Of course they knew the men worked at loading vessels and any other hard work they could find to do. Sometimes they read about drunken fights, of men being arrested and put in jail but the people couldn't speak the language of the Coal-dock people and the Coal-dock people couldn't speak English, so nothing much was done until the Methodist minister found that there were many fine people among them and that they needed friends, who could help them become Christian, Canadian, citizens. This minister did not stop until two old buildings were cleaned up for the mission and Mr. and Mrs. Shaver began their great work by being friends to the fathers and mothers, girls and boys, and the babies at the Coal dock. Then things began to change. One of the first things Mr. Shaver did was to get some of the up-town people acquainted with the people at the Coal-dock. What a difference it made when they knew one another and had some one to ar-

range meetings in up-town homes for the down-town folk. Volunteer workers came from up town and found plenty to do; other workers who were paid came to help Mr. Shaver; and the little mission buildings were humming busy. As the days went by the people found in Mr. Shaver a real friend. When he answered the call to Fort William, he gave himself and all he had to God to be used for the Coal-dock people, and some way they found it out.

Girls' clubs, boys' clubs, sports in summer, sports in winter, cooking, and sewing classes for the girls, night school for the men who wanted to learn English, classes for teaching about Canada, its government and laws, mothers' meetings, help with the babies and children, help in making their homes more comfortable, and little, every-day kindnesses established friendships.

Sunday school, meetings and services were part of the plan. To help the people know God, their loving, heavenly Father, and Jesus their Saviour, was really what made Mr. Shaver go to Fort William. If he told you some of the stories he knows about the people, you would say, "They're just like us," and so they are; we are all children of the same heavenly Father.

After a while—a good many years—there came another call to Mr. Shaver. This time it was to become superintendent of All Peoples' Mission, Winnipeg, with its splendid buildings and great work. He was sorry to leave Fort William mission in which he had worked so hard and through which he had helped many hundreds, but it was now well provided with workers who could "carry on," and he felt he was leaving the work in good hands. Mr. Shaver never thought of himself and cheerfully took up the work in Winnipeg because he believed it was where God wanted him to be.

He studied about the people and found so many ways of helping them, that he was often invited to go to other cities to tell how he did his work. Letters came from all over Canada and the United States asking for advice and plans. Although he didn't know it, his unselfish service for others won the people until they became his fellow-workers.

The hard work proved too much for Mr. Shaver's strength and he became ill. His friends in Winnipeg sent him to California for a rest. They hope, so do we all, that he will come back strong and well. A. D. S.

Conditions in Central Europe

(Continued from page 7)

free republics have arisen on the ruins of the old autocracies. Will that be enough to make the world safe for democracy? Will all the old rivalries and antagonisms die of themselves? Will a new love of peace and universal justice make the League of Nations accepted throughout Central Europe? Alas, no—not until there is a change of heart among the peoples! In fact without this the rise of many new states may become another source of danger, through the clash of ambitions kept in check so long as all were equally under the yoke of the oppressor. The reign of the Prince of Peace has not yet come. What will hasten its advent? When men and women shall turn from their distractions to Him, when the Word of God shall be known and honored among them, when the spirit of ambition shall give place to the spirit of service only then will that moral disarmament take place that shall bring tranquillity and order to an agitated world.

Our Montreal Letter

GUARDIAN STAFF CORRESPONDENCE

Chalmers House

IT WAS Saturday afternoon and the snow was falling heavily, so that the train was crowded with a mass of people. We crossed Boulevard St. Laurent, St. Hubert, Amherst, Montcalm, Beaudry, Papineau, and, finally, the conductor called Delorimier. We dismounted, and, turning northward, saw on our right a sprawling, one-story, red-brick building, covering a large area of ground space, as though the builder had contemplated an enormous edifice, and had run short of funds, and changed his plans when he completed the first story, then clapped a roof on and never returned to finish his work. A brass plate at the right of the doorway said "Chalmers House," and we entered, accompanied by two lads who wished to use the swimming pool, for Chalmers House—so called after the eminent Scottish divine—is a settlement and social centre under the auspices of the Presbyterian Church. There is also St. Columba, in Point St. Charles, under the same auspices, and besides these two, we have Iverley Settlement, founded by the late revered Blanche Wotherspoon, and University Settlement, under the aegis of McGill University.

The building known as Chalmers House was once a brewery, and the headquarters of the Liquor Commission, about which we wrote in the autumn, is only a block away. And now, under the guidance of the head worker, we were free to visit every part of Chalmers House, about which I had heard so much.

First there was the great assembly room for dances and plays. There was to be a dance for young people that evening, and on the platform where the plays are given there was a wonderful doll's house equipped by the junior girls—a veritable treasure, with completely-furnished kitchen, drawing-room, upstairs bedrooms, complete to the last detail, and lighted with electricity. It was a sight to delight the heart of any girl or adult either, for that matter. There are two billiard-rooms, where several young men were quietly enjoying this favorite game, and we were shown the clinic where mothers come for pre-natal examination, and the milk station, where pasteurized milk is given out daily. Next we visited the basement, where the gymnasium is located, as well as the swimming pools and a wonderful kitchen equipped for demonstrations in domestic science. After these wanderings we rested in the private rooms of the resident staff, consisting of the head worker and four assistants.

Chalmers House for the past year has been the club headquarters for 758 families, comprising 1,418 individuals. The average monthly attendance is 4,493, the average daily attendance, 149. Chalmers House also maintains a summer camp, and 256 boys and girls went to camp last year. This wonderful club house, for such it may be called, has an almost entirely British clientele, seventy-seven per cent. of its members being Protestant and eighty-nine per cent. British born. They are sturdy, independent artisans, who know neither wealth nor poverty.

Chalmers House has a well-equipped library of fifteen hundred books, a men's club, a mothers' club, and a branch of the Girl Guides. All the clubs are staffed with their own

officers, and one must not forget to mention the sports; basketball, skating, hockey in winter; baseball, football, tennis in summer—including delightful picnics. Each member pays a small fee so as to feel quite independent. No wonder that such a social centre as this commands the loyalty, respect, and affection of all its adherents.

A Bird's Eye View of Italy

The Church of the Messiah was filled to the doors on Sunday evening when, under the auspices of the Forum, Dr. Bruno Roselli, Professor of Italian at Vassar College, gave us a vivid picture of Italy under Mussolini.

I must first pay a tribute to Dr. Roselli's English, which he spoke with the greatest fluency and with very little foreign accent. His vocabulary would put many of us to shame, which reminds me that I read the other day that the Dutch schools make four languages compulsory—Dutch, English, French, and German. We Canadians should surely master the two basic languages of our country, French and English.

Dr. Roselli returns to Italy nearly every year, and is personally acquainted with Mussolini; also he served in the Great War, and won the Croix de Guerre, so that from every standpoint he is qualified to speak of his beloved native land.

