

# The CHRISTIAN GUARDIAN

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## ASKING QUESTIONS

**T**H**ERE** is perhaps only about one childish quality that should stay with us all our years, and that is our curiosity. If we keep on asking questions and wondering about things life will keep on being interesting and fresh and stimulating and growing bigger and better every day. But if we allow the routine of things, or a too great sense of satisfaction, to wear down and destroy our curiosity the zest will largely go out of living, and with that the possibility of progress, and we will stand cumbered with our prejudices and all the hampering lumber of life. And strange as it may seem, there will probably be many more questions to ask when one is eighty than there were when he was eight. Indeed it is only when one has lived long and thought deeply that he begins to understand how to ask questions and to see, how big is the world that he does not know.

**IN THIS NUMBER:** THE EVOLUTION OF SUNDAY, by Florence Deacon Black  
THE PREMILLENNIALIST CAMPAIGN (Editorial)

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### Just Among Ourselves

We begin in this issue what is really a new department and one that we know will be found increasingly interesting as time goes on. Under the heading, "In the Land of Out-of-Doors," we will publish seasonal articles and discussions relating to nature study, gardening, and all sorts of out-in-the-open hobbies and occupations. We have always had more or less of this kind of material and we know it has been interesting and profitable to numbers of readers, and there has been an urgent request for more. There will be an added interest in bringing this material under one heading, and we promise to keep it as interesting and varied as possible.

#### The Evolution of Sunday

That may seem to be a scary title to some folks, but after all why should it be? An evolutionary process even in a matter of this sort may be perfectly normal and healthy. That, there should be changes even in the

manner of observing Sunday would seem to be inevitable, indeed, for nothing escapes the necessity of change. And we need not worry too much over certain kinds of changes so long as the great central purposes of this great Christian institution are maintained. And if we do not worry too much over the incidental and unimportant we will be better able to stress the things that are fundamental.

#### Can't Leave them Alone

We know that there will be some among our readers who will think that we ought to give our premillennial folk a long rest. And if it were only a matter of individual belief or interpretation we would be quite ready to accept that judgment. But premillennialism is now a monster and world-embracing campaign, a campaign that, so far as it succeeds, will be absolutely fatal to real Christianity and to spiritual religion in the earth. We dare not leave it alone, even though the plea is made in the interests of peace that we do so.

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By R. A. Aylton, M.A.

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By D. S. Cairns, M.A., D.D.

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## THE WORLD OUTLOOK

### Princess Mary's Wedding

THE wedding of Princess Mary on February 28th, to Viscount Lascelles, attracted world-wide notice. Not only is she the only daughter of the King and Queen, but she married one who, though an admirable man, was not of royal blood, although the heralds profess to trace his ancestry back to William the Conqueror. So far as we who are outside can judge the Princess married the man of her choice, and this is well, diplomatic unions not usually being such as to arouse enthusiasm. The wedding took place in Westminster Abbey and it was rather a gorgeous affair, a veritable riot of color, and representatives of many nations gathered to pay their tribute to the Princess. There is some fifteen years disparity in the ages of the bride and groom, but the gossips claim that it is a true love match, and the whole Empire unites in its best wishes for the future happiness of the bridal pair.

### Egypt A Free State

ON February 28th, Field Marshal Allenby, British High Commissioner in Egypt, issued a proclamation abolishing the British protectorate and declaring Egypt to be a sovereign and independent state, with a provision for the defence of Egypt, the security of the Empire's communications, and the protection of foreigners and the Sudan. And at the same time, Premier Lloyd George announced in the British House of Commons that Egypt was now free to work out her own salvation in her own way. This does not mean evidently a British withdrawal from Egypt, and until Egypt has a really stable Government it may not mean much, but at least it goes a long way towards giving Egypt control of her own affairs, and if Egypt could only reach the point where her people would develop a willingness to accept freedom within the British Empire, Egypt would surely enter upon a new era. But unfortunately for herself Egypt is not a democracy, and has never been one, and it seems a grave question whether she will become a democracy within a generation or two. The freedom of Egypt has now been conceded, but the British navy will still keep its eye upon the Suez Canal, and the British army will still keep its eye on the Sudan; and Egypt will be kept in the path as well as can be until her people demonstrate their ability to govern themselves without running foul of others.

### The Census Figures

THE census figures for 1921 for each province have now been tabulated and the results, while not what had been expected in certain cases, are still fairly satisfactory. The figures are as follows:

Province.	Census—	
	1921.	1911.
Nova Scotia .....	523,837	492,338
New Brunswick .....	387,339	351,889
Prince Edward Island ..	88,615	93,728
Quebec .....	2,349,067	2,003,232
Ontario .....	2,929,054	2,523,274
Manitoba .....	613,003	455,614
Saskatchewan .....	761,390	492,432
Alberta .....	581,995	374,663
British Columbia .....	523,353	392,480
Yukon .....	4,162	8,512
N. W. T. ....	6,654	18,481
Canadian Navy .....	485	.....
Totals .....	8,769,489	7,206,643

Quebec, the provincial unit in Confederation, had almost 28 per cent. of Canada's population in 1911, and it has now less than 27 per cent., while Ontario which in 1911 had 35 per cent. of the population of Canada, has now just about 33 1/4 per cent. This does not mean that Quebec and Ontario have not increased in population, but only that the West has increased more rapidly. The new

IT is officially announced that a new draft Constitution for Palestine has been completed, and communicated by the British Government to the Zionist Organization Committee and to the Arab Delegation now in London. This is the third draft of a Constitution since the promulgation of the mandate more than a year ago, the two former being unacceptable both to Jews and Arabs, one of them leaning too much to the Zionist side, the other unduly favoring the Arabs. We are told that the new Constitution has been completed after prolonged discussion between the Government and the parties concerned, and the hope is officially expressed that it will form a possible basis for a reasonable agreement. One or two interesting items of information are vouchsafed us. There is no question of going back on the Balfour declaration. As provided in this document, Palestine is to be the National Home of the Jews, but the new Constitution does not give countenance to that interpretation of the declaration which bestows any supremacy, political, economic, or social, on Jews. The point the Government has always had in view has been to ascertain what precisely was to be apprehended as a result of carrying out its policy, and, having ascertained this, to form a constitutional scheme that would provide all necessary safeguards. We gather that the main point of the Government scheme is that while the executive will remain in the hands of the High Commissioner, there will be a Legislative Assembly, partly nominated and partly elected, so that the necessary constitutional safeguards will be provided. This is hardly representative government, but it is a first step in that direction. The High Commissioner will have power to reserve certain matters for the decision of the Secretary of State. Until we see the full text of the Constitution, and have an opportunity of studying the "safeguards" we shall be unable to say how far Zionist influence has prevailed in its construction, and whether the Arab claims have had full justice done them. In the present disturbed state of the East, and especially in the world of Islam, no care can be too extreme in the avoidance of all that may tend to embitter Mohammedan feeling, or to arouse suspicion that in dealing with Moslem subjects under our rule we show a disposition to place them in a position of inferiority to others. The Arabs, far more than the Turks or Persians, have the right to claim the highest place in the Mohammedan world.—*The Christian World, London.*

census figures will probably mean that the next House of Commons will have 244 members, of which Ontario will have 81, Quebec 65, Nova Scotia 14, New Brunswick 11, Prince Edward Island 4, Manitoba 17, Saskatchewan 21, Alberta 16, British

Columbia 14, and Yukon 1. By this redistribution the three Prairie Provinces will have a representation of 54 members and if we count British Columbia the West will have 68 members or 3 more than Quebec; and if the West increases the next ten years as it has in the past it will have a population greater than Ontario's, and its representation in Parliament will be greater than that of Ontario. Evidently the centre of Canada's population is swinging rapidly westward.

### A Great Dirigible Line

THE UNITED STATES Chamber of Commerce, a few days ago announced that a gigantic corporation had been formed for promoting commercial navigation of the air, and the establishment of regular lines of service by huge dirigibles. The corporation is to be known as the General Air Service. The men at the back of this undertaking are not going into it blindly as they have been investigating the feasibility of the scheme for some time with the assistance of Dr. Johann Schuette, of the Schuette-Lauz Airship Company of Germany. The first line will be operated between New York and Chicago and from Chicago to the coast as soon as ships can be built. Two ships are to be put in the New York-Chicago line, and each will be capable of carrying one hundred passengers and thirty tons of mail and express. It is understood that the first ships will be built in Germany. Helium will be used instead of hydrogen for the great balloons, and oil will be used as fuel instead of gasoline. The United States will be served first, but it is proposed to extend the service shortly by connecting with South America, Europe, and Asia. The fate of the Roma is too fresh in the public mind to permit any great enthusiasm just at present for this big scheme, and yet we cannot but realize that an air service say, between Canada and Britain or the United States and Europe would be a most wonderful thing, while an air ships' route that would link North and South America would seem still more wonderful. No doubt, however, these things will come and perhaps, sooner than we think.

### Lloyd George Under Fire

LLOYD GEORGE still leads the British Government, the one great figure in European politics which has managed to outlast the convulsion of the Great War and its tremendous aftermath. But Lloyd George has been under a most terrific strain for years and his friends insist that he must have a prolonged rest. His enemies think so too, and are fully prepared to assist him in taking it, in fact some of them would be all the happier if he rested permanently. But "little David" is not of a pronounced restful disposition and just now he has been telling his political friends just what he wants them to do, and he threatens to resign unless they rally around him more enthusiastically than they have been doing during recent months. The old Liberals are following Mr. Asquith and they seem to be looking for a Labor alliance. And the "die-hards" in the Conservative party have never had much use for Lloyd George and would gladly see him deposed. But the Coalition Liberals and Conservatives have no man in sight to fill Lloyd George's shoes, and if the "best hated man in England" drops out it looks like political chaos. To the outsider just now it looks as though Lloyd George were a political necessity to the British Government, and he knows it and his friends and enemies know it also.

# THE EVOLUTION OF SUNDAY



WHEN CLARA BARTON, the great American nurse, was a little girl in Worcester county, Massachusetts, less than a hundred years ago, (she died in 1920) it was thought wrong to build a fire in the meeting-house on the Sabbath day. A few delicate persons had footstools in which hot coals and ashes were placed so that their feet might not freeze entirely, but all others were expected to endure the cold. "Little Clara," writes her biographer, "bore the bitter chill of the building as bravely as she could each week in the long winter, but one Sunday as she sat in the big pew, not daring to swing her feet, they grew more and more numb, until at last, when she was obliged to stand on them, she fell over—her poor little feet were frozen, and she had to be carried home and thawed out!"

In those days boys and girls were separated from their parents in church, the boys sitting in pews by themselves, the girls sitting in pews by themselves. The sermon lasted three or four hours, and should any of the children fall asleep or "wriggle," they were promptly attended to by the "tithing-man," whose duty it was to "see that they behave comely and use such raps and blows as shall be meet." He had at his side always a long pole with a fox-tail dangling on the end and some he tickled a reminder with the tail, others he hit. Children could hardly have loved Sunday then. A record of that day reads: "His Majesty's Tithing-man entered complaint against Jona and Susan Smith, that on the Lord's Day during divine service they did smile. They were found guilty and each was fined five shillings and costs."

Then came the between-days. Thirty years ago, laughing, whistling, running, playing with any toys were thought unseemly in the homes of the godly. The sewing was hidden away, the house put in Sabbath order. Bibles were brought down from the shelf and read. The food used had been cooked the day before. There was no Sunday visiting except on Quarterly Meeting days, when people who had driven long distances were given dinner in the homes of the church officials.

In Christian homes, Sunday is still made different from other days by having games and work-a-day things put away, and by having noonday dinner of such a nature that a minimum amount of time is needed to prepare it and as few dishes as possible used in the serving of it. But it has changed in that it has become a day of visiting.

Unless invited out for tea, "Whom shall we have for Sunday tea?" is heard with weekly regularity in thousands of households. It is fair to say that most of this visiting is due to the fact that Sunday tea is an easier and cheaper way of entertaining than that which can be done on week-days. One's mind is free from business and cares, is more receptive, as well as more out-giving, and the talk is usually freer and on bigger themes. Moreover, from mere Sabbath conventions it must be talk, not games or dancing—one point in its favor, so seldom otherwise is the art of conversation exercised.

But when Sunday tea is used as a social function somebody must prepare it. Sandwiches take hours of making, and it may usually be found that someone has stayed home from church to do them. Then a little extra dusting and tidying, of furbishing up, of getting out the tea china and silver, of seeing that everything looks pretty and "just right"—all this must be done by that somebody who barely has time to rest five minutes before the door-bell rings and she welcomes her guests. The guests stay sometimes until nine. The "somebody" has put in a busy day; she has enjoyed seeing her friends; but for her it has not been Sunday; for her there has been no quiet church service, no chance for reading, meditation and repose.

## By Florence Deacon Black

In some rare self-sacrificing homes, every Sunday tea is for young men and young women boarding in town, who otherwise would have to return after Sunday school to the bleak and lonely boarding-house tea. One Toronto family has made this a custom for years and anywhere from fourteen to twenty-five may be found in their home Sunday evenings. There is plenty of talk on general themes, no solemnity, no frivolity, just naturalness. Hymn-singing usually closes the evening. The influence of this home has travelled all over the world in the persons of those who have felt the love-spirit that rules there. The mother often would like to read and rest on Sunday afternoon, (she goes to church always in the morning), but this entertaining of the stranger has become to her a special duty which she feels belongs to her. She will rest, she thinks, on Monday. In reality she never will till God bids her. But in the meantime she is carrying on social service for Him. And, by the way, she does not make sandwiches. She serves a hearty meal (not at table, but passed in the drawing-room and library); but it is one that has taken little of Sunday's time—though much of Saturday's. Often the young men wash the

Sunday; it is his day of work, and no matter how arduous his position he calculates on taking things somewhat easily on Monday. But Sunday should be the other man's rest-day. It was commanded. If church honors and responsibilities were better divided, no church-goer need feel tired as Sunday closes, and no one should. The test of a Sunday well spent should be an affirmative answer to these two questions: "Am I rested?" "Am I spiritually uplifted?"

The gloomy Sunday is past. Man is free to do as he will,—within the limits of the country's laws—curbed only by the criticism of his conscience and sometimes by that of his friends. Those who can, take two months holidays in woods and by lake away from church as well as wage-earning activities, while those who have no holidays but Sunday, load the family on a motor-truck Sabbath mornings in summer, and spend the day in the country. In France those who seek green fields on Sunday go to mass first. Churches in the country keep an average attendance in summer, but those in the city do not. Even in the city, however, they do better than many theatres which close altogether for the summer months.

Dickens was one of the first to try to change the Puritan Sunday. He did not mind the gloomy Sunday for the rich, because they were in a position to do as they pleased, but he did mind it for the poor, who had "nothing to see but streets, streets, streets, nothing to breathe but streets, nothing to change the brooding mind or raise it up. I should like to see the time arrive," Dickens said, "when a man's attendance to his religious duties might be left to that religious feeling which most men possess in a greater or less degree, but which was never forced into the breast of any man by menace or restraint. I should like to see the time when Sunday might be looked forward to as a recognized day of relaxation and enjoyment, and when every man might feel, what few men do now, that religion is not incompatible with rational pleasure and needful recreation."

We have now such an ideal of Sunday as Dickens looked forward to, and the necessity exists now of guarding against going too far in the other direction. Dickens' ideal of Sunday was rest, recreation, religious enjoyment. He was shocked on wandering about through the streets of Paris one Sunday during his first visit there, to find the other extreme from the Puritan Sunday. He says: "The dirty churches and the clattering carts and wagons, and the open shops (I don't think I passed fifty shut up, in all my strollings in and out), and the work-a-day dresses and drudgeries, are not comfortable. Open theatres and so forth I am well used to by this time; but so much toil and sweat on what one would like to see, apart from religious observances, a sensible holiday, is painful."

George Gissing says: "There was a time when it delighted me to flash my satire on the English Sunday; I could see nothing but antiquated foolishness and modern hypocrisy in this weekly pause from labor and from bustle. Now I prize it as an inestimable boon, and dread every encroachment upon its restful stillness. . . . If its ancient use perish from among us, so much the worse for our country." He dreads lest the moral beauty of the day be lost and exclaims: "Imagine a bank-holiday once a week!"

When a child, Gissing was allowed to handle certain handsome editions of books only on Sunday. These books belonged to the higher rank of literature, and in later life, when he might take down his Homer or Shakespeare whenever he chose, it was still on Sunday that he felt it "most becoming to seek the privilege of their companionship."

Parents who have many difficult little problems to help their children to solve about what it is right or not right to do on Sunday, may find this hint from George Gissing's childhood experience very useful. "Make Sunday different!" is a good motto—different clothes, different employment, different reading, different thoughts.



WATLING STREET

Entrance to Earl of Bradford's Estate, Western Shropshire, where Princess Mary and Viscount Lascelles are spending their honeymoon

dishes. Think of what it means to a young man long away from home to be admitted into intimate home-life! That kind of Sunday tea will probably be acknowledged by all as "all right."

Were it possible it might be a good plan if some great and wise man would allot to each his Sabbath duty. Now it is left to conscience, and sometimes conscience is lax or uneducated. It is true, not only in cities but in towns and villages, that not half the population attend church regularly. In any average Ontario town of seventeen or eighteen hundred people, where there are, say, three denominations, in one church there may be on any fine Sunday morning, three hundred people, in the second two hundred and fifty, in the third one hundred and fifty. Many have their names on the rolls of these churches, who scarcely ever attend, because they are not interested or have never been noticed. If they did attend it would probably be the evening service. Would it not be possible to get these non-attendants interested, by making them responsible for the evening service? At present too few men do the work. The few hold several offices; the many, none. One man will have to attend three services on the Sabbath, staying to count the collection perhaps afterwards, putting in about as hard a day as the minister himself, yet he must go to work as usual the next day and for all the remainder of the week without rest. The minister works hard on

# The WIZARDRY of the CHEMIST



It may well stand amazed before the triumphs of science, especially in the field of chemical research. Could one of our great great-grandfathers visit this sphere to-day, he would fancy himself in a new world. The swift moving automobile, the telegraph, the telephone, the phonograph, the moving pictures, the electric lamp, the trolley car, the locomotive, the steamship, the sewing machine and scores of other things would all be strange and bewildering to him. He lived in a community life vastly different from that of our time, although, we may assume, it contributed satisfactorily to human happiness. Man has been endowed with such elements of divinity that he must progress or perish. To pause in the march of development is to go backward. The craving for better things on the material side is akin to our spiritual aspirations.

The romance of the thing is appealing. Men in search of one thing, or systematically following a definite line of experimentation, have stumbled on other things of great value. Our own Dr. Alexander Graham Bell, seeking for an artificial ear-drum for his mute wife, found the telephone. Edison, experimenting with the telephone, discovered the phonograph. Franklin flying his kite, sensed the secret of electric telegraphy. Watts, playing with his mother's tea kettle, saw the power of imprisoned steam in a cylinder. Liebig, looking for a new compound of benzene, found chloroform. So it has been through a century and more of seeking and experimenting.

Away back in 1845, a German chemist named Hoffman, who had been brought over to England as head of the London College of Chemistry, saw a novel reaction while making certain studies with coal tar. He made a note of the phenomenon and passed on; for he was in search of something else. Years afterward, a student of Hoffman's named Perkin, later Sir William Perkin, took up the experiment where his principal had left off and isolated aniline. That discovery was the first step in modern synthetic chemistry, the wizardry of

By J. Lambert Payne.

which is too marvellous for words; for by that process we are to-day producing all our dyestuffs, our perfumes, our flavoring extracts, our explosives and hundreds of other things which had only an organic source sixty years ago. Nearly half the drugs which the physicians prescribe to-day are the product of synthesis. Therefore a word or two about it will be instructive to the layman.

Coal tar is the raw material with which the chemist works. It is composed of carbon, hydrogen and oxygen. Its wonderful value as a base consists, however, in its disposition to part with one or more of its molecules of either carbon or hydrogen and establish affinities with oxygen or nitrogen. Speaking broadly, all organic substances in nature consist of varying combinations of the four elements just indicated. The number of possible unions is infinite, and the trick of the chemist is to add or take away molecules of one or the other in any given combination. The result is something vastly different in each instance. In one it may be a color, in another a perfume, in another a flavor, and in still another a salt with medicinal powers, say anti-febrine or salol.

Just how this is done may be seen by a simple illustration. Benzene is one of the primary products from the distillation of coal tar. Perkin took this substance and treated it with a mixture of concentrated nitric and sulphuric acids, and produced nitro-benzene. This he in turn placed in a still in contact with iron filings and acetic acid. The result was to lead the nitro-benzene to part with one of its molecules of oxygen and take in its place a molecule of hydrogen. The new combination was aniline, which in turn became the starting point of a great many of the synthetic compounds in common use to-day. It would be most interesting to describe the endless ways in which changing unions of carbon, hydrogen and oxygen have been brought about; but it would be somewhat technical and perhaps wearisome.

The point which calls for emphasis is that all these wonderful discoveries have grown out of scientific research. The Germans, more business-like than the purely scientific Britons, saw in them great commercial possibilities, and set up their state-aided laboratories for the development of synthetic work. They kept all their discoveries secret, and out of them grew monopolies in dyestuffs and many other things entering into trade. Incidentally, their dyestuffs plants gave them those deadly gases and high explosives which worked such havoc among our own brave troops during the war. But Germany, as we learned during that awful conflict, did not have a monopoly of scientific genius, and in 1917 Canada set up her own Research Council. It has done wonderful work already. In the very nature of things, however, positive progress takes time.

At this moment it would seem that our promising start in scientific research is in jeopardy. The need for retrenchment will inevitably and unavoidably call for the suspension of some services which have their value but may not be regarded as temporarily indispensable; but we could well decide that true economy forbids the destruction of a work which has in it such promise of large gains to our industries and our safety. One of the speakers at a recent meeting of the American Association for the Advancement of Science at Toronto, declared that a desperate battle for survival was being fought at the present time between man and his insect enemies. These enemies destroy enough of our natural wealth every year to pay the cost of a research laboratory for a century; and the issue may turn still more against us if we set aside the only agency which these pests have to fear. Scientific research pays its way a thousand times over every time it discovers a toxin for the destruction of either malignant insects or those deadly microbes which prey on human life. The farmer, the lumberman, the miner, the fisherman and the manufacturer all cry out insistently for the solutions of problems which hinder their progress, and scientific research alone can give the answer. Hadn't we better pause before dispensing with such an immensely important and promising institution?

# SEEING THE GOOD IN PEOPLE



LOVE for the soul of, and belief in the existence of the germ of goodness in the apparently most degraded beings has been at the root of all reformative effort.

In his gripping stories of "Twice Born Men," Harold Begbie not only convinces us of the persistence of this remnant of good in the worst characters, according to our standards, but of the power of the Gospel to redeem and transform, through His servants' belief in them and their patient, unwearying efforts to bring them to His side.

"To see the good in people," declares Hamilton Mabey, "is not so much a matter of charity as of justice. And yet how all too frequently this form of justice is conspicuously absent. It is so much easier to see the faults in the people we meet and associate with, than to see their good qualities. And how often one small defect will blind us to all the virtues they possess, like the penny which, held close enough to the eye, blots out the sun. In our summary estimate of others we are too prone to forget that:

"There's so much good in the worst of us,  
And so much bad in the best of us,  
That it behoves the most of us  
To say nothing much of the rest of us."

Cultivating the art of looking for the good in others is not only a fascinating but a wholesome and heartening pursuit. It makes people so much more interesting to us, so much more attractive and prepossessing. Few things give us a more pleasant thrill than to discover some fine trait of generosity or self-sacrifice in someone we had considered "tight" or hopelessly selfish; to find tenderness and sympathy where we thought only harshness

By C.A.C.

and intolerance prevailed; to see "sweetness and light" unfolding itself in a character we had supposed only responsive to the base and unlovely. And to reflect that they had been there all the time—perhaps the only obstacle to their evidence a lack of just and generous vision on our part.

"We know so little of the hearts  
That everywhere around us beat,  
So little of the inner lives  
Of those whom day by day we greet;  
Oh, it behoves us one and all  
Gently to deal with those we meet."

The disposition to see, and the skill to draw out, the best side of people, along with the tendency "to be governed by our admirations rather than by our disgusts," as Dr. Van Dyke finely expressed it, not only adds to our popularity but immeasurably increases our pleasure, our higher growth and our influence for good among others.

If we see only the follies, foibles and faults in others, we are not going to get in very close sympathetic touch with them; we are not going to learn anything from them nor are we going to help them, directly or indirectly, to any appreciable extent. People respond, almost invariably, to our own attitude. If it is even covertly critical, distrustful or intolerant, we have repelled so much confidence, weakened by so much the bond of possible sympathy and understanding.

Leaving aside his love and enthusiasm for Nature, the most delightful and engaging thing, illuminating every page, threading its way everywhere and always through David Grayson's books, is his simple,

spontaneous and infectious human interest in his neighbors and the varied people he meets, an interest founded primarily on his belief in the dominance of good in every nature.

Friendly, genial, cordially communicative, but never servile nor aggressive, every individual who comes to his door or whom he encounters in his infrequent journeys is a mine of fraternal interest and brotherly speculation. In this attitude a point of contact is soon discovered and established and in due course agent, infidel, preacher, politician and millionaire find themselves sharing their individual problems with him, discovering new possibilities within themselves, revealing their fine points and getting a fresh grip on life and its more worthwhile things. Grayson believes infallibly in people, sees and encourages the best in them, recognizes in each wayfarer like himself the whole height and depth of human needs and possibilities. Men leave him believing in themselves and others, because they have been believed in, strengthened and heartened by contact with a clean, generous, understanding soul.

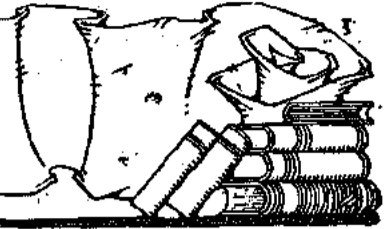
More justice as well as charity in our effort to see the good in people will result not only in frequent pleasant surprises and a quickened faith in humanity, but in an actual increase in the sum of goodness itself by the creation of an atmosphere conducive to its best individual expression.

With profit we may well take to heart the wisdom of Joaquin Miller's experience and consequent attitude:

"In men whom men pronounce divine  
I find so much of sin and blot;  
In men whom men denounce as ill  
I find so much of goodness still;  
I hesitate to draw the line  
Between the two, where God has not."



# EDITORIAL



## The Premillennialist Campaign

**W**E publish in this issue a letter from Mr. J. F. Ireland, in which he takes some exception to statements previously made in this paper, touching the teaching and attitude of "Second Coming" people. It is evident that this writer needs some enlightening as to what is the real attitude of THE CHRISTIAN GUARDIAN, and the great mass of the Methodist Church, toward this issue, and as to what is the real reason that compels us to oppose at this time, in the most outspoken and aggressive way, the whole spirit and teaching that may be summed up under the word *promillennialism*.

It is not a question, certainly, of what certain great religious teachers in by-gone or later days thought and taught touching this question, though the listing of these names as Mr. Ireland does, doesn't prove anything. It is not a question of thousands of humble-minded, earnest Christians in all the churches, who have never allowed this "Second Coming" issue to influence their lives to any great extent, but who have always had a strong inclination toward a literalist interpretation of the points at issue. So long as the matter remained in that position it would have been somewhat impertinent to have attempted to make a great issue out of it.

But an entirely new situation has arisen within the last few years. Instead of a mere difference of opinion throughout the Churches in regard to the question of the Lord's return we have a widespread, most aggressive, and most unscrupulous—we use that word advisedly—campaign to propagate an extreme teaching touching this issue. And that campaign is backed by millions upon millions of dollars, and it is led by men of supreme skill for doing just such a job as this, men who know supremely well how to stir up prejudices and to becloud issues. And it is that new situation that is forcing our Church to take the aggressive and unrelenting attitude that it is taking to-day.

We say "extreme teaching," and anyone who has kept in touch with the premillennialist propaganda, knows that we are in no sense exaggerating. That campaign would give us, instead of the loving Heavenly Father that Jesus came to reveal, a conception of God absolutely pagan in its materialistic awfulness; it would give us a Christ that is an absolutely hideous caricature of the Jesus that the Christian Church has always worshipped; and it would set back the whole religious thinking and instinct of the world thousands of years.

Can we prove that? Indeed, it would be very easy so to do. We could fill the columns of this paper week after week with quotations from the teachings of the acknowledged leaders of this movement that would convince any unprejudiced person that our statement was well within the mark. We will give one quotation herewith, though we hesitate to do even that, for the sentences are so hideously blasphemous that even their use in this connection seems almost sacrilegious. Dr. I. M. Haldeman is a prominent Baptist minister in New York City. He has written a book on "The Coming of Christ," which is a part of the propaganda material of the premillennialist movement and is circulated by the institution of which the Rev. Dr. Torrey is the head. Here are some sentences from that book which are supposed to be descriptive of the triumphant return of Christ to earth.

After picturing Him as a great leader striking down His enemies, Dr. Haldeman describes the returning Christ as with "the eyes of one who is aroused and indignant, in whose veins beats the pulse of a hot anger. . . . He comes forth as one who no longer seeks either friendship or love. His garments are dipped in blood, the blood of others. He descends that he may smite the blood of men. . . . He will enunciate his claim by terror and might. He will write it in the blood of his foes. He comes like the treader of the winepress,

and the grapes are the bodies of men. He will tread and trample in his fury till the blood of men shall fill the earth. . . . He will tread and trample them beneath his accusing feet, till their upspurring blood shall make him crimson. . . . He comes to his glory not as the Saviour meek and lowly, not through the suffrage of willing hearts and the plaudits of a welcoming world, but as a king; an autocrat, a despot, through the gushing blood of a trampled world. And those who follow this emergent, wrathful King of Heaven. . . . are represented as armies. They come forth as a body of fighters. They come forth to assist the Warrior to make war on the earth. In this way the Kingdom is to come, not by the preaching of the Gospel and the all-persuasive power of the Spirit of God."

It is true that not all the premillennial propagandists are as brutal as is Dr. Haldeman, but they all agree in speaking of the triumph of the returning Jesus as a triumph of force, and they are all as grossly *materialistic* in their thought of the Kingdom of Christ and of the method by which He is to conquer. Dr. Torrey speaks of Kaiser Jesus in the most unhesitating way, and over and over and over again Dr. Haldeman's spirit and ideas find expression. It is easy to see how far from the spirit of the Gospel that Jesus came to give, that spirit and those ideas are.