He reminded us that Italy, in point of territory, is not larger than the State of California, yet has a population of 40,000,000 people. "The country," he said, "being without natural resources of coal, iron, or oil, is totally unable to support such a large population, yet emigration to other countries, for instance, the United States, has been largely cut off since the war."

"All the great Italian cities," said Dr. Roselli, "are near the sea, Rome, Naples, Florence, Venice—hence could easily be bombarded and destroyed." Therefore, Mussolini depends for safety chiefly on cultivating the good will of other countries, in which he has been quite successful."

This great leader found Italy in a state of chaos bordering on anarchy, and he organized his wonderful following of 900,000 Fascisti to stem the tide of red revolution. In the opinion of Dr. Roselli he has rescued Italy, just as Garibaldi rescued her, in 1849.

Perhaps most wonderful of all, Mussolini has been able to balance the budget for the first time in years, for the lire had decreased four-fifths, or eighty per cent. in value, so that people did not want it, and were investing in gems instead, in order to be able to ship them immediately to foreign countries in case of Italy's collapse, which was considered imminent.

Dr. Charles G. D. Roberts, the Guest of the Canadian Authors

The Montreal Branch of the Canadian Author's Association had the honor recently of entertaining a great Canadian in the person of Charles G. D. Roberts, poet, historian, novelist, and writer of nature stories. The reception took place in the Blue Room of the Ritz-Carlton, than which it would be hard to find a prettier setting for a social event. Some of the women members wore very pretty evening robes of pale georgette, and the men looked well in their dinner jackets, so

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that the frame was ready for the picture when the author appeared.

After a number of us had been presented and had made obeisance before the author of "Orion," "In Divers Tones," and "Songs of the Common Day," we were asked to draw our chairs towards the front of the room, so as to group around Dr. Roberts while he addressed us. Judge Fabre Surveyer presided, and introduced the guest of the evening.

Dr. Roberts is of medium height, rather spare, with abundant dark hair, and wears glasses fastened to his tucked shirt front with a black cord. In appearance he is quite unlike his illustrious cousin, Bliss Carman, but they are both from New Brunswick, and both alas, have had to expatriate themselves to make a livelihood. Dr. Charles G. D. Roberts, B.A., M.A. LL.D., is a graduate of the University of New Brunswick at Fredericton, and has lived in England for some years.

He spoke most earnestly on the necessity of careful attention to technique in writing, as in other arts, and told us of the high esteem in which everything Canadian is regarded in the mother country. In illustration of this he cited a case near London of a moving picture house doing a large business under the name "Canadian Cinema." Dr. Roberts inquired of the proprietor as to whether Canadian pictures were produced or what was the origin of the name. The reply was, "Oh, no, I call it the Canadian Cinema because the name is a good one and draws large crowds."

Dr. Roberts read to us beautifully from his own poems and then told us how a woman in Paris, whom he often visits, reads his poems so well that it cheers him greatly when he is depressed and makes him feel that he really is a poet. Thereupon he related a singular incident. He said that he dreamed he was in the salon of his Parisian friend, and she was standing under a rose light reading to him from his poems. "But," he said, "I didn't write that."
"Why, yes," she replied, "that is one of your very best."

"Immediately I awoke," said Dr. Roberts, "and wrote down without the slightest effort the poem that had been read to me in my dream. It is a poem of forty lines in a difficult and unusual metre, but every line of it, except two, flowed from my pen easily. Those two lines I had to fill in. Now I will read you the poem," which he did, and it was really one of the most beautiful in the collection.

The Canadian Authors' Association (Montreal Branch) also had a gala night and banquet at Kerhulu's recently, on the occasion of the prize awards for literature by the Provincial Secretary, Athanase David, on behalf of the Quebec Government. Judge Surveyer presided, and with him at the head table were those who had won distinction: Louise Morey Bowman, authoress of "Moonlight and Common Day"; Dr. R. Stanley Weir, author of the poetical drama, "The Nymphs, a Tale of Psyche"; Professor Frank Oliver Call of Lennoxville, author of "Blue Homespun." There were also at the head table Hon. Athanase and Madame David, and Lawrence J. Burpee, Dominion President of the Canadian Authors' Association.

It was the night of the earthquake, but the speeches were so interesting and the menu so inviting, that the proceedings were not interrupted at all, except that my neighbor said, "Did you not feel a tremor going up that post just behind us?" "Your fancy," I said, and thought nothing more about it. It was a treat to hear Athanase David (pronounced Dah-veed), our Provincial Secretary, and son of

Senator David, who has done a great deal in the last few years to stimulate literature and art. The winners of the prizes, Professor Call, Mrs. Bowman, and Judge Weir, also spoke and read from their poetical works. It was an evening long to be remembered.

A Rally of Young People For The United Church of Canada

Enthusiasm for the United Church of Canada ran to a high pitch when the young people of forty-seven churches of this island met in a great rally at the American Presbyterian Church a fortnight ago. Everything connected with this great meeting was organized by the younger members of the churches represented and this remarkable rally, attended by two thousand people, was the result of the determination of the young men and women in their twenties, to show their eager enthusiasm for the great forward movement and what it means to them.

An afternoon conference for delegates was held at five o'clock, supper was served at six-thirty, there was a song service at seven-thirty, and the great mass meeting began at eight o'clock.

The chief speaker was J. G. Endicott, M.A., of Toronto, son of Dr. Endicott—a splendid young man, who is soon to follow his father's footsteps and take up missionary labors in China. His address was most thoughtful and would have done credit to a man double his age. Miss Evelyn Eardley, daughter of our minister, represented Douglas Church, and spoke very acceptably. Frederick Stephen presided over the meeting; Nelson Curtis represented the Congregationalists, and D. H. MacVicar spoke ably for the Presbyterians. Rev. S. T. Martin, of Melville Presbyterian Church, closed the meeting with a solemn dedication service in which the congregation made responses—it reminded one of the litany in its solemnity. Then all the vast gathering stood, and fervently we sang, "The Son of God Goes Forth to War." I think many of the older people who were present would join me in saying that never did we feel more abounding faith in the great new movement to the United Church than on that evening, when we looked into the faces of those splendid young men and women.
EDITH M. LUKE.
Montreal, March 18, 1925.

For Boys and Girls

(Continued from page 10)

only an old iron chest, curiously shaped to fit into the bow of a boat. But the boy saw with the eyes of youth and its blessed power to look beyond the dreary, commonplace things as they are. He saw therein gleaming Spanish doubloons, saw frenzied fighting on the high decks of a plundered Spanish treasure ship, saw Drake or Frobisher laying the golden treasure at the feet of their idolized Faerie Queen.