And the premillennial propagandists are doing everything in their power to discredit the regular efforts of the Church to win the world to Christ. Christian education, social service, healing, missions, and preaching—unless it be the preaching of their theories—are to them anathema. They cannot say too many or too strong things about the failure of the Church and Christian effort, and over and over again their writers glory in the thought that all such efforts, must fail, and that the world must get worse and that evil must flourish more and more until Jesus comes to destroy and to punish. It would be almost impossible to believe that Christian men could cherish such ideas, did we not have them set forth in premillennial literature with wearying reiteration. Of course, it is no answer to these statements to say that there are premillennialists who do not feel and speak this way; we are talking now of the modern propagandists of this teaching, and almost without exception that is their attitude and that is their expressed faith.

And the premillennial propagandists are doing all in their power to rend and weaken and destroy the Church, so far as the Church will not accept their teaching. Already one great Church on this continent has been split in two because the premillennialists cruelly and wickedly forced this question to an issue. And other churches are being threatened in the same way. The issue is being carried to the mission field and a very determined and unrelenting effort is being made to divide the whole body of foreign missionaries on this question. Only a few weeks ago Dr. Torrey spoke on China and described a Christian institution which the Methodist Church in Canada is helping to maintain in West China, as among the greatest dangers confronting the Chinese people to-day. There are hundreds of thousands of dollars available to-day to help carry on a campaign that seeks one thing only, to make all the Christian missionaries at work in the so-called heathen lands, such as can subscribe to the spirit and teaching of the quotation which we give herewith.

Holding the opinions that we do in regard to the nature of the teaching and the spirit of Jesus Christ, can we do anything else but oppose this teaching and propaganda? It is not only un-Christian, it is absolutely pagan in its conception. Its triumph would mean the triumph of anti-Christ, and a letting loose upon the world of a spirit of superstition and intolerance and bigotry, such as no recent century of history has seen. The time has gone by for temporizing touching this question, even though a few good people who do not appreciate the real situation may be offended by strong words and positive action.

## Are Our Eyes Open?

**O**NE of the most impressive of the stories about Elisha is that which tells of Elisha's prayer for his young servant, that God would open his eyes; and when his eyes were open, he saw all about the besieged village of Dothan the horses and chariots of fire that were guarding Elisha from the Syrian hosts. And when he saw, he lost fear of Syria and understood as he never had before that God's presence and protection are not mere names, but wonderful realities. Long before that Jacob had had his eyes opened, and when they were opened he said, "Lo, God is in this place, and I knew it not!" And Moses and Joshua and Samuel had each "seen the invisible," and their lives had shown the result of it.

And there is nothing, probably, which we should covet more for ourselves and our people than this open vision, the ability to see God in our age and in our own place. There is no question that He is all about us, and yet we may fail to see Him and live in a world from which God has been banished. This does not mean that God ceases to exist, nor does it mean that God ceases to care for us, but it does mean that our lives become strangely barren and unsatisfactory because we cannot see God in the world about us. Our blindness does not blot out the sun, but it robs us of a world of beauty. Sight does not create a new world, but it certainly reveals one. The eye does not create the glory of tree and flower, of mountain top and fertile valley, of star and sun and sea, but it brings them into our lives as a vision of beauty and grandeur. The human mind does not create God, but it brings Him into our lives as Creator and Father and introduces a peace and tranquillity and hope into our spiritual lives that is of untold value.

We need this vision very much. All about us are influences that tend to exalt the power of wealth, the value of influence, and the greatness of the material world, and young folks eager to get the most out of life are apt to take things at their face value, and to conclude that the chief things are the ones that loom biggest before them. If this delusion persists it means bitter disappointment and intense dissatisfaction, with the loss of some of the grandest things that life can provide. It is of transcendent importance that the early years should be years of clear and far-reaching vision. Every young man and woman should have his eyes open to see the things of the spirit.

Elisha's servant saw God as a divine and mighty protector, and it quelled his fears. Jacob saw God as the omnipresent ruler of the earth and heaven, who was able to care for him in all his ways. Moses saw God as the Deliverer and Guide of Israel, whose ways were past finding out, but whose power and love would not fail. Isaiah in a time of national uncertainty saw God as the High and Holy One, whose throne was on high and whose glory filled the temple. We need to-day the revelation of God as the Eternal Father, whose love is poured forth freely upon all his children, whose law is absolute equity and genuine and world-wide brotherhood, and whose spirit would dominate alike our legislation, our economic systems, our business policies, and our home life. This is the vision which is needed and which is becoming real to-day.

But there must be personal vision. It is all very well for one man to tell another what he has seen, but in these things each one of us needs the vision for himself. The preacher may see, but if the people remain blind the preacher's work will be largely futile. And so the Elishas of to-day are praying with an intensity never excelled before, "Lord, open the eyes of this young man." And the Lord is answering the prayer.

And this personal experience of the presence and power of God is of infinite value, both for our own comfort and for the success of our work. The man who has an intimate and absorbing consciousness of the presence of God will dare things which no other will attempt, and he will carry them through.

**A**USTRALIA has witnessed many and varied strikes. I can remember years ago a strike among the bibulous portion of a goldfields town, the men refusing to buy beer until the local publicans reduced the price of their favorite beverage. But the latest strike, and I suppose it can be called a strike, has just been launched by two State Governors. Sir Archibald Weigall, Governor of South Australia, has "downed tools," or whatever may be the gubernatorial equivalent of that proceeding; and Sir William Allardice, holding a similar position in Tasmania, has done the same. In each case the cause of the resignation is the same, viz.: dissatisfaction with the rate of pay. Tasmania pays its Governor equivalent to \$13,750 per annum, while South Australia makes an allowance of \$20,000. Yet in neither case have the representatives of the Crown found the amount sufficient to keep up "the dignity of the office." And not being blessed with too large a private income, the gentlemen concerned have been obliged to relinquish their positions. This incident is causing many Australians to revive their efforts to abolish the office of State Governor, or at least to have local men selected as in Canada, instead of bringing them from England. In any case, in these days of heavy taxation, employing seven governors "to keep up the dignity" of less than six million people does seem to be rather a foolish proposition.

And there are other directions in which Australia could economize on the cost of government. In addition to the Commonwealth Parliament, with its Senate and House of Representatives, each State has an upper and lower house. The Commonwealth upper house is an elective chamber, and the same method is followed in the State of Victoria, South Australia, West Australia and Tasmania. New South Wales and Queensland have a nominated body for the second chamber. Payment of members is observed, and in the Commonwealth Government members of both Senate and House of Representatives receive £1,000 per year. Members of the lower house in New South Wales receive £300 per annum, but the parent State pays nothing to the members of the Legislative Council. All other States, except Victoria, pay members of both houses, parliamentary salaries for the whole Commonwealth (including those of Cabinet Ministers) amounting to over £250,000. Other incidental expenses, governors' salaries, etc., bring the cost of Parliamentary Government up to almost one million pounds (five million dollars). Surely at such a cost Australia ought to be well governed; yet there are those who say that the taxpayers seldom get value for their money from the 693 legislators they employ. In any case one half the number should do the work equally well.

#### Australia's Natal Day

Australians have just celebrated the 134th anniversary of the foundation of this island continent as a British Colony; formal possession of Port Jackson having been taken by Capt. Phillip on January 26, 1788.

Magellan, a Portuguese seaman, who gave the Pacific Ocean its name, passed through the Straits north of Australia four hundred years ago. Spanish and Dutch explorers followed later, but there appears to have been no attempt by them to claim the new land for their respective governments.

# In the Land of the Anzac

By FRED C. MIDDLETON

Dampier, one of the more respectable of the buccaneers of the 17th century, was the first Englishman to land on Australian shores. He explored a few miles of the North Coast, which not without reason he thought was the most desolate spot in the world. Had he struck inland for a few miles he would have been delighted with the broad tracts of fertile land awaiting settlement; but he did not do this, and so for another hundred years this "pearl of the Pacific" was left in possession of the scattered tribes of aborigines.

It will be of interest to Canadians to know that Captain Cook, who in 1770 rediscovered New Zealand and first made claim to Australia on behalf of England, was a prominent member of Wolfe's expedition to Quebec ten years previously. It was Cook who was employed in the dangerous task of surveying the St. Lawrence, so that the safety of the heavy ships of war moving up to the attack might be assured. Authorities state that much of the success which attended Wolfe's famous attack on Quebec was due to the work of young Cook.

It was years after the settlement founded by Capt. Phillip in 1788 before England realized the prize she had secured. A dumping ground for her criminals, a country to which the aristocrats might send their ne'er-do-well sons, a place for the adventurer—this was the common thought concerning Australia. And consequently the population did not increase very rapidly. Seventy years passed before the first million mark was reached; nineteen years later (1877) two million was recorded; in 1899 the total was three million; it took sixteen years to add the fourth million, while the last seventeen years have been needed to bring the population to its present standard of five and a half million. This seems slow progress, yet when we remember that Canada, counting from the French settlement by Champlain in 1608, has taken 114 years to secure a population of less than nine million, Australia has not done so badly. And the comparison is all the more notable when we remember that Canada is much closer to Great Britain and Europe generally, to say nothing of her proximity to the United States.

#### Training Your Methodists

Australian Methodists recognize that the effectiveness of the work of the Church of to-morrow will depend largely on the effectiveness of the training of the child of to-day. And with a zeal and an earnestness not often found in this easy-going, pleasure-loving land, they are applying themselves to the task.

Almost every church has a "school-hall" attached to it. They don't go in for basements over here, possibly because there is no need to heat the building during the winter. Some of these halls are well fitted up for Sunday-school work, having an assembly room, class rooms, kindergarten department, etc. Then as to equipment, they are ahead of the State day schools in many cases. Some of them that I have visited are really model schools, better than anything I have seen in Canada.

Black-board space, sand trays, building equipment, museum (including models of the trees, houses, animals and men who figure in Biblical history)—liberal provision is made for all such essential adjuncts to the adequate presentation of the truth to the child mind.

The various departments in the better-equipped schools are also well organized. A few months ago I visited the junior department of a Sunday school in a Sydney suburb. There were between sixty and seventy scholars present, with eight or ten teachers and the superintendent. The teachers come with their lesson well prepared—indeed, they are not allowed to take their class if they have been absent from the preparatory class the previous week. And the superintendent—well, she certainly understood her job, and just

## Forest Sounds

BY ALMA F. McCOLLUM

Who, in the pines, may hear low voices raised

To chant in suppliant tones?  
They who in sorrow's tranquil eyes have gazed.

O'ercome, endured alone.

The joyous whispering of lesser trees

Who can interpret this?

Awakened souls whose inmost sanctities

Know Love's revealing kiss.

And lowly vines, the tender clinging things

That dwell amid the sod?

For pillowed ear, a carillon of rings.

Unless at peace with God.

bubbled over with enthusiasm. A feature of the junior department in this particular school, was the storytelling period which came just before the lesson hour. This was in the hands of a very capable young woman, who on the day of my visit was just beginning the story of "Uncle Tom's Cabin." She had previously gone through "Quo Vadis," "Ben Hur" and "Pilgrim's Progress," to the great delight of the children. The stories are of course dealt with in serial form, the yarn always being held up at a very interesting place, to be "continued next Sunday." Such procedure has behind it the same psychological motive as the movie serial; and while the chapters are not ended with incidents quite as vivid as "Eddie Polo of the Circus" or other gems of the screen, yet they leave off at a sufficiently interesting stage to whet the appetite for more.

As a very necessary adjunct to Sunday-school work the Young People's Department of New South Wales Methodism has launched two organizations, which give promise of great things in the attempt to stop the drift of the teen-age boys and girls from the Church. They are known as the "Methodist Girls Comradeship" and the "Methodist Order of Knights." I was particularly interested in looking over the

constitution and ritual of the boy's organization. The ritual, symbols and regalia are quite elaborate, masonic phraseology being very largely followed. There are three degrees, with lectures based on the legendary stories of King Arthur's Knights of the Round Table, all calculated to help carry out the objects of the order, which are to provide for the physical, mental and moral culture of the members, and give them something definite to do for the Church. The Order of Knights was only instituted four years ago, but it has a membership to-day of one thousand boys and young men; the girls' section, started two years ago, has about the same number of members.

Opportunities for religious education in State schools vary considerably. In South Australia, Christian ministers are allowed no access to the children of their denomination. Victoria allows them to come, but it must be outside the regular school hours; great care is also taken there to eliminate the name of Christ from all their school publications. This attitude, I am told, is not so much on account of Roman Catholic interference as because of dissension among Protestants themselves, the Anglican Church being particularly hostile to the clergy of any denomination being allowed to visit the schools for the purpose of religious teaching. West Australia, Queensland and New South Wales allow religious teaching during school hours, the last-named state leading the Commonwealth in this regard. The law here allows denominational instruction for one hour every day, and although this is not availed of, yet the weekly visit of the ministers to the school is a recognized thing.

What are the results of all this labor? The beginning, at least of a forward movement in religious education, a real attempt to stop the drift of young people away from the Church, at the age when they need the Church and the Church needs them most. The fact that last year our Church in New South Wales received 1,200 more children into membership than it did the previous year, is at least one evidence, that the present efforts are not without success.

I ought not to close this sketch without reference to the splendid work done by Rev. Harold When, the General Secretary for the Young People's Department, which, by the way, is a local, and not a General Conference appointment. He is the "man behind the gun," and it is significant that he is not a young man. Indeed, he is the father of eleven children, all living. Three of his sons served in the war, and one who was recommended for the V. C. is now a Rhodes scholar at Oxford. So when he puts forth his plans, he does so as one who ought to know something of the need of the child nature.

231 Pitt St., Sydney.

These winter nights, against my window-pane

Nature with busy pencil draws designs.

Of ferns and blossoms and fine spray of pines,

Oak-leaf and acorn and fantastic vines,

Which she will make when summer comes again—

Quaint arabesques in argent, flat and cold.

Like curious Chinese etchings.

—T. B. Aldrich.



## Charm and Character in Children

By JULIA W. WOLFE

**B**EWARE of the person who does not love children. As Dr. Van Dyke says, it is a good thing to listen to them occasionally.

Someone has said that character is irrevocably formed at forty. Doubtless many of us who have passed through that fatal line are prepared to deny the truth of the affirmation. Surely there is no age limit beyond which it is not possible for some great transforming and illumining influence to enter a life and change its whole direction, stay a formative process even at the late stage of crystallization, and convert it to another of far-transcending import. But, on the other hand, that many a little life indicates its temperamental trend at the early age of no years at all, is a fact that can be easily proved. And yet, granting these apparently opposing characteristics, the very early indication of very definite traits and the very susceptibility to transforming influences, it is none the less true, in this matter of child character, that if you commence young enough, and are well-high infallibly wise in treatment, you can develop what you will in the child. Not but that some unruly little specimen will now and then show itself the exception; the chances are all in your favor, however, provided you are not confronted with what might be called an almost criminal bias towards mental or moral defection, and even then there is no telling. Without the help of anyone, a child here and there, unconsciously conscious of the God-like-ness within him, will shrink from all contamination and keep himself unspotted from the world, though, from the first gazing of his wondering eyes about him, everything conspires to drag him down. By grace of an innate purity he will achieve for himself as much and more than the utmost care and solicitude attain for his more fortunate little brothers. God bless his dauntless spirit, and those spirits of equal dauntlessness, who are working to save the children, stoically refusing to believe in the infallible power of an evil inheritance until

every opportunity has been given to the power that makes for good.

We assume that every reader of this is a lover of children. We do not have to be mothers to be that, and we are all more or less in touch with them. Not that that touch implies an ideal state of things, for they are tyrants in their way, these little people. Indeed, there are those who have the courage to acknowledge—and it must require quite a little courage—that they would honestly prefer to dispense with the actual presence of the average child until it should have arrived at years of discretion. Years of discretion! How dreary the words sound, and how blessed to some of us the indiscretions of childhood, with their welcome contrasts to "grown-uphood" with its ever-to-be-observed circumspection. How manifestly we all rebel at times at the eternal call to be discreet.

And so it comes about that most people thank God, for the children, though doubtless some stand ready to claim that character in its strict definition belongs only to maturity.

But that depends, as so much else depends in this perplexing world, upon the point of view. Certain it is that the tide of moral individuality sets in about any little life from the instant that the difference between right and wrong is divined, and from that moment every decision between them, no matter how trivial, leaves its impress; and after all, what is character but impress?

Assuredly this does not mean that the first indications of moral traits, or the lack of them, are to be taken very seriously to heart—only just seriously enough to be of assistance in enabling you to master the combination. Of course, the average child, born under average favorable circumstances, is likely to develop into a more or less interesting little personage, with a fairly accurate estimate as to what constitutes right and wrong. We are aspiring, though, for more than this: for the fostering of that irresistible something in child life characterized as charm, and which we find, thank God! here and there in the world, both in

children, and those who are older—that fascinating, indescribable magnetism that wins every one to the side of those who possess it. This charm can be cultivated, and though at first it may hardly seem compatible with this idea of cultivation, yet the chief requisite of the promotion of charm seems to us to be embodied in one word, "let." Let the child develop naturally, free from the slenderest restraint and restriction that can possibly be spared. At the same time, who does not fervently pray to be delivered from what is commonly

to reach forth a restraining hand. It is an art, a difficult art, this coaxing any little life to its finest flower.

We sometimes act as though child nature were not one thing, and what we call, for lack of a better name, full-grown nature, another, whereas we question if any actual trait asserts itself in later life that was not incipient in the child.

You've heard the old saying—"the child is father to the man." Oh, yes; they are all there, the elemental traits—pride, sensitiveness, the love of applause, a determination not to be outdone, self-complacency—a long, unending list, only sometimes we make use of more consoling names as we grow older.

First and foremost in this gospel of freedom, do not let us forget to permit the children to be themselves. That a child should be seen and not heard is one of those specious axioms which in their tacit acceptance have wrought such havoc with childhood's honest rights. The child that has been allowed to develop naturally will realize perfectly well that there are times when he must not break in upon the conversation, yet the child that is kept still for hours is not having fair play, and the effect will be the promotion of a dull stolidity, if not of a more or less embittered sense of injustice.

But to one important feature in connection with this theory of child-culture we must look with greatest care—that of insuring the unfolding of every tiniest bud of promise, many of which are like to be overlooked unless we search for them with microscopic painstaking; and yet let us be sure, that we nip all unpromise in the bud. And above all else, let us never question motives too closely. You can even have passed the fatal forty-line and be at times confused as to your own motives.

Putting it poetically, let us aid children as far as we can to keep undimmed those trailing clouds of glory with which they come from God, who is their home.

Phillips Brooks has said in writing of Lincoln, that the "union of the mental and moral into a life of admirable simplicity is what we most admire in children; and, when, preserved into manhood, it is deepened into reliability and maturity, it becomes that glorified childlikeness which shames and baffles the most accomplished astuteness and is chosen by God, to fulfill his purpose when he needs a ruler for his people of faithful and true heart." That there may be more men and women with souls attuned to God's high behests, let those of us to whom the children turn for guidance do all that we may to establish "that simplicity" of character which, carried on into manhood and womanhood, means "glorified childlikeness."

### Four Classes of Children

The children born in winter time  
Are bright as the stars in a frosty  
clime.

Bright as the ice on a moon-lit sea,  
Bright as the gleam of a Christmas  
tree.

And what you will notice about them  
is all

Wherever you have found them,  
Is that they're not only bright them-  
selves—

They brighten the lives around  
them.

The children born in the time of  
spring

Mirth and happiness with them bring;  
Cheery as crickets, blithe as a rill,  
Light as the breeze that is never still.

Gay as the robin's earliest song,  
Though chilly winds may frown them,  
And then they're not only glad them-  
selves—

They gladden the lives about them.

The summer children are good and  
sweet.

Sweet as berries and good as wheat,  
Sweet as the breath of a clover-plant,  
Sweet as a breeze to a sun-burned  
face.

With voices sweet as the sound of  
streams,

How pleasant it is to hear them!  
And then they're not only sweet  
themselves—

They sweeten the lives that are  
near them.

The autumn children are clever in-  
deed.

They love to study, to think and read,  
They walk in the empty woodland  
vast,

And think of the future and think of  
the past.

I've noticed it over and over again,  
And mentioned it to their mothers,  
The autumn children are thinkers  
themselves

And very thoughtful of others.

—A. E. Wetherald, in "Tree-top Mornings."

known as the "natural child," who has been allowed to follow its own imperious will? "A very different thing by far" from the child that has simply been permitted to pass untrammelled along the paths of its own beautiful development, save where now and then the little feet showed a tendency to stray unwittingly into dangerous bypaths. Not that it is easy to determine when

#### METHODIST CITY MISSION, VANCOUVER, B. C.

To the Supt. of the Deaconess Work:—

During the past six years I have been closely associated with the work of the Deaconess in connection with Central Methodist Church and the Turner Institute. During this experience the Deaconess has been a real treasure. In the visiting from home to home, in the organization of work among the foreigners, and in every phase of the varied work she has proved herself capable, adaptable to every circumstance, and earnestly devoted to the cause of Christ. Circumstances have led to the appointment of three different Deaconesses to this work, and each one has brought a consecrated personality to the task that has proved most valuable in the development of the work.

A. E. ROBERTS.



# The Howlery

A STORY FOR BOYS AND GIRLS

**M**R. ROGERS wanted Mrs. Rogers to go to Europe on a three months' business trip with him. When would such a chance come again? But there was Benny, aged seven. A trip to Europe which included Benny would be far from restful, and surely Benny was better off at home, anyway, his school un-interrupted. The only person in the world Mrs. Rogers would be content to leave Benny with was her own sister, Mrs. Howard, who lived almost half way across the state. But there were six lively little Howards and how could Aunt Edith possibly include Benny in her flock? Three months was a long time, and Benny was—well, Benny was a little spoiled, even his own mother admitted ruefully to herself. In some way the problem came to Aunt Edith's ears and promptly she called Mrs. Rogers up on the telephone.

"I can't possibly leave home to come in person to persuade you," came in Aunt Edith's gay voice, "but I'm hurt, yes, really, to think you hesitated to ask me to take Benny for three little short months. . . . Of course you're going! Europe doesn't hold out her arms to any of us often. You're to begin to pack this very day. . . . Benny a trouble? Benny's a darling—and my own nephew, isn't he? And as if one child more or less made the slightest difference in the house! . . . You, his own mother, saying he's a little spoiled?" Aunt Edith's voice broke in laughter. "Never you mind. Poor little chap, he's an only child. He can't stay spoiled long in this house, because we have a Howlery. . . . What is it? Never you mind; it's something pleasant, and it won't hurt him!"

So it came about that the next week, Uncle John, who was Mr. Howard, came and got Benny and took him home with him, and Benny's mother and father went to Europe, where they had the three happiest months in the world. But this story isn't about them at all.

Uncle John and Benny got home after dark, and Aunt Edith gave them a nice warm supper and later tucked Benny into a comfy little white bed in the same room where two small Howards already slept in other little white beds. "Do you fall out of bed, ever?" asked Aunt Edith, giving him a cuddly good-night kiss. "Never mind if you do, because I've discovered that children who fall out do so soon after they go to sleep; and every night, the very last thing before I go to bed, I go the rounds of all the little beds and pick up any little person who is lying like a meal-bag on the rug and tuck him in all over again. One night—you'll never believe it—I found three little meal-bag Howards asleep on rugs instead of in their beds!" Benny had to laugh, and who in the world can be homesick for his mother and laugh at the same time? And after that there was no time to be homesick, anyway.

Next morning, how things did spin in that house! Three little Howards went to school and three stayed at home, but all six were up with the larks, voices happy, feet pattering everywhere. All six came to the table clean and soap-smelling, and Aunt Edith hadn't helped one of

them; she had been in the kitchen every minute. Benny, I'm afraid, had depended largely on his mother to see that he was shining-clean for school, but this first morning he stood in front of the low bathroom mirror and used his wash-cloth to such advantage that he shone with the rest.

Three little Howards took him to school, and altogether life took on an exciting aspect of change, and Benny was as good and happy and unspoiled as any little Howard of them all—yes, for a whole week he was.

Then came a morning when for no reason the world looked black—every single thing went wrong. And on a Saturday, too, when of all days children can play and play. At breakfast, Aunt Edith didn't notice his frowny forehead, but of course the six little Howards did, and Dan,

## Jack Frost's Age

How old is Jack Frost? Why, I've known him  
For ever so long, and I'm six!  
And years before, mother had met him.  
And grandmother, too, knew his tricks.

He must be grown up. Yet in autumn,  
He waits for the pumpkins to grip them.  
And chestnuts and leaves know he's coming  
Straight up in the treetops to nip them.

He sets all your teeth in a chatter.  
He pinches your fingers and toes.  
Then skips, like a flash, round the corner  
To tweak at somebody's nose.

He walks round our house, too, at midnight:  
His "footsteps" go "crack!" and then "crack!"  
A post card he prints on my window  
To say that he'll surely come back.

He froze the nice milk that I left there.  
And broke, too, my very best cup.  
He may live for years half a million,  
But Jack Frost will never grow up!

—Christian Observer.

the eldest spoke up: "Got out the wrong side of the bed, Benny? Better go up and tuck yourself in and get out the other side."

Whereat Benny, without warning, slid from his chair and with a small, doubled-up fist smote Dan smartly between the shoulders. Instantly Aunt Edith had the small fist in her hand and said, "Dan was joking, dear, but really his advice wasn't bad," and led him from the room. At the door she turned to say cheerily, "Finish your breakfast, all of you, and do your usual Saturday chores."

"Off to the Howlery!" sang Alan, in muffled tones, at which remark his mother again turned and added, "Don't forget, my dears, that you have been there yourselves, every one of you, more than once."

In the hall, Aunt Edith led Benny firmly along, though at first he tugged backwards, up the back stairs and stopped before a door which had never interested Benny particularly. Once, in passing, he had tried the

knob, found it locked, and hadn't thought since to ask about it. Now Aunt Edith found the key on a hall shelf, turned the lock, and led him into the room.

"Why, it's a playroom!" said Benny, astonished. "Why do you have this little playroom when there's the big playroom in the attic, Aunt Edith?"

Aunt Edith sat down in the comfortable rocker near the window and said pleasantly: "This is the Howlery. Isn't it cunning? You see with six children in the family, I found I simply had to have one."

"Howlery?" Benny repeated. Aunt Edith drew him on her knee and pointed to the opposite wall, where in large black letters hung this legend on a gaily decorated panel:

Ho! for the Howlery! Hi! for the Growlery!  
Ho! for the Sniffery, Snuffery, Snarlery!  
There you may stay if you like all day.  
And it's only a Smile that can get you away!

"Oh!" was Benny's brief comment. "Did you make it up?"

"There was a verse something like it I learned once when I was a little girl," said Aunt Edith. "Now, see here's a table with crayons, and a book to color, and here are books on the book-shelf, and here are cards if you like to build card-houses. Things are a little dusty, aren't they? In spite of its attractiveness, the Howlery is not a favorite resort. I must hurry back now. Have a good time, and remember," her tone was suddenly serious, and she looked him squarely in the eyes, "you may stay a long time or a short time; that's as you like. When you're ready, lock the door, put the key back where we found it, and bring me your Smile. I'll be in the kitchen."

"Well!" said Benny aloud to himself, alone and amazed. "What a funny way to punish you!" Round the Howlery he went, looked at the books, read a little, thought of coloring, but the shouts of the six little Howards would come to his ears. What fun they were having! Peeping from behind the white curtains of the Howlery, Benny saw them frisking round and round the back yard in pursuit of Curly, the black spaniel, who, with a stick in his mouth, was joyously eluding them all by adroit dodges. Benny watched, laughter in his eyes, frowns all melted away. The Smile had come!

"Oh, well, what's the use of staying here, if nobody cares?" he thought, and like the little man he really was, he scampered downstairs to the kitchen. "I'm going out to play," he said to Aunt Edith, and instantly Aunt Edith stopped her work and stooped over him.

"I'm always so glad to see the Smile that I have to kiss it," she said. And that ended the Howlery for that day. No little Howard referred to his visit there—that much of the code they had learned.

Of course, that wasn't Benny's only visit to the Howlery, because Aunt Edith found that he was, well, just a little spoiled, as his own mother had admitted. But you'd be surprised how much longer and longer became the intervals between his visits to the Howlery. What on earth was the use in doing things, he reasoned in his own quick little brain, that led you straight and un-faillingly to the Howlery? Once there, apparently every one in the

world forgot you completely. If you stayed over a meal-time—Benny tried it just once—Aunt Edith hurried in with a glass of water and two slices of un-buttered bread, and said in a regretful voice:

"I hate to have anyone stay here to Howlery meals when we have chicken and baked potatoes in the smiley dining room!"

No, there was no point in being naughty, Benny found. You gained nothing and invariably lost good times. It saved lots of time and was more sensible, just plain sensible, to be happy in Aunt Edith's house. You had to be happy if you stayed with the others. Didn't the Howlery instantly claim you if you were naughty? When you were good you had the best times anybody could imagine. Noise? Aunt Edith didn't care how much noise there was, if it was "happy noise," she said. Why, one rainy day, when she was busy sorting over things in the attic, she let them all put on their roller-skates and turn the big old-fashioned kitchen into a skating rink! No doubt about it, Aunt Edith's house was the jolliest house in all the world, once you remembered there was a Howlery in the background.

By the time his father and mother came back from Europe, Benny hadn't been to the Howlery for a long time. And when they took him home and the days went by and they found that Benny was no longer a spoiled little boy, both mother and father smiled the happiest smiles in the world, and what do you think they said? They said that, though Europe was full of beautiful and wonderful places, they thought there was no place in any part of it that had made them so happy as Aunt Edith's Howlery!—Rose Brooks, in *Zion's Herald*.

## Personal

Mr. and Mrs. G. W. Martin, 10 Pearson Ave., Toronto, celebrated the 57th anniversary of their wedding on March 8th, 1922.

The many friends of Mr. Martin will be pleased to learn that he is



Mr. and Mrs. G. W. Martin

showing a steady improvement, after an illness of eight weeks, and also wish to congratulate both Mr. and Mrs. Martin and hope they will be spared to see many more anniversaries.

He that planteth a tree is a servant of God.  
He provideth a kindness for many generations,  
And faces that he hath not seen shall bless him.

# We Go A-Visiting

By BERTHA E. GREEN

## Sweeper, the Snowy Owl

**I** DARE you to take a chance of getting your feet wet," said my companion of my "little journeys."

It had been several days since we had paid a visit to any one of our outdoor friends, or made the acquaintance of a new one, so I was more than willing to start out on a twilight ramble. It was not yet dusk, barely sundown, and after an early dinner I had been standing at the window, enjoying the close of a day that had been almost springlike.

"I dare you," began my comrade again.

"When are we going," I interrupted, "and shall I put on my rubber boots?"

"Shoepacks will do this time," he answered.

And I began at once to put on and lace up a pair of long pen-tangs. I needed them, too, for the very best walking we found was ankle deep in slush.

"I can't understand who you expect to see at this time of day. It must be someone particularly interesting, or not, even you would make such a hard trip as this," I grumbled.