So the past lives again for these fortunate children of to-day, all in one happy hour at the museum. Many of an older generation will agree with Philip's father, when at the end of an hour's chat in the study, the latter said, half wistfully,

"Ah, Son, you are a lucky lad—more fortunate by far than your old dad! The history which I learned in the public school three decades ago was merely a dreary repetition of events and dates, endless, monotonous, hour after hour of it. From all that weary task I derived never one spark of live interest—and of all those endless dates I remember—let me see—yes, 1492, the

discovery of America; 1066—something or other; but later, by great good fortune, I had a real history teacher. . . . She made it live for me, too; that little grey-haired woman. . . . Yes, Son, you are a lucky lad! And we'll take that trip to the museum my very first Saturday afternoon off."

The Lilies: How They Grow

(Continued from page 7)

in their glossy cups, may be loved better than the grey nettles of the ash-heap, under grey sky, unveiled by vermilion or by gold."

Thus have the lilies grown in overseas lands to inspire and bless and comfort. In Bermuda the Easter lilies grow and bloom in great size and snowy beauty, filling whole valleys like white floods in that riverless island.

And in Canada the lilies, how do they grow? Not unworthily, we hope, in pots that sweet and motherly women place in their front windows when the flowers are "long bells, opening suddenly at the lips," to tell their message of purity and hope of the resurrection to all who pass by. Not unworthily when little children carry them to church on Easter Sunday to lay them a gift before the altar. And still with right and consistent purpose when they are carried out again to comfort the un comforted. It is good for those who have loved them to consider that the lilies will go down through the years repeating their resurrection from a dark bulb to a snowy flower as long as the Easter message needs to be called to mind by those who toil in any field of life.

Among the New Books

The Sensitive Child. As Revealed in Some Talks With a Little Boy. By Kate Whiting Patch. (London: H. R. Allenson). 75c.

The chapters in this little volume were first published in "The Kindergarten Review," and are intended as helps for the mother in dealing with the problems presented by the little ones in the home. All children are sensitive in the sense that they are easily influenced either one way or another and that is what makes the problem of their training and right leadership so very critical. A very sound and helpful book.

Gospel Romance in the Huts of the Punjab. Glimpses of Missionary Activity in the Villages of North-West India, by Howard E. Anderson, Missionary, the Board of Foreign Missions of the Presbyterian Church, U.S.A. Introduction by Charles R. Erdman, D.D. (New York: Fleming H. Revell Company.) \$1.25.

Simple, disconnected little pictures of life among the natives of India as they come into contact with the life and teaching of the missionary. They are written after an experience of many years' service.

Prayers at Bethany Chapel, by John Wanamaker. Edited by A. Gordon MacLennan, pastor Bethany Presbyterian Church, Philadelphia. (New York: Fleming H. Revell Company.) \$1.25.

About a year ago a first volume of the prayers of the great philanthropist, as used in Bethany Church, was published and met with marked appreciation. This is a new volume of the same kind of unpretentious and simply-phrased petitions brought together by Mr. Wanamaker's pastor. They are all exceedingly brief, containing for the most part only a few sentences.

Mr. Black's Bible Class

Life in the Early Church

THE INCIDENT we study this week has often been taken as meaning that the early Christian community at Jerusalem lived together on a thoroughly communistic basis. That would imply that there was an obliteration of property rights, or at least a general distribution of goods. Without committing ourselves to the condemnation or espousal of any social system, let us see the principles that were operating in the life of the early Church. We can then judge for ourselves whether any of our modern social "isms" have any right to trace their origin to this incident in the primitive community.

The system of life adopted in the early Church was determined largely by the circumstances in which the disciples found themselves placed. The majority of the followers of Christ were probably from the poorer classes. Some, like the Galileans, had left their homes and their occupations, and could find no means of supporting themselves by their own exertions in Jerusalem. There is no doubt that the service of the cause often entailed pecuniary loss to others who otherwise would have been independent of help. The Church responded to the need. The disciples considered that all their worldly property was at the service of the community, and freely parted with it to supply the needs of the brethren. This seems at first to have been done only when special cases of need arose, but with the increase in the occasions for beneficence the sale of property became fairly general. The proceeds were given to the apostles and distribution made to those whose necessities demanded it. But the record does not imply a condemnation of private property, nor is it stated that all the disciples put all their wealth in the common treasury. Barnabas, a Jew from the Island of Cyprus, who later became the companion of Paul, sold a farm that belonged to him and turned the money he received into the common fund. There is no indication that he sold all the property he possessed. Peter's words to Ananias clearly shows that the property of Ananias was wholly in his own power to do with as he wished. It is afterwards recorded that Mary, the mother of Mark, owned a house in Jerusalem, and references in the Epistles point to the fact that distinctions between rich and poor continued to exist among Christians. The life of the early Church, then, exhibits no strict communism; it is marked, on the other hand, by entire devotion and unbounded brotherly love that permitted no man to say or feel that aught of the things which he actually possessed was his own, to be spent on himself while his neighbor went hungry and unclothed.

There was no compulsion in the action that the Church took, certainly no legal compulsion. The compelling force behind the liberality of the disciples was love. It may be that some who sold their goods remembered the teaching of their Master: "Sell that which ye have, and give alms; make for yourselves purses which wax not old, a treasure in the heavens that falleth not, where no thief draweth near, neither moth destroyeth." It might be that some had thought of the common purse which Jesus and His

disciples had. But the outstanding motive that moved them was clearly love, born of the joy of their great salvation, an expression of their appreciation of the Master whom they served. There was no place for selfish egoism or callous indifference to the needs of others in the love that counted "mine" as "thine."

There is no better summary of the results of our study than that of Bartlet in his little commentary on the Book of Acts. "Thus there was no 'communistic system' in the community, but a higher thing, the reign in the individual of practical Christianity, which is the treating of all spiritual brothers as if brothers in blood as well as in spirit. Plato's dream of the perfect state in which the citizens put 'mine' and 'thine' on the same level, was realized, for a season, by adequate spiritual motives. The result was that not a single soul was in actual want. Their feeling was just as if they were under the paternal roof, all for a while sharing alike." (Chrysostom). Those who have learnt to realize the spirit of the early followers of Francis of Assisi, both such as remained at their ordinary avocations but lived 'in great charity,' and such as sold all and became regular 'Brothers Minor,' will have but little difficulty in conceiving the situation. And there are other, if less well-known, instances of like enthusiastic self-forgetfulness known to Christian history. All such object-lessons have been transient, to be read in the spirit rather than the letter, since they have been too simple-minded to yield a basis for economic relations in a permanent, mixed society."