The slush and the water-holes were bad enough, but worst of all I found to be the deeper snow, all honey-combed under a treacherous crust that broke beneath one's feet, letting one down into a pit of clinging wetness. I halted at last, and calling to my companion who was a short distance ahead of me, said I would go no farther unless I knew whom I was going to visit.

"We are almost there," he said, "Don't give out now. I'll tell you this much, just to encourage you. He is two feet long, and you can't see his ears."

"Any one would think, to hear you, we were going to visit a big turtle," I said. "As it isn't much farther, I'll make the whole trip, but if the expected one is away from home, or has gone to bed for the night, you will hear about it from me."

My companion laughed good-humoredly, saying: "I know that you will say that the trip has been worth while because I am sure you have never met my friend, Sweeper, at this time of year."

It had been a long walk, and I was glad to sit down on a log at the wood's edge, some ten yards back from a brook, a rather large one even in summer. The stream was now swollen, fed by the melting snows, and small cakes of ice drifted down quite rapidly. On the farther bank stood the skeleton of a large, dead tree, now bleached by wind and weather.

"Oh, I see," I began. "We have come to visit the fish. Please tell me just when I am to get my feet wet."

"No wet feet this time," was the reply, "This is the best place we could have chosen, for it is the nearest sheltered spot to the stream and to that dead tree."

My companion said we must not talk and after a few minutes' sil-

ence, he drew my attention by signs, to the old tree.

I could see no one in the wide, open space on either side of the stream, nor at first, on the bare limbs of the tree.

"There he is. Look on the forked branch that overhangs the stream," whispered my companion.

Perching in plain view was one of the largest owls I had ever seen. It is true that both the barn owl and the horned owl were almost as big, but this bird seemed rounder and fluffier than the others. The plumage of this owl was white, with shell spots of black dotting the snowy feather-suit. From tip to tail, on wing, on breast, these black markings stood out clearly.

The tail was fairly long, and square-cut at the end, a contrast to the bullet-shaped head that seemed to sit on the bird's shoulders, without any neck at all. The bill seemed quite small, but that was only in appearance, for much of the owl's "hooked nose" was hidden beneath the face-feathers.

The markings on the head, and the position of the eyes in the face, made it appear that the owl had white eyebrows slanting upward from each side of the hooked beak. "Sweeper, the Snowy Owl," said my companion in a low voice.

The snowy owl's suit was well fitted for the winter—there were feathers even on his toes. This completed my picture of Master Sweeper, for the owl now flew silently down to the stream's edge. The ice had drifted away, and the spot where the bird chose to alight was somewhat shallow, with rocks showing above the surface.

Sweeper did not lose any time, but, almost before I knew what he was about, had darted one of his claws into the water, bringing it out just as quickly with a small fish grasped in his talons. Master Sweeper swallowed the fish whole, with as little trouble as a Kingfisher would have had, and then proceeded to catch two more fish in rapid succession. My companion seemed disappointed at the performance, and said so. The Snowy Owl heard him, and flew swiftly and noiselessly through the shelter of the evergreens.

"I was hoping that Master Sweeper would catch a rabbit," said my companion.

I wasn't.  
(Copyrighted by B. E. Green.)

# Our Manitoba Letter

GUARDIAN STAFF CORRESPONDENCE

**S**WAN RIVER reports a busy church programme. Rev. T. Merryweather, pastor. The annual church meeting, a short time ago, gave evidence of a year of progress. Marked development was noted in the Sunday school which is said to rank as one of the largest and best organized in the Province. The missionary and connexional interests are well sustained. The pastor was unanimously invited to return for the third year. Father and Son, and Mother and Daughter weeks were duly observed in Swan River, and the Methodist Church was one of the leading factors in the success of these helpful and stimulating functions. A song and reading contest was recently held in the Methodist Church. The idea was to foster the ambitions and aspirations of the younger members of the community. Awards in singing were made as follows: Junior class, (1) Evelyn Allan; (2) Iris Fawcett; (3) Leonard Wilson. Intermediate class, (1) Ardath Merryweather; (2) Francis McPherson; (3) Doris Faulkner. Senior class, (1) Ursula Koans; (2) Gwen Jones. Reading, junior class (1) Hazel Merryweather; (2) Edson Armistead. Intermediate class, (1) Ardath Merryweather; (2) Geraldine Darrock. Senior class, Dorothy Darrock; (2) Stella Fraser.

Father and son gatherings are being widely held in this province. More communities than ever are getting the idea, and consequently lads and dads are coming into a closer comradeship for Christian living. Mother and Daughter week is being observed likewise. At Darlingford, where Rev. T. W. Price is pastor, every mother except one, an invalid, was reported present at the supper.

There is quite a long list of invitations for next year to record. Rev. S. Wilkinson, of Souris, is invited to Gordon Church, Winnipeg. Under his

experienced and judicious leadership the work at Elmwood will be successfully carried on. Rev. D. H. Telfer has been invited for the third year at St. James. He has done a splendid work there under trying conditions. St. James will soon rank as one of the "great powers." Rev. J. W. Ridd, of Gladstone, is invited to continue his pastorate. Much success has attended his labors. The Board spoke very highly of his attention to the spiritual interests of the field. Our good friend Rev. R. E. Spence has been invited from Hamilton to Killarney. All this shows that Q. O. B's are far from being asleep! There are others probably with invitations. Send the GUARDIAN correspondent a line and put in some "news."

The provincial teachers in foreign-speaking communities are having a special Conference of their own this

improvements in that direction. The Convention meets after Easter.

The Union Church at Glenboro, of which Rev. C. B. Lawson, former GUARDIAN correspondent, is pastor, is reported in a prosperous condition. The Sunday school is doing good work. Congregations fill the church.

Mr. Lawson has been there for several years. He is a nephew of the veteran Rev. Thos. Lawson.

Rev. A. E. Hetherington, of Wesley College is giving a series of monthly addresses in the Methodist Church, Portage la Prairie, on "The Backgrounds of the Old Testament." It is hoped Sunday-school teachers and others will avail themselves of the opportunity of hearing him. Splendid congregations greet the pastor, Rev. R. A. Scarlett, every Sunday.

Rev. A. E. Coaka, of Macdonald and Burnside, will be laid aside for several weeks on account of an operation recently undergone in the hospital at Portage la Prairie.

Union arrangements are definitely being considered in many points in the province, e.g., Foxwarren, Rus-Binscarth, Newdale, Rapid City, Oakville, etc.

Manitoba is to have its own branch of the Bible Society, according to the decision of the Board recently.

The province has been united with Saskatchewan for many years. Rev. E. J. B. Salter continues as secretary. He has held this important position about sixteen years and is a hard worker.

The Saturday Free Press church page of Feb. 18th had a good account of the work carried on by Rev. J. M. Shaver and his assistants in connection with "All Peoples' Mission." The sketch refers to Mr. Shaver as "the avowed champion of the New Canadian," and that his staff of ten seem to be imbued with the same spirit.

"Mr. Shaver," the report continues, "believes that given the right training and environment the New Canadian will be become a citizen of whom Canada may justly be proud. The mission does not exist because the children are sub-normal or because they are an inferior class of people, they exist because of the handicap people suffer under when coming from an autocracy to a democracy." He emphasizes the value of "the personal touch" remarking that one of the regrettable things in the foreigner's experience was his lack of opportunity to meet the better class Canadian. Fifteen nationalities are found in the mission, the Ukrainian having much the largest representation. An average of 130 girls, aged from 8 to 20, meet every week at the Institutes (Stella and Sutherland Avenues) after school hours and in the evenings. About 250 "little tots" are enrolled in the kindergarten department.

The "Little Mother's League" teaches housekeeping, care of babies, etc., C. G. I. T., and C. S. E. T. work is carried on. The boys' department is under the efficient supervision of Rev. Harry Atkinson. Here over 200 boys are being led into paths of life. Mother's classes also are held. The Sunday schools have a regular attendance of 350. Mr. Shaver's assistants are Mr. Atkinson, Miss M. Bawden, Mrs. W. C. Matthews, Miss M. Campion, Miss N. Jackson and four kindergarten assistants. The whole effort is a Christian leavening influence in North Winnipeg.

Congratulations have been due Mr. and Mrs. W. H. Scott, of Young Church, Winnipeg, on the celebration

(Continued on page 24)

## A Sure Sign

By MINERVA HUNTER

At my front gate I chanced to meet  
A man who said, "Where's Peachtree Street?"  
His child is good, or he would know  
The place where all the switches grow.

spring. Rev. H. A. Rivers, who was ordained last summer, is reading a paper. He is teaching at Janow, East of Winnipeg and South of the C. P. R.

At the next Manitoba Education Association Convention, rural school work is to be featured. That is a good move. There is room for in-

# About Saskatchewan

GUARDIAN STAFF CORRESPONDENCE

ONE of the tragic happenings affecting our Saskatchewan ministry occurred recently, when Rev. Thomas Oliver, of Carievale, died on Monday, Feb. 20th, following a kick by a horse received on Sunday morning. Mr. Oliver was hitching up for his Sunday trip when his horse kicked him violently in the stomach and caused internal injuries from which he died next day. The sad occurrence brought the deepest grief to a large circle of Mr. Oliver's friends, both at Carievale and in the Saskatchewan Conference at large.

The funeral took place on the following Wednesday afternoon at Carievale. Service was held in the church there and the body later interred in Carievale cemetery. The services at the church and at the grave were conducted by Rev. J. H. Toole, M.A., of Rouleau, President of the Saskatchewan Conference, assisted by Rev. D. Morris, of Alameda, and Rev. Fred Passmore, of Ogema. The sermon was preached by Rev. J. W. A. Henderson, of Carnduff, and an address was given by Rev. H. T. Lewis, B.A., of Oxbow. The service was a most impressive one throughout and the crowded congregation indicated the widespread respect for the departed minister, and sympathy for the bereaved family.

The pall bearers were Revs. Lewis, Toole, Morris, Passmore, Henderson and Mr. Mackenzie.

The report in the *Regina Leader* adds—"The sad circumstances of Mr. Oliver's death called forth many expressions of sympathy, and the entire circuit feels deeply the loss of a popular pastor, a faithful friend and an untiring worker. Neighboring towns and districts join in extending sympathy to Mrs. Oliver and little son in their sad loss." To this the correspondent wants to add his own sense of loss, his high regard for Mr. Oliver, who was a quiet, unassuming Christian gentleman and an able minister of the gospel. The correspondent knew from various quarters that Mr. Oliver, who went to Carievale last July to succeed the present writer, was making an excellent start, with all indications favoring a most successful ministry. Mr. Oliver was one of many young Englishmen who were brought out for the ministry here by Dr. Woodsworth. I believe, but am not sure, that Thomas Oliver came in 1905. He was a member of the '15 Theology class at Wesley College and was a popular man with his classmates. Since college he had served successfully at Pangman and at North Portal, at both of which places he had hosts of friends. At the funeral, North Portal was represented by Dr. Cass, Mrs. and Miss E. Harris, R. H. Douglas, J. K. McKenzie. Mrs. Sewell was present from Pangman, and J. Turnbull represented Carnduff.

We are sure that Saskatchewan Methodists generally will tender sincerest sympathy and prayers for the widow in her sorrow. May the One who alone can comfort effectually be her stay in this sad time.

## Milden Circuit, Etc.

Rev. C. W. De Mille, B.A., secretary of Religious Education, assisted by Rev. H. R. Vessey, the district Religious Education secretary, con-

ducted a series of institutes on the Goose Lake District, beginning Feb. 5th and ending Feb. 13th. The institutes, notwithstanding the cold weather, were a great success, and the whole district was stimulated in Religious Educational work. The addresses of Mr. De Mille were greatly appreciated by all who heard him. The district secretary visited many of the public schools throughout the year, and everywhere met with a warm reception from the principals and teaching staffs.

The Milden Mission Band is doing splendid work this winter under the leadership of Mrs. Jacob Shirke and Mrs. Vessey, district superintendent of the Women's Missionary Society.

The Ladies' Aid, which is composed of forty-seven members, has been divided into three groups for three months, and each group is planning special activities. The Aid has done great work throughout the past year. Besides increasing the membership they made over \$1,100, which they have used in seating and decorating the church, making it one of the best in the District. Mrs. J. Johnson is the energetic president of the Ladies' Aid.

The pastor, Rev. R. H. Vessey, begins on March 5th a series of sermons on evangelistic subjects leading up to Easter, when it is hoped that many will find their way into the Kingdom of God. At the sacramental services the last of January, eleven catechumens were enrolled.

## Mr. De Mille Visits Oxbow District

The Oxbow District has recently had a much-appreciated visit from Mr. De Mille, we are informed. Mr. De Mille spoke at Alameda, Oxbow, Carnduff, Carievale, and Shortoaks. He was assisted at Oxbow and Alameda by Rev. H. T. Lewis, B.A., chairman of the district, and at Carnduff and Carievale by Rev. Gordon W. Kaiser, B.A., district Religious Education secretary. He was greeted by a well filled church at Shortoaks, despite a hurriedly called meeting. My informant writes, "Mr. De Mille did good work, not only in the addresses which he gave, but also in introducing Sunday-school workers to some of the best books on Sunday-school problems. The work he does as a book agent is certainly worth while."

## Grenfell Circuit

We have received a copy of the Grenfell financial report for the last church year. This is a very large single sheet, one of the largest financial reports we have seen. It reveals a multiplicity of activities, and seems to show healthy interests. It gives \$4,005 raised for local purposes and connexional funds, and \$2,055 for missions. The average of givings is unusually high, some families being down for sums of \$575, \$450, \$275, \$200 and so on. There must be some tithers on this prosperous circuit. All honor to them! Rev. Warren Rothwell, the pastor of this circuit, is fortunate in the co-operation of a band of loyal and devoted laymen.

## Personals

Rev. J. Smith, Windsor, has been invited by the Q. O. B. to remain at Indian Head a fifth year, and has agreed, subject to the usual stipulation. The invitation was cordial and unanimous.

Rev. G. W. Kaiser, B.A., of Short-

oaks, has been called east to attend the funeral of his father. Our sympathy is extended to Mr. Kaiser in his time of bereavement.

Rev. T. W. Johnson, B.A., of Insinger, has been taking a short course at Saskatoon Normal to be of service to him in his work at Insinger.

Showing the trend of the times, the Regina Presbytery has now three Methodist ministers as associate members, Rev. H. D. Ranns, of Craik United Church, Rev. J. W. Davidson, B.A., of Lumsden United Church, and Rev. R. Charlton, of Davidson United Church. Rev. A. J. Tufts was until recently a member, and was much respected and honored in being worked by the Presbytery on various committees and in other ways. His place has been taken by Mr. Davidson, and Mr. Charlton is the newest recruit to the ranks. The correspondent can testify that the Presbytery is good to them and makes them feel "at home."

Craik, Sask., Feb. 25th.

H. D. R.

# The Sunset Province

GUARDIAN STAFF CORRESPONDENCE

Like other Provinces in the West, British Columbia has been favored with visits from General Conference officers this winter. Early in the season Rev. Dr. Chown came to the Coast and preached anniversary sermons at Kitsilano Church, Vancouver, and his visit was made the occasion for a notable gathering of the ministers and laymen of the churches of Greater Vancouver. A luncheon was given by Mr. Chris Spencer in the Hotel Vancouver which was attended by representatives of all the Methodist churches of Greater Vancouver. Dr. Chown was given a hearty welcome and his address was followed by deep interest.

Rev. Dr. Moore, Rev. Hugh Dobson and Rev. E. S. Bishop, of the Department of Evangelism and Social Service, came to the Province the latter part of January and no fewer than sixty meetings were addressed in two weeks in the interest of the work. While in Vancouver Dr. Moore addressed a mass meeting in Sixth Avenue Church at which he gave a masterly resume of world conditions for social reform, gathered from his experiences at the World Brotherhood convention and the Ecu-

menical conference. Mr. Dobson and Mr. Bishop did valuable work wherever they went and the meetings were well attended.

Rev. O. E. Manning, D. D., Home missions secretary, visited the coast in February and met the Annual conference standing missionary committee to discuss the needs for the coming year. He also consulted with the board of the Turner Institute regarding the future of that work. He spent a Sunday in Victoria and gave inspiring missionary sermons in Metropolitan and Centennial Churches. While in Vancouver a missionary banquet was held in Wesley Church when two hundred representatives of the official boards of Great Vancouver listened to Dr. Manning's appeal for increased support to the missionary society. His visit will mean much for the work of the Church in British Columbia.

Evangelist James Dixon, assisted by his daughter, Miss Rosina Dixon, held a two weeks' campaign in Trinity Church, Vancouver, during January. The attendance was exceedingly good each evening and the work of the evangelist reached the hearts of the people. There were a number of conversions and many boys and girls were led to make decisions that will lead them into full church membership. Rev. B. C. Freeman received some twenty-eight into the church at the quarterly communion service and has a large catechumen class who will be trained in the teaching of the Methodist Church, and will be ready for full membership next year.

Rev. H. T. Crossley and Mr. J. H. Leonard have commenced a series of services in the churches of the coast. They opened their campaign at Grandview church, Rev. H. S. Osborne, pastor. There were very attentive audiences each evening and many decisions for Christ. Mr. Crossley has lost none of the fire of his early days and his lecture on "Health" is a marvel of strength and endurance. The church was crowded to the doors for this lecture and

Continued on page 24



# In the Land of Out-of-Doors

"Nature ever yields rewards  
To him who seeks and loves her best"

## The Happy Gardener

By ENID HOBBS GUNDY

FROM the seat in the gnarled old apple tree we used to watch the minister at work in his garden. With a pair of overalls drawn thriftily over his clerical black, he plied hoe and trowel with all the enthusiasm of an artist, and reported daily progress among the flowers and vegetables with a zeal which was not intelligible to the younger members of the family. We knew that there must be gardens if there were to be green peas and new potatoes for dinner, but that anyone could really enjoy the hoeing and weeding, and all the grimy process of gardening, was incomprehensible.

The garden itself was very lovable. On one side of the long path grew fruits and vegetables, and on the other side, the flowers. We were ready enough, no doubt, to eat the good things which came from the vegetable garden, but it was unpleasantly associated in our youthful minds with such tiresome tasks as gathering the beans for dinner, or picking the strawberries for tea. But the flower garden was all that was delightful. There never were such pansies and sweet peas; such heliotrope and mignonette; such verbenas and phlox; such peonies and day lilies. At one end was a row of hollyhocks, out of which one could fashion the most charming lady dolls, and at the other, a thicket of rose bushes; none of your grand, aristocratic roses which no one but the gardiner dares to touch, but sweet, common, old-fashioned varieties like the spicy pink cinnamon, and the great cushiony cabbage rose. It was a pot pourri of color and fragrance; no wonder the butterflies and humming-birds loved the garden of the minister's wife.

On those rare summer evenings when we did not have to go to bed with the chickens, we loved to scamper about the garden in the dew. The flowers were strangely pale in the moonlight, and there were delicious odors which we never smelled in the daytime. The minister used to give us little lessons in astronomy of those summer nights but the memory of the flowers glimmering in the moonlight, and the haunting fragrance of the evening-scented stock, has long outlived the lessons on the stars.

But now, in these latter years, I have begun to feel the lure of garden making. Every year, long before spring has come, it creeps insidiously upon me. Little garden poems in current magazines catch my unwary eye; old favorites come to mind; I hunt out Bacon's essay, "Of Gardens," and read again that "God Almighty first planted a garden. And indeed it is the purest of human pleasures." I draw plans (which I never use) for the garden as I propose to arrange it this spring; and then one snowy, blowy day I find the new seed catalogue in the mail box. If I were a poet I would sing the praises of it, the seed catalogue. Spring may be two months away by the calendar, but as I pore over the

pages, brave in their gaudy reds and greens and pinks, I taste already the first lettuce and radish, and sniff the first sweet pea of the season.

In all candor I will admit that I have not yet succeeded in growing such flowers and vegetables as are pictured to my admiring gaze on the pages of my catalogue. They are the stars to which I must hitch my wagon, the super-vegetables and flowers of the garden world. But never mind. This is going to be the summer of summers for my garden, and it is with the greatest optimism that I set about the pleasant task of making a list of necessary seeds.

I should be somewhat at a loss to explain all the motives which guide me in the selection of these seeds. Sometimes it is the picture which ensnares me; sometimes the description is irresistible; sometimes a fanciful name is my undoing; and sometimes I select something because I really want it. I can scarcely refrain from ordering all the blue flowers in the catalogue. In my ideal garden there is to be a bed of forget-me-nots, and a long row of tall larkspurs, as blue as the bluest sky. Nor can I resist, without some difficulty, those climbing and creeping plants which are recommended for covering rockeries. As a matter of fact I have no rockery to cover, but some day, no doubt, I shall yield to the spell of the rockery plant.

There are certain vegetables which I invariably place upon my list; carrots, for instance. To tell the truth, we are not very fond of carrots, but carrots will grow no matter what you do or fail to do for them. I like that willing spirit. One year a young woodchuck got into my little garden and nibbled all the tops off the peas and carrots. The peas died, poor things, but not the carrots. They were not at all down-hearted, and after all I had a fine crop. Parsley I grow for much the same reason. Usually I have enough parsley, at a conservative estimate, to supply a summer hotel, but it always looks very ornamental, with its beautifully curled green leaves. Head lettuce I like to have in my garden, but with it I am not so successful. I have never been able to get it to head properly, although sometimes, out of the kindness of my heart, I have tried to assist nature by tying the leaves together at the top.

The peculiar star to which I have hitched my wagon in this case is some head lettuce which I tasted years ago in a little English garden. It was my first tea in England, in such a garden as one dreams about. There was a brick wall all about it, which was almost concealed by vines and shrubbery; and against the southern wall were trained several fruit trees. At one side were the rose bushes; very aristocratic roses they were, too, and very carefully tended by the dear old gentleman who lived in the garden, but they were not too fine for the young

visitor from over the sea to pick. A row of bee-hives stood at the foot of the garden, but how the bees could ever bring themselves to leave that enchanted spot in search of honey I cannot imagine. We had tea under a huge Japanese umbrella. I know there must have been thin slices of bread and butter, and strawberry jam, and plummy cake, and tea, but the lettuce quite eclipsed everything else for me. It was crisp and white and tender beyond belief. Long since the dear old man has gone to his reward, and I cannot help thinking that he will be all the happier in heaven if he has a few rose-trees and bee-hives to potter among.

I must have, also, for my garden, sweet-smelling herbs, "burnet, wild thyme, and water-mints," or the best substitute offered by the catalogue. These are to be set along the path

## Contrasts

By FLORENCE JONES HADLEY

Oh, it takes the knocks of the  
world outside  
To make home worth while,  
And it takes its frowns to make  
us know  
The sweetness of mother's  
smile.

We must know the bruise of the  
rock-strewn road,  
We must feel the cruel bands

Of thorn-set branches to make  
us prize  
The touch of love's tender  
hands

And it takes the lonely road and  
the night  
With its branches all tempest-  
blown  
To make us treasure our own  
fireside  
And father's hand in our own!

so that when they are "trodden upon and crushed" they will give forth their delightful perfume. This idea, which I owe to the ingenious Bacon, I carried out several years ago by setting bergamot about the flat stone at my kitchen door. That bergamot has suffered at many hands; thoughtful friends have plucked it forth as a weed; hired laborers have gathered handfuls of it to wipe their earthy boots; but still it lives on, a humble but fragrant memorial to the great philosopher. Some of these times I am going to select enough flowers solely for their quaint names to fill one large bed. What a sweet confusion it will be! Do not these names engage the imagination: Joseph's coat, monk's hood, love lies bleeding, canary bird vine, love in a puff, blue bottle, dusty millers, snow in summer, look-at-me, witch's finger, Job's tears, love in a mist, cut and come again, ragged sailor, blue dawn flower.

And what could be more delectable than the lists of fruits and flowers which Bacon suggests for a noble garden? Here is his list for the April garden: "The double white-violet, the wall-flower, the stock-gilly-flower, the cowslip, flower-delices, and lilies of all natures, rosemary flowers, the tulippa, the double piony, the pale daffodil, the French-honeysuckle, the cherry-tree in blossom, the damson and plum-trees in blossom, the white-thorn in leaf, the lilac-tree."

The bishop's palace garden may be large and princely, like Bacon's, with fair and spacious alleys, and fountains; velvety greenward and stately hedges; exquisite flowers and luscious fruits. But I am thinking that the poor bishop never has the pleasure of weeding onions in the early morning until he is drenched with dew, and his hands are grubby with the good honest dirt; until his appetite is so rugged that when he sits down to his matutinal bacon and eggs, the snowy swans upon the silver moat will go hungry, if they must depend for their breakfast upon the broken bread left from the bishop's table.

And what is comparable to the joy of weeding in the "sacred hour of dawn?" The air is sweet and cool and fresh. The blue morning-glories have opened their faces along the old rail fence. In the snow-apple tree which hangs over the corner of my garden plot, a cat-bird sits and sings his charming medley of songs. And across the orchard carols a brown thrasher, over and over, like Browning's wise thrush:

"That's the wise thrush; he sings  
each song twice over,  
Lest you should think he never  
could recapture  
The first fine careless rapture!"

This song alone compensates one for the inconvenience of rising so early. All the black bogies of the night vanish wraithwise in the morning sunshine. "God's in His Heaven—All's right with the world!" My faith burns more brightly for that early morning hour in the garden.

The garden I have is not my ideal garden. It is not even a very good garden, as gardens go. Perhaps it looks most tidy when it is first planted in neat rows, each with its little seed envelope stuck like a sign upon a stick. Later on, it sometimes gets so weedy as to provoke rude jests on the part of would-be wits. But what cares the happy gardener? It is my garden, and I have the same spirit of leinity for it as the motley-minded Touchstone had for his Audrey. It may be a poor thing, but it is mine own.

## Forestry Motion Pictures

The usual methods for interesting the public in the forests and their protection have been continued. These include illustrated lectures, talks to schools, and distribution of literature to school children and to homes near to or in the forest. By the co-operation of the Publicity Branch of the Department of Trade and Commerce, moving pictures have been taken of fires and fire-fighting, and also of tree planting, so that hereafter Canadian moving picture theatres, lecturers, and educational institutions will not have to depend on pictures of such scenes from other countries. It is hoped that the showing of these films throughout Canada will give Canadians some idea of the fact that their own country is in the van of progress.—Annual Report, Director of Forestry, Ottawa.

# Jottings from the Land of Uncle Sam

By C. A. WHITEMARSH

THE month of February in the land of Uncle Sam stands in a place apart. It is the birthday month of two of her greatest Presidents, and of a number of her greatest leaders in scientific and other pursuits—Thomas A. Edison, for example. Because of this, the pulpit and press of the country have given us messages dealing with the lives of these great souls from all possible angles. Many of the things said were not worth remembering but many others were. One of these is a simple story of Lincoln, the great Emancipator. It is as follows: Some time after the Civil War a little town in the great west was celebrating Lincoln day. On the hillside stood a sad-faced little woman in black. She had lost her husband in the war, and had been left with a little lad, who was her pride and joy. The programme of the evening was almost complete. There was but one more rocket to be let off. The master of ceremonies touched the fuse with a match, and the frame worked itself out into a beautiful blazing ivy wreath. Out from the centre of the wreath there shone a star, and suddenly across the star there gleamed a single name—the name of Lincoln. Soon the ivy wreath withered and died, and the star disappeared in the darkness of the night. Then, looking up, the little boy said: "Mother, when will the name go out?" And the widowed mother answered, "My son, the name of Abraham Lincoln will never go out."

This country, and particularly this city, has been very much interested and stirred by the story of a man whom they call "Golden Rule" Nash. Some account of his life and story was given late in January in the religious press of the country, and attracted much attention. It is the story of how Arthur Nash, of Cincinnati, has applied the golden rule of Christ to his business, with a success that has astonished all who have seen the plan in operation. Mr. Nash accepted the invitation of our New York Methodist preachers' meeting a few weeks ago, and gave his own version of the plan to us in person. On January 2nd the firm put into operation a forty-four-hour, five-day-week, coupled with a ten per cent. wage increase, and the whole business proceeds on the assumption that our industries must stop using men and women to make money, and go to using money to make men and women. A great many women are engaged in his factory, and Mr. Nash is giving these particular attention. He simply applies the golden rule, and he claims that it works like a charm. When other factories were closing for lack of business he was making money as fast as it could be made, and in the very same kind of business in which others were failing. He says that since the press began to tell his story he has been overwhelmed with requests from every section of the country asking how his plan is worked, and under what system. And he naively remarks that there is no system, but only the mutual co-operation of employer, worker and customer in the spirit of the man who said, "Whatever ye would that men should do to you,

do ye even so to them." It would appear that the Nash business has been working on this principle long enough to justify them in saying that it is no vision, but solid business sense in actual operation; and that it ought to be tried by all concerned. Mr. Nash closed an address to his employees the other day with these words, which are worth pondering, "I appeal to you all, men and women alike, to use the extra time now at your disposal for the greater happiness of your homes, the better care and education of your children, and the improvement of yourselves and of the community of which you are a part. Let us each one here resolve to seek every Sabbath in the church of our choice the largest possible interpretation of the Golden Rule, which has been our guiding star, and which Jesus declared to be the law and the prophets."

The liquor forces have been long known to be very strong in the State of New Jersey, as well as in New York, and, headed by a very wet Governor, they have recently been flaunting their treason in the face of the citizens of that State. Some liquor lawyer discovered a flaw in the law of that State, which provided for a trial without jury of anyone dealing in the illegal traffic in rum. An appeal from the law was carried to the highest court in the State, and the law was declared unconstitutional and void. There was great rejoicing in the camp of the rummies. But the rejoicing was short lived. The Anti-Saloon forces immediately proceeded to business, and with such purpose, that a new law has already been framed, presented to the Legislature, and passed. It is based upon the Volstead Act, and with certain local modifications, is said to be as fine an instrument of justice as the old law which was made void. The Governor does not like it, but he is learning that the signature of the people is as powerful as his, and that he must submit to the inevitable. The redoubtable Anderson, of this State, is now before the legislators of Albany with a triple enforcement law for cities, towns and villages, and he has a way with him that makes it hard for the rummies to get far on their journey. Let us hope that his efforts may be crowned with the fullest success.