Among the fragments that have been preserved to us of the lost "Gospel According to the Hebrews," is an addition to the account of the visit of the rich young man to Christ: "And the Lord said to him, How sayest thou, I have fulfilled the law and the prophets, since it is written in the law, Thou shalt love thy neighbour as thyself, and lo! many of thy brethren, sons of Abraham, are clothed in filth, dying of hunger, and thy home is full of many goods and nothing at all goes out to them?" That sounds like the Master; it is of the spirit which moved the early disciples. We must not discount this narrative of life in the early Church too much. Surely it is not too much to say that our civilization falls short of being Christian so long as it denies to those who are willing to labor an opportunity to do so, and an adequate reward for their labors. The aims of the Church must be the accomplishment of a higher level of moral and spiritual life for all men, but that can never be brought about while the common, every-day needs and necessities of men are neglected. "Whoso hath the world's goods, and beholdeth his brother in need, and shutteth up his compassion from him, how doth the love of God abide in him?" These words state a principle of action for the Christian Church as for the individual follower of Christ.

A Grateful Appreciation

To the Editor of Christian Guardian:

Dear Sir,—Please allow me to thank the many friends for the splendid response to my request for "Old Edition Hymn Books" in the issue of 7th January last.

I have now all the hymn books that can be used to advantage.

Yours in the Great Work,

WALTER R. TRISTRAM.

The Parsonage, Charlton Station, Ont.

International Sunday School Lesson for April 19. Life in the Early Church. Acts 4: 32-37; 5: 1-5. Golden Text—The multitude of them that believed were of one heart and soul. Acts 4: 32. Home Readings, Monday, Acts 4: 1-12, Peter and John Imprisoned. Tuesday, Acts 4: 13-22, Peter and John Threatened. Wednesday, Acts 4: 23-31, The Church at Prayer. Thursday, Acts 4: 32-37, A Common Purse. Friday, Acts 5: 1-11, Lying Punished. Saturday, Rom. 15: 1-7, The Christian Spirit. Sunday, Psalm 133, Brotherly Love.

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Biography of King Edward VII.

(Continued from page 10)

might have supplanted her husband in importance in the state. Even the biographers can see the young prince only dimly through a screen of reports, educational schemes, moral codes, and parental sermons on his high calling. In Paris, when he was thirteen, his mother bade him kneel in homage at the tomb of Napoleon, while thunder growled without, and stern old French generals wept within. Had Victoria been able fully to appreciate that scene, Edward might have had a less unhappy youth.

His own irrepressible vitality eventually emancipated him, and from the time of his marriage, except in state affairs, he escaped largely from his mother's control. With his own income, his enthralling Sandringham estate, and his opportunities for travel, he found much to occupy him, and he early showed that, if he could learn little from books, he could learn much from men. His circle of friends and acquaintances was huge, and he showed a touching loyalty to those admitted to it. Statesmen who saw the futility of his mother's policy finally obtained for him the privilege of acquaintance with most state papers and dispatches. They answered his somewhat bald letters of enquiry, though they often enough evaded his requests for preference for his friends. Undoubtedly, however, he received his training largely from conversations and discussions, and he possessed the diplomat's most useful equipment, an uncanny memory for faces and names, and for what he wanted to learn from each person he met.

Perhaps too much is made of his growing aversion to Germany, yet certainly that characteristic and its parallel, affection for France, can be traced at intervals throughout his career, and particularly one can understand his offence over the antics of his nephew, William II. At all events Victoria's conviction that Germany and Great Britain ought to stand together died with her, and in its place grew quickly the Triple Entente, in the making of which Edward's tact and personality had a very large share.

It is quite impossible to survey the present volume in a short review, but it can safely be said that the index and table of contents will lead to almost any object of curiosity in the Prince's life. Royalty imposes some conventions even on its posthumous biographer, but both the Mordaunt divorce case and the Tranby Croft baccarat affair find their way into these pages. King Edward's strictness in social etiquette led him on occasion to act and speak to offenders (sometimes against a code whose intricacies they did not know) in a peculiarly severe manner. The biography reveals the fact that from boyhood a passion for correctness of this sort was a deep-seated idiosyncrasy. Sir Sidney mentions the Prince's failings or indicates with great fairness where they may be found described, but he rightly lays more emphasis on his merits and the circumstances under which he was able to exercise them. If he was the sovereign of society he also spared much time to be the servant of the people, and it should not be forgotten that a prince who could win one Grand National and three Derbies, and in one year the five classic flat races and the classic steeplechase, won the hearts of a sporting democracy.

The biography was undertaken at King George's request, and the royal archives have been opened for its composition. It is not likely that an-

other attempt will be made on so complete a scale or under such favorable auspices. The two volumes may go, therefore, on the shelf reserved for "final" books. Canadians might treasure them if only for the account of the visit to Canada in 1860, with its stubborn Kingston Orangemen, and the yarn that the Prince was "sportively inclined" to be trundled by Blondin in a wheelbarrow over Niagara Falls on a tight-rope!

King Edward VII.; A Biography, by Sir Sidney Lee, pp. 831. The Macmillans in Canada. 1925. \$8.00.



Lulu: "How come yuh is always lookin' fer a job an' neber findin' one?"

Mose: "Dat's skill, woman, skill!"

—Life.

"Our church has been without a pastor for some months," writes a subscriber to the *Outlook*. "On Saturday the choir leader gave this notice to the daily paper: 'Linden Congregational Church. Morning worship at 10 o'clock. Rev. Mr. Silver will preach and the choir will sing "The Lord have mercy upon us." Mr. Silver read the notice, but said nothing. In his sermon, however, he spoke of the wonders of science, and especially of airships. "It will not be long," he said, "before they will be in common use. I can imagine many of this congregation getting into a big airplane on Sunday morning and going to some church many miles away to hear some good music."

Mr. Newlywed and his wife had called upon the estate agent with a view to the purchase of a house. After running his eye down the list, he hesitated over one very glowing announcement.

"I think this would suit you, sir," said the agent. "It's only a stone's throw from the tram cars."

"Ye-es," returned Newlywed; then, turning to his wife, he commented:

"After all, dear, it would give us something to do of an evening. We could sit in the house and throw stones at the cars!"

One day a farmer went to the county fair and his hard-working wife remained at home to see that the farm suffered no loss during his absence. He returned about dark and coming out on the porch he inquired: "I'm about tired out, Mary. Is the cows in the barn?" "Yes, long since," replied the wife. "Is the horses unharnessed an' fed?" "Yes." "Fowls locked up?" "Yes." "Wood chopped for mornin'?" "Yes." "Be them ducks plucked an' dressed fer market?" "Yes." "Wagon wheel mended an' ready to start in hauling wood tomorrow morning?" "Yes." "Well, then," he concluded, with a sigh of relief, "let me have my supper, Mary, and I'll turn in. Farmin' is beginnin' to tell on me."—*Country Gentleman*.

A newly-married woman was shopping, and was determined that the grocer should not take advantage of her youth and inexperience.