At the risk of being considered prosy, I want to give your readers the gist of an article which appeared recently in one of our own church papers, which possibly, they have not seen. It is another of the constant revelations which the world is receiving in our day as to what Rome will do when the chance is given her. Here it is:

On the shores of the Baltic Sea is a new State. Its name is Latvia, and it is a creation of the Versailles Treaty. Its people number about two millions of formerly Russian subjects. It is now a sovereign state with its capital at Riga, a fine little city with a population of 185,000. Three fourths of the country is Protestant in religion, and follow the Lutheran faith. In Riga, the Roman Catholics number about 15,000 out of the whole population, that is, about eight per cent. Now, what is taking place in this new country? Well, the

Roman Church says it must be adequately represented there. So be it. Therefore, it creates an archbishopric, and purposes founding a seminary for the education of a native priesthood. Very well. But how does it purpose to do all this? There is a document in existence, which was signed in Rome, June 16, 1921. It is a treaty between Latvia and the Holy See, and it is now waiting confirmation by the Constituent Assembly of the little Republic. It is an amazing document, for it simply pro-

poses to create and maintain the machinery of the Roman church out of the public treasury. Here are some of its outstanding provisions:

1. To provide the archbishop with a cathedral church; also a residence.
2. To pay the salaries of the archbishop, bishops and other officials, and on such a scale as is commensurate with their high and holy position.
3. To provide buildings for a theological seminary, "with all necessary appurtenances."
4. To guarantee all churches and chapels against confiscation.
5. To allow the archbishop or his delegate to take part in the proceedings when any case is being tried against a clergyman of the Roman Church, and if any such is convicted to allow him to serve his term in a monastery instead of a prison.

Now, how can a modern free government consider such a proposition as this? The answer lies in the political conditions of the country. There are three parties there—the Socialists, divided among themselves, the Conservatives, who are the present leaders and practically all Lutherans, and the Catholics, who are in a minority, but who always vote in a solid block. This treaty—a relic of the Middle Ages—is the price the present government is paying to retain the support of the Catholic party.

One of the very singular things in this scheme is that the proposal to provide the archbishop with a cathedral church carries with it the name of the church. It is to be the church of St. James, the oldest and largest Lutheran church in Riga. Think of that. Here is a Protestant church, erected in the thirteenth century, standing in the great public square of the city, the centre for centuries of the church life of Riga. All sorts of battles for religious freedom have been waged within its walls. In the sixteenth century it became the cathedral of Protestant teaching for all the district, and has been ever since a symbol to all the Protestants of North-eastern Europe of their Christian faith.

Now Rome covets it. Possibly for that very reason. If she wins in her contention, it will be one of her greatest triumphs. In the very act of stealing from other churches, it is characteristic of her that she shall demand that all her property shall be inviolate. Riga is an example to Protestants. It shows what Rome is capable of doing. Rome believes that Protestantism has no right to exist. And by the control of votes like this, she proposes to put her belief into operation, and crush Protestantism in Riga. All lovers of the Christian faith will watch and await the outcome of this matter upon which so much depends so far as the life of this new nation is concerned. And it seems hard to believe that 500,000 people can control the free expression of the will of 1,500,000.

The *Veteran Preacher*, the official organ of the Board of Conference Claimants of the Methodist Episcopal Church has just reached me. It is a magazine of facts concerning the case of retired ministers. This is the February number, and is called the International Number. It provides a lot of splendid ammunition for all who are fighting the battle of the great army of splendid men who have given all of life to the service of the Christ, and at eventide

(Continued on page 22)

## Hobbies

THE hobbies of some people are regarded as expensive luxuries by others. Sometimes hobbies are looked upon as the boring or grubby pursuits of persons who are unable to amuse themselves in a proper or normal fashion. Occasionally a hobby is respected as contributing to a man's usefulness or interest. But the word "hobby" carries with it a mildly disdainful atmosphere that does not cling round the more elegant yet essentially synonymous word, "avocation."

There is seldom any reason for people to disdain one another's hobbies, however inevitable, owing to differences in human disposition, lack of sympathy with them may be.

The hobby of collecting postage stamps, despised as it was by many when first it manifested itself, needs no longer to be admitted with an air of deprecation. The hobby of mechanics is one that in these days too often demonstrates its usefulness to arouse in any one who does not share it any feeling other than that of envy. The hobby of photography combines numerous admirable interests—those of nature, those of art, those of science; anyone who seriously pursues that hobby is sure to increase his stock of knowledge and his capacity for enjoyment. The various hobbies of the collector—butterflies, shells, Indian relics—have their value, even though that value is not often of a social character.

If we look for the reason underlying the old prejudices against hobbies, it is to be found in the fact that many of them are of an unsocial nature. The people who don't share them—and usually they are hobbies in which partnership is difficult—feel that they raise a barrier against human intercourse, or that they introduce into human intercourse a devastating element. Talking shop is bad enough, but talking hobbies is usually worse, so far as general conversation is concerned.

The people without hobbies are usually to be commiserated. They may have their sports and their books, but neither sports nor books afford quite the same kind of interest that is to be derived from the pursuit of a well-chosen and congenial hobby; for in that pursuit there is always something satisfying to the creative impulse in man.—*The Youth's Companion*.



## Epworth League Topics

Senior Topic for March 26th

### The Personality of Personal Work

See Win One Workers Pages 60-66.

Scripture Selections, Psalm 103: 13-14; Hebrews 4: 16; Romans 14: 10.

Questions to settle.

1. Has our League an evangelistic programme? What is it?

2. What are the requisites to successful evangelism?

3. What methods were used chiefly in bringing to Christ our present membership?

4. How can our League best arrange to enter (commencing Sunday, April 2nd) on a Win One Campaign?

A printed card similar to the following has been successfully used in securing decisions.

I will accept Jesus Christ as my personal Saviour.

I will publicly acknowledge Him as such.

I will join the Methodist Church on or before Easter Sunday, April 16th.

Name \_\_\_\_\_ Address \_\_\_\_\_

Evangelism is not easy irrespective of the plan or method adopted. The price paid for successful work in this sphere is high, but the values are eternal. There is certain to be many obstacles, and much opposition to any League entering fully into a programme of evangelism, but the society going out to help struggling souls to spiritual victory is going to prove a saviour to the community.

"The one thing of which I am sure these days," said a thoughtful man, "is that I am not sure of anything. I want something real, something that will show this mad world how to get a grip on something solid." "How about God?" asked his friend. "He is real to some of us." "Well, if He is, why don't all of you begin to make Him real to the rest of us? He can't be very real to most Christians or they wouldn't succeed so well in keeping Him out of all their conversation. If anyone has help this is the time of all times to give it. The harvest indeed is plentiful, but the laborers are few."

"A place in the ranks awaits you, Each one has some part to play;

The past and the future are nothing,

In the face of the stern today."

HUGH NIXON

### The Church's Share in the Child Problem

Deut. 31: 9-13; Josh. 8: 32-35; Isa. 54: 13-14

THE Church is interested, of course, in every phase of the problem, and stands ready to lend its heartiest support to the promotion of all aspects of it. But there is a special zone of responsibility which belongs largely to the Church alone.

There is no more urgent need in connection with the whole problem than that we should keep before all concerned the development of the whole child. This calls for specialization in so many different aspects, and each is so important and so spacious and interesting in itself that the natural tendency is to become pre-occupied with that special phase in which one is interested, and, to a certain extent, lose sight of the necessity and importance of the others. As suggested in our last study, the Child Welfare Movement, properly understood, is concerned not only with all the children, but with the whole child. And every child is such a wonderful and mysterious combination, health inspection and other mental, social and spiritual capacities that Child Welfare effort calls for an exceedingly comprehensive range of specialized activities. In the nature of the case, these must be undertaken by a wide variety of individuals, organizations and institutions. As a matter of fact, these are the lines along which the movement is now progressing. Municipalities and governments in Canada are already making provisions for clinics, health instruction, health inspection and other needs. It would be very interesting and informing if some one, appointed beforehand, made special inquiry into activities of this kind carried on in your own city or province or by the federal Division of Child Hygiene, and give an account of same at this meeting. The development of the mental side is, of course, the task of the whole educational system.

The Church's special contribution to the problem is, naturally, related to the social and spiritual development. State or secular organizations can scarcely be expected to do this. Of course the most important agency to be considered in this connection, as in others, is the home. This is so fundamental that we are devoting a whole study to it. But the Church has a special duty even in that connection, in that it must arouse a greater measure of interest in these matters on the part of the average home. And it is impossible to exaggerate the importance of the Church rising to the full measure of her opportunity in this whole problem. The State is rapidly developing a high degree of efficiency in its care of the physical, the outcome of which, in time, will be a diminished infant death rate, a greater degree of health, increased physical vitality and powers of endurance, tending also to greater stature and added years of life. The schools, through improved methods and greater facilities, also the extension of the period of compulsory attendance, will tend to reduce illiteracy, increase the proportion of those who proceed to higher education, raise the whole standard of national intelligence and efficiency, and add to the

number of those who specialize and become inventors and scientists.

It is absolutely imperative, therefore, in the interests of all that makes for the development of an all round Canadian citizenship, that along with this increased physical and intellectual stature of our future citizenship shall go a corresponding development of the social and the spiritual. To develop a race that would be bigger physically and mentally would be a very doubtful gain if there was no corresponding advance morally and spiritually. This is the Church's share of this great task, and to do it effectively she must set herself with clear vision and determined purpose. Sir John Clifford, the veteran Christian leader of Great Britain says, "This calls for change in ideas, aims and plans. The Churches must arrange their whole worship and work, teaching and preaching, fellowship and ministry to win and hold in allegiance to Jesus Christ the children and adolescents. Christianity is the creation of a young man. It meets the manifold and special needs of the young. And to-day the churches have richer encouragement to work for the rebuilding of the world through the young than ever they had before."

There are not a few signs of great hope that this vision is being caught by the Church, evidenced chiefly in the increasing prominence being given to the Religious Education movement. Leaders everywhere see it and are straining every nerve to bring about the long overdue overhauling of our Sunday-school methods and ideas which will make them really efficient in their task, and remove the reproach of the present glaring contrast in the standards and methods of secular and religious education. But it is to be feared that, as yet, comparatively little of this new point of view and improvement of methods have filtered down to the great majority of average Sunday schools where the future citizens are. One leading English schoolmaster says, "An inhabitant of Mars would refuse to believe that the Christian Society had so far departed from the spirit of its Founder that heroic efforts were required to convince it that the children ought to be its first concern. If public opinion in the Church were to rise to appreciate this effect would be incalculable. As soon as our people were shown the child in the light of modern knowledge there would go forth an irresistible demand for the scrapping of discarded methods, and the pensioning, in cash or honors, of workers who have ceased to grow." The founder of the Children's Era Movement in England says, "It cannot be denied that much of the energy of the Christian Church is being misdirected and wasted."

Our local churches must not shrink from courageous modifications in their time worn methods. We have been too timid in this matter in the past. Every other institution in the land is making great strides forward, why should the Sunday school go along very much as it did one, or even two generations ago? We must remember

that while we hesitate and neglect this matter, another Sunday-school generation is passing through and out of our hands to take up its place in the great body of citizenship, quite inadequately equipped, spiritually, for their responsibilities. Every Sunday school should take up, without delay, a study of the advanced proposals that are being put forward by their General Boards of Sunday Schools or Religious Education, such as the demand for better qualified teachers of religion, through up-to-date teacher-training courses etc., careful grading, better buildings, the appointment of Directors of Religious Education, as superintendents, who are specially trained for the position, experts, who will also be compensated for their services as the minister is; all necessary equipment, and whatever may be necessary to relay the whole foundation of the Religious Education of the citizens-to-be. Our denominational Boards are right abreast of the times and are eager to be of service in every possible way to the humblest school in the whole Church. Nothing but good can come from following and adapting their suggestions. E. S. BISHOP.

### The Sin of Profanity

Exodus 20: 7

Junior Topic for March 26th

I WANT to speak to you to-day about a door which we all possess. It is a double folding door. Just inside the door before you enter the room, there is a double row of guards, and in the room itself there is one of the most wonderful things you ever saw. Now wouldn't you think, that with these two rows of guards, and the double folding door outside, that this wonderful thing inside the room could be kept safely.

Oh, I didn't tell you yet, that the room I mean is your mouth; the guards, are your teeth; and the double folding doors are your lips; and this wonderful thing that is kept inside is your tongue. Now one of the peculiar things about this tongue is that while you keep it in your mouth it can do some of the most terrible things to hurt yourself or other people if you don't guard it well, and it can also do things that will make people happy, and keep them liking you too; so we should learn to use our tongue very carefully.

But to-day we are studying one of the ten commandments, about profanity, or swearing as we often call it.

Now swearing is wrong for several reasons.

1. Because we are commanded not to take God's name in vain; and if we do, we are disobedient.

2. Because it shows a lack of reverence to God.

3. Because it is a display of ignorance. The person who swears does so, very often because he does not know enough words to express his thoughts intelligently.

4. Because it very often displays lack of self-control.

5. Because it is absolutely useless. It never helps anyone anywhere, at any time.

6. Because it destroys rather than helps to build up.

7. Because it shows to others what kind of a person you are, and good people will no longer think well of you. Now, you see that you have to put those teeth on guard, and watch those double doors, that bad words do not get out, if your tongue shall happen to slip sometime into one. Swearing is very largely a matter of habit. It is a bad habit, and is not hard to check, if you never get into the habit at all. If you are tempted to say bad words at any time, just think for a minute how far they travel, and say something nice instead. Here is a little poem by F. W. Hutt that is worth learning by heart:

"You'd be surprised, I'm sure, to know  
How far your little words can go,  
How many miles they run away  
Up hill and down, a single day;  
How many angry hearts they wake,  
How many pleasant friends they make;  
How many wise things they can tell,  
What very simple ones as well;  
How many busy, brave and true,  
How many false and lazy, too.  
So, take good care before each word  
By anybody else is heard,  
That it shall truly worthy be  
To join a happy company  
Of helpful words, that run with  
grace,  
And bear sweet sunshine in the  
face."

CHAS. R. CONQUERGOOD.—

### Among the Union Churches

#### An Adjacent Trio

Immediately west of Brandon, on the main line of the Canadian Pacific Railway, Union both in spirit and letter has caught a strong hold. A few minutes' run in one of the trains that daily pass through Brandon, and one finds himself in Union Church territory. "Alexander next" (the tones of the brakesman are almost musical). Fifteen minutes later, Griswold substitutes Alexander in a similar announcement. And in about the same period of time following, the passengers are reminded that Oak Lake is within hailing distance. These three towns have Union Churches.

Alexander and Griswold are twin Unions of some two years' duration. During their denominational regime both towns united under a divided ministry, and experienced the inconveniences of an impractical arrangement. Under Union each town becomes the centre of the charge, with Church and Sunday-school accommodation, and resident minister. Alexander extends its ministry to Kemnay, and Griswold includes in its territory two more preaching stations. Both churches, according to arrangement, maintain a connection with both Presbytery and District meeting. They have also been represented at the Northern Manitoba Presbytery of Union Churches. Alexander has its second pastor, the Rev. Hiskop Dickson, who organized the church, being called last year to Cypress River. The Rev. J. S. Caldwell, formerly of Govan, Sask., is now pastor. Rev. J. Shemilt was invited to Griswold after organization, and still remains pastor of the church.

The reports of both churches in-

dicating satisfactory progress in a difficult year. Alexander had in 1921 a total income for all purposes of \$5,948, of which the congregation, women's organizations, and Sunday school contributed \$5,302, and there was \$646 raised for the schemes of the Presbyterian and Methodist Churches, including \$96 raised for other purposes. The Sunday school is in a healthy condition, with a total membership of 185, and 24 teachers. Twenty church members were received during the year—twelve by profession, and eight by certificate, making a total membership roll of 226. Griswold received total returns in 1921 amounting to \$4,304, of which \$638 was contributed in equal sums to the Presbyterian and Methodist Churches, and \$224 to other causes outside the congregation. The Sunday school has a membership of 180, with 24 teachers. Twenty-five church members were received during the year—twenty by profession, and five by certificate, making a total membership of 180.

In receiving new members these two Union Churches use a membership card, which they have devised for purely Union Church purposes. It contains the elements of our common faith in simple language, purposely avoiding the theological distinctions on which people may differ.