"Don't you think these eggs are very small?" she said critically.

"I do," answered the grocer, "but that's the kind the farmer sends me. They are fresh from the country this morning."

"Yes," said the shopper, "that's the trouble with these farmers. They're so anxious to get their eggs sold that they take them off the nest too soon!"

Programme of Alberta Conference, 1925

The twenty-second session of the Alberta Conference will convene in McDougall Methodist Church, Edmonton, on Thursday, May 21st, at 9 a.m. The following programme has been arranged:

Monday, May 18
4 p.m.—Stationing Committee. 4 p.m.—Statistical Committee.

Tuesday, May 19
9 a.m.—Stationing Committee. 9 a.m.—Statistical Committee. 5 p.m.—Meeting of District Secretaries of Religious Education. 8 p.m.—Young People's Rally, under the auspices of Edmonton Methodist Sunday School Union. Addresses by Rev. J. P. Gerrie, Congregationalist, Rev. J. R. Laverie, Presbyterian, and Rev. W. E. Galloway, B.A.

Wednesday, May 20
9 a.m.—Examining Board. 10 a.m.—Joint meeting of Examining Board with the Committee on Probationers' Records. 1:30 p.m.—Ministerial Session. 3 p.m.—Lay Association. 6 p.m.—Annual Banquet, to be followed by addresses by Rev. J. M. Millar, M.A., D.D., Robertson College, Edmonton; and Rev. G. W. Kerby, B.A., D.D. 9 p.m.—Stationing Committee. 9 p.m.—Lay Association.

Thursday, May 21
9 a.m.—Conference Communion Service, conducted by the President of the Conference; Communion Address by Rev. A. S. Tuttle, M.A., D.D. 10 a.m.—General Session; Conference Roll Call; Election of Conference Officers; Reports of Colleges; Reception and Reference of District Resolutions. 1:30 p.m.—Meeting of Financial Secretaries with the Treasurers of Conference Funds. 2 p.m.—General Session; Report of Lay Association; Report of Ministerial Session. 2:45 p.m.—Meetings of Committees. 8 p.m.—Conference Missionary Meeting; Addresses by Mrs. A. M. Scott, Calgary; and Rev. A. Lloyd Smith, M.A., B.D.; Assistant Secretary, Department of Home Missions; and address by H. A. Craig, Esq., Deputy Minister for Agriculture, on "Japan," illustrated by lantern views.

Friday, May 22
9 a.m.—"The Quiet Hour"; Address by Rev. Norman King, B.A. 10 a.m.—General Session; Report of Statistical Committee. 10:30 a.m.—Meeting of Committees. All Committees are requested to complete their work at this session. 2 p.m.—General Session. Report of Conference Missionary Committee, followed by address by Rev. A. Lloyd Smith, M.A., B.D.; Report of Religious Education Committee. 4:30-5:30 p.m.—Greetings from Fraternal Deputations. 8 p.m.—Conference Rally Service; "Methodism; Its Spirit and Service." Address by Rev. A. D. Richard, B.A., followed by two-minute testimonies of toil and triumphs.

Saturday, May 23
9 a.m.—"The Quiet Hour"; Address by Rev. H. W. Avison, M.A., B.D. 10 a.m.—General Session; Reports of Committees. 2-4 p.m.—General Session; Reports of Committees.

Sunday, May 24
Conference Services held in McDougall Methodist Church:
10 a.m.—Conference Fellowship Service, led by Rev. T. C. Buchanan, D.D. 11 a.m.—Public Worship, Sermon by Rev. S. W. Falls, D.D., Toronto. 3 p.m.—Sunday-School Session; Speaker, Rev. W. E. Galloway, B.A. 7:30 p.m.—Public Worship; Sermon by Rev. A. Lloyd Smith, M.A., B.D., Toronto.

Monday, May 25
9 a.m.—"The Quiet Hour"; Address by Rev. C. W. Brown, B.A., D.D. 10 a.m.—General Session; General Business. 8 p.m.—General Session; Report of Stationing Committee; Election of Chairmen of Districts; Appointment of District Secretaries; Closing of Conference.

Pulpit Supplies for Conference Sunday
Metropolitan—11 a.m.—Rev. J. W. Churchill, M.A., B.D. 7:30 p.m.—Rev. H. W. Avison, M.A., B.D.
Wesley—11 a.m.—Rev. G. D. Armstrong, B.A. 7:30 p.m.—Rev. G. W. Kerby, B.A., D.D.
Grace—11 a.m.—Rev. A. A. Lytle. 7:30 p.m.—Rev. R. Pearson, B.A.
Norwood—11 a.m.—Rev. W. E. MacNiven, B.A. 7:30 p.m.—Rev. Hugh Dobson, B.A., B.D., Regina.
Eastwood—11 a.m.—Rev. G. F. Driver. 7:30 p.m.—Rev. G. G. Webber.
Highlands—7:30 p.m.—Rev. S. W. Falls, D.D., Toronto.
Rundle—7:30 p.m.—Rev. Harry Peters.
Albany Avenue—11 a.m.—Rev. A. Lloyd Smith, M.A., B.D., Toronto.
Calder—7:30 p.m.—Rev. J. V. Howay, B.A.
Beverly—7:30 p.m.—Rev. R. T. Harden.
Turnip Lake—2:30 p.m.—Rev. E. Davidge, B.A.
Clover Bar—2:30 p.m.—Rev. H. E. Gordon, B.A.

Information for Delegates
1. Please secure single-fare railway ticket and standard certificate. Return tickets at one half of regular single first-class fare may be secured only if 150 such certificates are validated. Certificates should be handed in to Rev. T. Taylor as soon as possible after arrival.
2. All ministers and probationers in the active pastorate, probationers coming up for ordination, and supplies (other than summer supplies), and duly appointed lay delegates are claimants on the Annual Conference Fund.
3. Ministers not in the pastorate, shall become claimants on the fund upon the payment of an annual fee of ten dollars.

4. No claim shall be considered from any delegate who has not spent at least three days in attendance at the Conference, unless excused by the Conference.

5. Every delegate to Conference shall be allowed travelling expenses out of the Annual Conference Fund, to the extent of the railway fare from his station.

6. All railway fares will be paid in full, and a maximum of \$1.00 per noctem, will be paid to all claimants not provided for by such voluntary billings as may be arranged by a Billings Committee.

7. Room and board may be obtained at Alberta College North and Alberta College South at \$1.75 per day.

A. D. RICHARD, Pres. of Conference.
JOSEPH LEE, Secretary of Conference.

Obituary

FERGUSON.—The subject of this sketch was a daughter of the parsonage. Her father was the late Rev. Dr. Boyle, one of the pioneers of the Primitive Methodist Church, whose memory will ever be highly cherished in the annals of St. Paul's Church, Brampton.

Martha Jane Boyle was born near Brampton, December 25th, 1854, and died at her home, Rose Lea Farm, centre road, February 10th, after a long and painful illness. In early life she was very highly esteemed as a public school teacher in Brampton. Among those who still refer to her special ability and kindness are Dr. Starr, the famous surgeon of Toronto, S. Charters, M.P., Mr. W. E. Milner, of Winnipeg, and others.

She was married to her now bereaved husband, Mr. J. H. Ferguson, forty-three years ago. Four children survive her, the two eldest sons being honor graduates of Toronto University, the younger son and daughter being at home on the farm. She, with her husband were converted early in life, and since her marriage she has been a member of Grace Church, where for many years she was active in Sunday-school and church work.

She was especially fond of the CHRISTIAN GUARDIAN, which was a visitor to the Ferguson homestead for over sixty years, and always held a high place in family reading.

J. H. F.

DOBSON.—Another of Oakwood's highly esteemed residents passed away on Thursday morning at the Ross Memorial Hospital, Lindsay, when Mrs. Kezia M. Dobson, relict of the late Robert Dobson, passed into the great beyond, after an illness of one week. Mrs. Dobson was the daughter of the late Mr. and Mrs. John Hardy. She was born in the Isle of Wight and came to Canada with her parents, some sixty years ago. Deceased was a devoted member of the Methodist Church in this village, where she took an active part in the various branches of the work. She was president of the W.M.S. for several years, a teacher in the Sunday school and also a member of the Ladies' Aid.

The funeral took place on Saturday afternoon, February 21st, to the church which was filled with friends and neighbors, who gathered to show their esteem of the deceased. The service was conducted by Rev. J. N. Robins, of Bowmanville, a former pastor.

Left to mourn the loss of one greatly beloved are one daughter, Mrs. Isaac Hardy, of Hampton, and one brother, Mr. George W. Hardy, Oakwood, who have the sincere sympathy of their many friends in their hour of sorrow.

WILLIAMS.—There passed away at the home of her son, Dr. D. R. Williams, Greenwood Place, Winnipeg, on June 5th, 1924, Hannah Wilkinson, relict of John Williams, formerly of Chesley, Ont. After the death of her husband in 1899, she went West and has since resided in Winnipeg, Man. In early life she gave her heart to God and joined the Methodist Church and remained a faithful member until God called her to join the church triumphant. She leaves to mourn, two brothers, one of whom is Rev. R. C. Wilkinson, B.C. Also two sisters, three sons and three daughters. Thomas, Dr. D. R., J. W. and Miss Estella at home, Mrs. (Rev.) J. B. Detwiler, Kitchener, Ont.; Mrs. (Rev.) T. E. Taylor, Darlington, Man.; Mrs. T. J. Watt's having predeceased her three years to the better land.

Funeral was held from Greenwood Methodist Church, on Saturday, Rev. R. E. McCullough, her pastor, conducted the service, assisted by Revs. E. O. Irvine, S. E. Colwell and Dr. Crummy.

Servant of God, well done,
Thy trials all are past,
The battle fought, the victory won
And thou art crowned at last.

BLEEKS.—Sarah Garvin Bleeke, who departed this life in Ottawa, on March 4th, 1925, was born in the township of Goulburn, in the year 1848, of one of the best families in this county. A brother, Rev. John Garvin, for many years served the Church in the Montreal Conference. He died some ten years ago. Our sister, Mrs. Wm. Bleeke, was an ideal wife and a mother seldom equalled; a woman of most excellent character; of a quiet and retiring disposition, she had a precious influence over all her family and the community in which she lived nearly all her life before going to Ottawa. She has left to deeply mourn her loss, her husband, Bro. Wm. Bleeke, of Ottawa; one son, Fletcher; and Miss Eva, on the old home; and Mrs. E. W. Garland, all of Munster; and the Misses Lew A. and Corran, of Ottawa. Our sister was sick many weeks. Her pastor, Rev. H. A. Frost at the funeral, spoke of her patience in suffering, her fortitude, and beautiful faith in God. Her last words were "I am going home."

The service was conducted by Rev. H. A. Frost, after which interment was made in the family plot in the beautiful Munster cemetery, there to await the day, "When the mists have rolled away."

B.

In Memoriam

MCCULLOUGH.—In loving memory of Mr. W. C. W. McCullough, who passed away at his home, Lefroy, April 3rd, 1923.

"In our hearts your memory lingers,
Sweet and tender, fond and true."
—Mrs. McCullough and Edith.

Connexional Notices

District Meetings

SWIFT CURRENT.—The annual meeting will be held in Metropolitan Church, Swift Current, on Tuesday, May 19th, at 2 p.m.—J. HOLMES TOOLS, Chairman; WARREN ROTHWELL, Fin. Sec.

REGINA.—The annual district meeting will be held in the Metropolitan Church, Regina, on Tuesday, May 19th. Ministerial session at 9 a.m. General session 10.30 a.m.—A. J. TUFTS, Chairman; A. ARMSTRONG, Fin. Sec.

VICTORIA COLLEGE.—The Victoria College district meeting will be held in the college at ten o'clock on the morning of Monday, April the sixth, and by adjournment a second session will be held at the same hour on Monday, April the twentieth.—A. J. PAUL, Chairman, of Toronto Central District; J. P. McLAUGHLIN, Dean.

SARNIA.—The annual district meeting will be held in the Central Methodist Church, May 12th, beginning at 9.30 a.m. The ministerial session on May 11th at 2.30 p.m. Will the superintendents please forward their schedules to the secretaries as early as possible.—Dr. R. H. Barnby, Chairman. J. N. Clarry, Fin. Sec.

ST. CATHARINES.—The annual meeting will be held on Tuesday, May 12th, in Memorial Church, St. Catharines. The ministerial session opens at 10 a.m. and the general session at 11 a.m. Rev. G. Cropp is statistical secretary and Rev. F. Kaye is for religious education. If using cheques, please have marked at par.—C. D. DEAFEN, Chairman; E. SHEPARD, Fin. Sec.

PETERBORO.—The annual meeting will be held in George St. Church, Peterboro, on Tuesday, May the 19th, 1925, ministerial session opening at 9.30 a.m.; general session at 1.30 p.m. Superintendents will please send Religious Education Schedules to Rev. F. H. Neville, 351 Charlotte St., Peterboro, and all other schedules to Rev. F. G. Weir, Warsaw, at least five days before district meeting.—S. C. REMDICK, B.A., B.D., Chairman; R. M. PATTERSON, Fin. Sec.

WOODSTOCK.—The annual meeting will be held Thursday, May 7th, in the Methodist Church, Ingersoll, beginning with the ministerial session at 10 a.m. The general session will open at 1.30 p.m. Superintendents of circuits are urged to hold their official board meetings during the previous week if possible and send to the proper district officers their schedules accurately filled out, a few days before the district meeting.—S. M. ROADHOUSE, Chairman; M. E. SEXSMITH, Fin. Sec.

MOUNT FOREST.—The annual district meeting will be held in the Methodist Church, Mount Forest. The ministerial session will open at 7.30 p.m. on Wednesday, May 6th, and the general session at 9 a.m. on Thursday, May 7th. Please send the Sunday school and the Young People's schedules to Rev. J. E. Mitchell, Grand Valley, and all other schedules to Rev. C. E. Woolley, Kenilworth, at least five days before the district meeting.

A convention in the interests of the religious education work of the district will be held on the afternoon and evening of Thursday, May 7th, beginning at 2.30 p.m. and 8 p.m. Rev. Frank Langford will be present. Programme will be announced later.—JOHN E. PETERS, Chairman; LOUIS E. WEST, Fin. Sec.

Methodist Ministerial Association

The regular meeting of the Toronto Methodist Ministerial Association will be held in the Board Room, Wesley Buildings on Monday, April 6th, at 10.30 a.m. There will be a discussion of the report of the Committee on Employment.—W. A. HUNNIBETT, Sec.

Attention: Chairmen of Districts

In a number of our districts there are Methodist members who, pending Union, are under the pastoral care of Presbyterian or Congregational charges. From many of these no statistical returns are made to the district meetings. Consequently, our returns do not indicate the real facts as to membership and such givings as are contributed by these charges to the support of our funds. Will the district chairmen in whose districts these conditions exist kindly make an effort to obtain returns from all such charges and see that they are duly embodied in the district reports to Conference.

District statistical secretaries will also appreciate it if the district meetings can be called sufficiently in advance of the Annual Conferences this year to enable them to have their work completed for Conference.—S. W. DEAN, General Conference Statistician.

The Book Committee

The General Committee of the Central Section of the Book Committee will meet in the Board Room, Wesley Buildings, Toronto, on Wednesday, April 8th, 1925.

Invitations

Rev. Roy Frid, of Elnora, to Dublin St., Guelph; 2nd year, J. Holt Murray, Augusta; 4th year, J. Howard Philip, Sackville, N.B.; D. E. Martin, Paris; 7th year, G. W. Aldridge, Silverthorne, Toronto; G. T. Shields, Eastwood.

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DR. R. GEORGE REID, Dentist, 24 Bloor St. East, Toronto. Telephone Randolph 1543.

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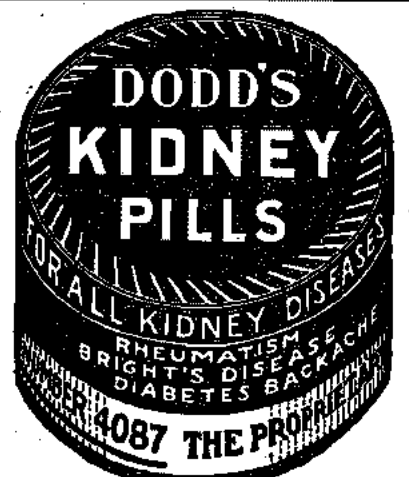
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London Conference News

GUARDIAN STAFF CORRESPONDENCE

AN EMERGENCY meeting to consider the proposed amendments to the O.T.A., which by the way, is in imminent danger of being amended until it becomes nothing more than a "Licensing Act," was held in Clinton under the chairmanship of Mr. W. G. Medd, of Exeter, the president of the Huron County Social Service Council. Mr. Medd was the U.F.O. candidate at the last election and as such ran in opposition to Mr. N. W. Trewartha, the sitting member for South Huron. In opening Mr. Medd made the important and significant announcement that he would in the next election use his influence and vote on behalf of Mr. Trewartha, provided that Mr. Trewartha would stand by the O.T.A. in the present crisis. This non-partisan and courageous attitude on the part of Mr. Medd recalls to our mind, the words of the Premier when speaking in the debate on the speech from the Throne. It was something about somebody who drove a "stiletto" into Sir Wm. Hearst. There may be room for doubt as to who were the people who drove the "stiletto" into Sir William; but there is no room for doubt as to who drove the "stiletto" into the O.T.A. That piece of "jimmy" work took place on the night of March 4th when a servile majority took a hand in the fray.

Centenary Celebrations

The Centenary Pageant has been seen by London audiences and it has been acclaimed a truly wonderful presentation. The pageant was presented by the Young People's Leagues, of London, and First Methodist Church accommodated two large audiences. The first night every available seat was occupied. Rev. D. G. Ridout was on hand to direct the ceremonies in his usually capable manner; but the following committee were largely responsible for the arrangements: Revs. L. W. Reid, R. J. McCormick, E. W. Jewitt and Messrs Harry Dickinson and E. C. Harley. In the gay color of pageantry and in the guise of a dramatic spectacle the story of 100 years of missionary endeavor and success was unfolded. Music for the pageant was furnished by Askin Street choir under the direction of Dr. Smith with Dr. E. W. G. Quance at the organ. Proceeds of the pageant go to the Missionary Society in Toronto.

A centenary missionary supper was held in our church at Crediton and proved a most delightful and profitable time. After a splendid supper served by the ladies a fine programme was rendered. Chief among the items was an illustrated lecture by the pastor, Rev. D. McTavish, on the missionary endeavors of the Methodist Church. The lecture was greatly appreciated.

A very fine centenary celebration that took the form of a Missionary banquet was held in our church at Milverton when a hundred guests sat down to tables presided over by the W.M.S. Prominent among the good things on the table were four birthday cakes decorated by twenty-five candles each. The Rev. E. W. Edwards, chairman of the district, ignited the first twenty-five candles, representing the first era of missionary effort; Sheriff Magwood, for twenty-five years a recording steward of the circuit, lighted the second group; Mr. R. H. Coulter, representing the board,

group and Mr. Wm. Whitney, the Sunday school superintendent, put the match to the final group. The address of Sheriff Magwood, who now resides in Stratford, traced the history of Methodism from its beginnings in that part of the country. The first church was built in 1858 and twenty-five ministers have served on the field and fifteen young men have entered the ranks of the ministry. Early history connects the name of Samuel Coulter, father of Rev. Jos. Coulter, of Calgary, with being largely instrumental in getting Methodist services started in that section.

Anniversaries

Methodists of Goderich, in connection with North St. Church, celebrated the eighty-sixth milestone on Sunday, March 15th, when Rev. J. E. J. Millyard, of London, preached morning and evening. The large congregations were treated to two eloquent sermons and the music by the choir, with Mrs. S. V. Moulton as soloist, was rendered with precision and wonderful effect. The history of North Street has been one of remarkable progress, and its development, to the present highly efficient and well organized condition, traverses some amazingly heroic and sacrificial periods of church lore. Among its ministers have been some of the most illustrious preachers in Methodism. Names like Gundy, Bond, Whiting, Graham, Henderson, Daniels, as well as others, adorn its roster. The present pastor, who is destined to mark the ending of the Methodist church and the beginning of North Street United Church, is deservedly popular and is maintaining the traditions of this grand old church.

Anniversary services that were successful in every respect and are said to have been "the best in many years," were held in Watford Methodist Church, on Sunday and Monday, March 15th and 16th. Watford Methodism dates back to the early forties when, according to the Missionary Report of the year 1844, Rev. Mr. Dignam founded in the townships of Warwick and Adelaide a new mission and a church was subsequently built at Gardner's Clearing; one mile south of the present village of Watford. Built of logs it nevertheless served the people of the surrounding country and was "the gate of heaven" to scores. At the anniversary services on March 15th the Rev. Dr. Dobson, M.A., Principal of Alma College, was the special preacher and his sermons were deeply spiritual and helpful. The musical programme for the services, under the leadership of Mr. Asa Rumford, whose services are highly appreciated, was inspiring. Mr. Connolly, of Watford, and Mr. and Mrs. J. B. Sandy, of Dorchester, assisted the choir. On Monday evening a real old-fashioned tea meeting was enjoyed by about 250 people, followed by a splendid programme in the auditorium of the church. Greetings were extended by Rev. Hasford, of the Anglican church; Rev. Workman of the Presbyterian church; Rev. Rayner of the Congregational church and Rev. J. L. Foster of the Brooke Circuit. The financial proceeds were such as to encourage the pastor, Rev. S. J. Thompson, and his people. Mr. Thompson assumed charge of the Watford Circuit in July last, and his ministry is being greatly appreciated. Mr.

Thompson is also the chairman of the Strathroy District.

The United Church

The United Church is functioning at Milverton under the pastorate of Rev. T. E. Sawyer, and bids fair to make history for itself. The unionists in the Presbyterian church, who were not an insignificant body, withdrew from their church when it voted "anti" and decided to join with our congregation immediately. They presented a largely-signed petition to the officials of our church and it was decided to hold special services and recognize the Union and wait for legal sanction until the 10th of June. In due course these services were held and the pastor preached a prophetic sermon from the text: "Now are ye the body of Christ and members in particular." (1 Cor. 12th and 27th.) Then a former elder of the Presbyterian church, followed by an official of the Methodist church, came to the front and presented their membership rolls. These were received by the pastor who made a brief speech in which he stated that by official action the church property, as far as it was possible to do so, would be considered the property of The United Church of Canada. The congregation has been almost doubled and the Sunday school and other departments of the church considerably augmented. Among those received were the superintendent, the ex-superintendent, and five teachers from the Presbyterian Sunday school.

Sunday, March 8th, was a memorable day in our church at Kincardine. It was the ending of the Methodist Church, in a technical sense, and the beginning of The United Church of Canada. Rev. Dr. F. C. Overend and his co-unionists in the Presbyterian church attended the services. The church was well filled in the morning and in the evening it was packed. Rev. A. W. Barker, our pastor at Kincardine, and Rev. Dr. Overend, who will become co-pastor, had charge of the services and in addition President of Conference, Rev. H. J. Uren, and a representative of the Presbyterian Church were there to give the united congregations their blessings.

A father and son banquet was held in Dorchester Methodist Church, Tuesday evening, March 17th. About sixty sat down to a splendid banquet supplied by the Ladies' Aid of the church. This was followed by a programme of toasts with a "sing-song" interspersed. When this programme of toasts had been engaged in, the men and boys were treated to an inspiring address by Rev. A. E. M. Thomson, M.A., B.D., of London. The evening was one of the best spent in the church for a long time and it is hoped to "stage" a "repeater" next year.

Assorted Items

We hear of a great work being accomplished on the Point Edward Circuit where the pastor, Rev. Dr. Hughes, and Evangelist H. H. Gilbert are in the midst of a six-weeks evangelistic campaign. God is blessing their work; souls are being won for Christ and many are receiving great impetus in the Christian life. Mr. Gilbert, it should be noted, is a minister of our Church and is attached to the Manitoba Conference.

At the annual congregational meet-

ing of Seaforth Methodist Church gratifying reports indicating much progress were given. It was also decided to call the church the North Side Church of the United Church of Canada. (Press report.) Similar action was taken by the Petrolia church at a largely attended board meeting and the pastor unanimously invited to remain.

A year of splendid achievements and of marked progress was revealed in the reports presented at the annual congregational meeting of Robinson Memorial Church, London. Rev. W. L. Hiles, the pastor, under whose cultured and devoted ministry the church has been for the past three years and eight months, occupied the chair. The reports from the departments of the Sunday School were very gratifying and revealed an increase in attendance and offerings. A lantern has been purchased for the Sunday school and its use has added considerably to the interest. The reports from the other departments in the church, including the Ladies' Aid and W.M.S. were equally encouraging. A social hour followed the meeting when a dainty lunch was served by the Ladies' Aid.

A series of Lenten services, commencing about the 29th of March, will be conducted in Dundas Centre Church, London, by that celebrated author and preacher, Dr. Trevor Davies of Eaton Memorial Church, Toronto.

The official board of Grace Church, London, unanimously invited their pastor, Rev. G. W. Dewey, to remain another year and passed a resolution of appreciation of the services he has rendered during his ministry at Grace Church.

The executive of the London District Young People's Societies held a rally in Lambeth, where representatives of rural societies from the surrounding district met to fraternize. Mr. Guymer, the president, expressed the thought that the executive felt that the rural leagues had not received the benefit of the inspiration that the executive was capable of giving and therefore the meeting at Lambeth. There is no doubt that very much can be done by such contact to foster the societies. A splendid programme was put through by the League executive and coffee and lunch brought a very profitable evening to a close.

Invitations

Rev. G. T. Watts to Strathroy; Rev. J. H. Johnston to James St., Exeter; Rev. Mr. McIntosh, of Milton Presbyterian Church, to Wingham; as co-pastor; Rev. Dr. Martin, of Knox Presbyterian Church, Stratford, to St. Thomas First Church; Rev. A. E. Millson to Yorkton (Sask); Rev. Duncan Guest to Wellburn; Rev. W. A. Conway to Forest. For a third year: Rev. A. M. Stuart to Petrolia; Rev. H. E. Livingstone to Elimville. For a fourth year: Rev. R. F. Irwin to Seaforth. For a sixth year: Rev. Roy Johnston to Warwick. Mr. Johnston decided not to accept.

"You ain' gineter get much good fum readin' de Bible," said Uncle Eben, "if all you's lookin' foh is sumpin' to staht an argument about."
—Washington Star.