It is a creditable effort to supply a felt want in our Union Churches. We seek a revival of the Kingdom of God in every community, and can think of no more complete test for entrance into citizenship of the Kingdom, than that which is implied in the words of Jesus to each disciple—"Follow Me."

Oak Lake came a little later upon the scene than the twins mentioned above, but it is already a robust charge, covering more territory than can be easily worked by one pastor. I regret that there is no report as yet to hand to indicate the progress of last year in detail. Like Alexander it has its second minister, Rev. A. W. Churchill, the pastor during organization, accepted an invitation to Beresford, and Rev. J. S. Miller has entered upon a prosperous pastorate.

### The Late Mrs. Bell

On Feb. 28th, 1922, Mrs. (Rev.) Gore A. Bell passed away in the Kingston General Hospital, after an attack of la grippe, developing into pneumonia.

The deceased, whose maiden name was Levina Sarah Jeanette Chamberlain, was born near Napanee, Jan. 30th, 1858, and was united in marriage to Mr. Bell in Sept., 1881, and thus for over forty years was his

companion in the work of the ministry. Mrs. Bell was of a retiring disposition, never aspiring to leadership, but was ready to take her place with others when duty called, especially in the choir, as she had been organist for some years in the home church at Tamworth.

She never had difficulty on her circuits; and Bro. Bell says he always knew that everything was all right in the parsonage in his absence, and that her continued care and economy, through a period of small salaries, made her a helpmate indeed. He now specially grieves over her sudden demise, as they were just preparing to take a few years of change of climate and more complete rest and enjoyment. Two sons, James and Carman, also mourn their loss. Since shortly after superannuation Mr. and Mrs. Bell have been living in their own home, 446 Albert St., Kingston, Ont. The body was taken to Brockville for burial.

Decide not rashly. The decision made Can never be recalled. The Gods implore not, Plead not, solicit not; they only offer Choice and occasion, which once being passed Return no more. Dost thou accept the gift? —Longfellow; Masque of Pandora.

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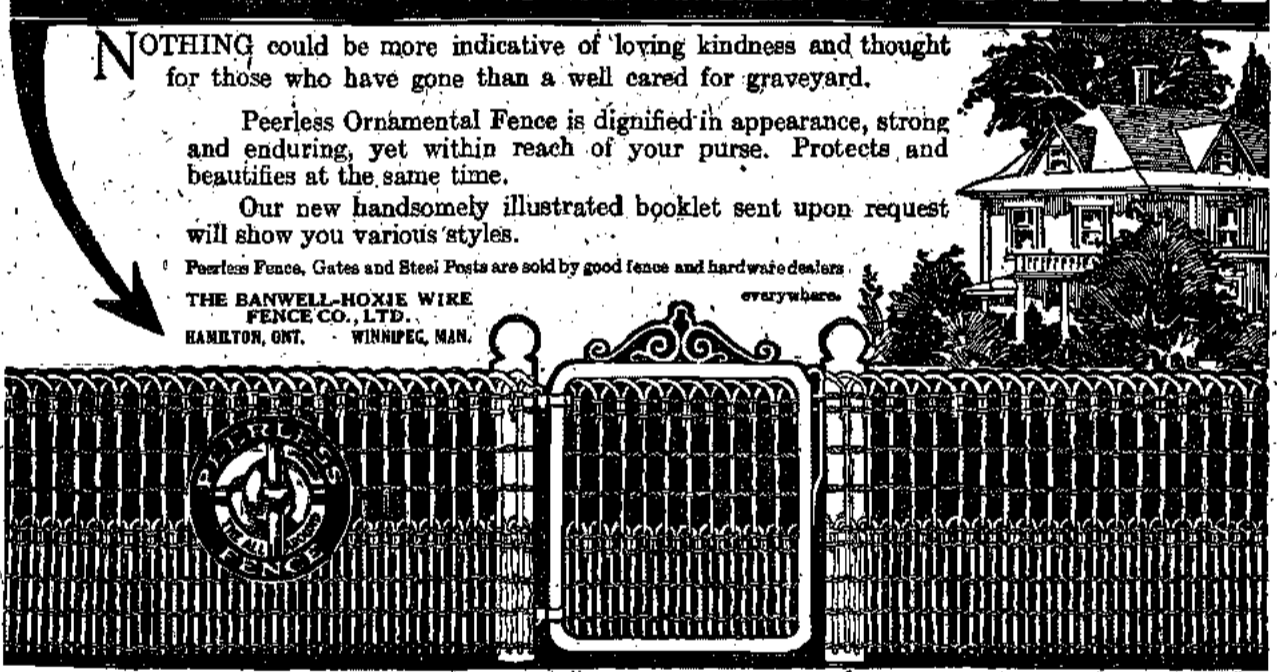
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# Our Readers' Forum

## Why the Year Book?

To Editor of the Christian Guardian:  
The Year-Book! is it worth while at a cost to the General Conference fund of about \$8,000, per annum, or about \$30,000 per quadrennium? Did those who voted at the last General Conference that the Year Book be published and that copies be sent to each stationed preacher, probationer and lay delegate to the Annual Conferences have any idea of the cost? Surely this immense outlay should be stopped and a less expensive way of publishing the Minutes of Conferences be adopted. As the stationing of the ministers for the Dominion and brief reports from the Annual Conferences are published in the GUARDIAN why the Year Book? Many are pleased that the General Missionary Society Committee has cut down the expense of the Missionary Society reports this year, and the writer would suggest that the coming General Conference reconsider the advisability of continuing the Year Book.  
Hamilton, Ont. W. J. WAUGH.

## Two Types of Letter Writers

To Editor of the Christian Guardian  
Dear Sir,—It might be instructive and to a certain extent entertaining, to some of your readers if they could see the correspondence that comes to the desks of General Conference officers. May I submit two samples which have come recently to my desk, and which give glimpses of two types of ministers in our Church. I suppose we shall always have both types with us, but most of us will be inclined to pray that the latter may predominate more and more over the former. Here are the letters:—

This first is from a Sunday-school Superintendent.

"Your letter of Jan. 16th asking for the Rally Sunday offering from our Sunday school was received. I do not know one thing about it. We are getting up the programme as we usually did, sometimes changing it a little and always having a good service and good collection. Just as we were under way our minister condemned the programme. It was the poorest he had ever seen; he would get up one himself. He did. It was no good at all. He spoiled our Rally service. We had given out the envelopes. I think they were handed in. The minister took charge of it. He never mentioned it since. I told him you expected me to send it in or let you know how much he had. He told me to do as he did, throw it in the waste paper basket."

The other letter is from a minister and speaks for itself.

"We had a great meeting on Sunday last, when our fellows brought their reports from the Boys' Work Conference. We had a full house and a great service. I know it would have done your heart good to have heard those fellows. One reported Friday, another Saturday, another the Sunday afternoon session, and another the farewell service, while the mentor gave his impressions of the whole. One fellow read the scripture and gave out hymns, and one prayed. Each fellow at the close of his address stated what the conference had meant to him personally and followed this with his resolve for coming days. It was a proud and glorious night for me, and I am

convinced that some who rather look upon such doings with disfavor have come to the conclusion it is a job worth while and a real bit of life saving and evangelism. We are following it up here, and on Thursday night last had two of our Tuxis boys lead in prayer for the first time and on Sunday in the class had the same. I felt sure you would be glad to hear the results of your services during those days."

Yours Sincerely,  
FRANK LANGFORD,  
General Secretary.

## Letter of Appreciation

To the Editor, Christian Guardian.  
Permit me through the CHRISTIAN GUARDIAN to thank the ministers and friends for their goodness to my father, Rev. T. M. Jefferis, especially in connection with the celebration of his birthday centennial.

We thank you for the gift of gold from the ministers, which we hope father may live to enjoy. We thank the societies at home for their substantial and practical gifts, and all those who helped in the centennial memorial fund. Father was so happy over everything. He said to me a few days after the 15th, "Martha, I wish you would write and thank them all."

Father received about one hundred messages, including cards, letters and telegrams. Judging from the three or four which I have been permitted to read, I know they are full of loving cheer and good wishes. We thank the friends for these messages, which I hope father may be able to read over more than once. Thank you all for these and for all the kind things that were said and done on father's one hundredth birthday. According to my father's wish, I thank you and also, on behalf of our family in Oakville, brother, Dr. B. G. Jefferis; of Chicago, and Mrs. F. W. Warne, of India.  
Gratefully yours,

MISS MARTHA E. JEFFERIS.  
Oakville, Ont.

## Putting Money Into It

To Editor of the Christian Guardian:  
Dear Sir,—If the enclosed scrap is worthy of a place in your valuable paper put it in; if not send it to the scrap basket.

On a recent visit to an old friend of mine The Superannuation Fund was under discussion and its excellency was pointed out. As I happen to be one of the benefitted class I may say if it had not been for the Superannuation Fund I would have had to go to the country to find what little I could do. I had some means which I had accumulated before I entered the ministry. With great care and economy I was enabled to enjoy the many advantages of city life. But I feel very much for my brethren who will come to the end of their ministry and have nothing but the fund to lean upon—a support which is altogether inadequate.

Some of our laymen say, "Why do not our ministers save for a rainy day?" Allow me to say that every minister is called to be an example to his flock and one of the things he must be an example of is beneficence. If I were a layman one of the prayers I would offer would be—"O Lord, whatever man you may send us, please do not send us a stingy preacher. He will surely destroy us."

In the gathering to which I have referred were two other superannuates. I told them I had put a good sum in charge of my Bro.

Simpson, on which he pays me six per cent. interest while I live and after my death the Fund will receive the principal sum.

Two things give me pleasure as I think of being in the Home Land where the bread-and-butter question will have no place. First—I shall be putting some bread and butter on the table of some aged minister so that I shall still be at work and doing good. Second thought is that in due time I shall be in this way able to pay back to the Fund all the Fund has ever paid me.

One of the two Superannuates said—"I will put Five Hundred Dollars in my will for the Fund." The other said—"I will put One Thousand Dollars in my will for the Fund."

One of the reasons for writing this was to ask—"Why should not every minister if at all possible leave something for the Superannuation Fund, even if it were only \$50 or \$100?" How strong the Fund would soon become if we all did this.

Does some one say—"Oh, you have no children?" Yes I have, but they were all brought up to paddle their own canoes, and they are all doing it.

Now, Mr. Editor, I will not put my name to this scrap which I certainly would do if I were attacking any person or principle put forth, which I considered not sound and so will subscribe myself—

A LOVER OF THE SUPERANNUATION FUND.

## Modern Evangelists and Modern Views

To Editor of the Christian Guardian:

Dear Sir,—The present writer believes that the ministers who are teaching in our denominational colleges are among the most devout, morally consistent, and spiritual that we have; and he deplors the fact that some evangelists of our own Church, to say nothing of evangelists of Moody Institutes, etc., sometimes throw suspicion on these ministerial brethren who teach. In the presence of "crowded assemblies," such evangelists are indirectly undermining the confidence of our people in the work of our highest educational institutions. We have an instance of this in your Manitoba Correspondent's letter in the GUARDIAN of Feb. 15th. The evangelist referred to quotes Mark Twain, and grows merry over those who think that the Pentateuch is a composite work. (Most of your lay readers will be aware that the first five books of the Bible are commonly called the Pentateuch.)

On this subject we should like to remark that three or four centuries ago certain religious teachers, Roman Catholic and Protestant as well, were fighting the views of Copernicus and Galileo. These men of science were then teaching that this earth is not a great flat extended space, but a globe that revolves on an axis, and moves once a year around the sun; and the said religious teachers, with pious fervor, exclaimed, "This is heresy, it is contrary to the Bible. Doesn't the Bible say that the earth is established for ever, that it cannot be moved? And doesn't the nineteenth Psalm teach us that the sun moves around the earth, and not the earth around the sun?" And less than three or four centuries ago the same class of religious teachers were fighting the men of science again, because they taught that this earth was millions of years in coming to



its present condition before it became the abode of man; and the said religious teachers again exclaimed, "It is contrary to the Bible. Doesn't the Bible teach that the earth was made in six days?"—which must be six days of twenty-four hours each according to the fourth Commandment (See Exodus 20: 8-11.) And now these religious leaders are all dead in more senses than one, and everybody believes that our earth is a globe swinging around the central sun, and everybody believes that it was millions of years in forming; and Christianity has survived it all, and the Bible still lives, and has a larger place in the mind and heart of humanity than ever; we have adjusted our interpretations to the newly discovered facts, and we are emerging with a larger vision and a stronger faith. And what else? Why everybody can see now that those religious leaders were making a great mistake, and thoughtful men are now asking, "why could they not see at the time that they were making a great mistake?"

Now coming to the present question, we wish to emphasize that the Pentateuch itself is the book that proves that the Pentateuch is a composite work; in other words it is a work in which selections from three or four different authors are fitted together, and compiled into one volume under the heading of "Books of Moses," because Moses was the great dominating figure whose Divine visions, and constructive genius, and inspired leadership were, for the most part, the Pentateuch itself proves this, we absorbing subject of the work. The repeat, to all who study it carefully with an open mind. And nothing is lost by admitting this fact, or this scientific discovery, as it may be called. We still have the divinity of Christ, His atoning sacrifice, the personality, and divinity of the Holy Spirit, His work in conviction, regeneration, sanctification, etc.; we have the doctrines of repentance, faith, future rewards and punishments, and the supreme authority of the Bible. We have all the great doctrines that the evangelist needs, and we have them free from certain encumbering non-essentials.

"Ah, but," says the evangelist, "does not Jesus quote the Pentateuch as the work of Moses?" We answer that we possess a little volume of poetry called "Wesley's Hymns," collected by John Wesley for the use of "the people called Methodists." They are all called Wesley's hymns, notwithstanding the fact that quite a number of them were written by Isaac Watts, or William Cowper, or Philip Doddridge and others. These hymns express the doctrinal views and the very spirit of Wesley; hence they are properly called "Wesley's Hymns." And the Pentateuch is referred to as the books of Moses for similar reasons—the inspirations and ideas of the great personality of Moses were at the back of them all. Let us only free ourselves from our excessive literalism, and let the spirit of truth lead us, then we shall see still deeper and richer meanings in the Scriptures; things that have been hidden for ages will open to our view, and faith, instead of being shaken or weakened, will through the recent researches and conflicts, become stronger and more intelligent than ever.

And let the teachers keep on with

their teaching, elucidating and explaining truth, and making things clear to the understanding. Theirs is a great work; for light on the understanding often greatly aids the heart. And let the evangelists keep on with their evangelizing. Theirs also is a great work; they are the means of turning many to righteousness, and they "will shine as the stars for ever and ever." Let not one class of workers interfere with the other, nor disparage, nor throw suspicion on the other, "that there be no schism in the body, but that the members should have the same care one for another. For the eye cannot say to the hand that I have no need of thee; nor again the head to the feet, I have no need of you" (1 Cor. 12.) And above all let us not incur the reproach of a later generation who may say of us, "why, could not these religious leaders see at the time that they were making a great mistake? how was it that they were unwittingly opposing the Spirit of truth?"

THOMAS VOADEN.

Paisley, Feb. 22nd, 1922.

### The Premillennial View

To Editor of the Christian Guardian

Dear Sir,—I have been a reader of the CHRISTIAN GUARDIAN for forty years and could not think of being without it, as it always contains good, helpful reading, and important information on many subjects.

I have noticed several articles of late opposing strongly some of the teachings of the premillennial people, and I suppose you are fair in your critical views. If those people teach a personal material reign of Christ upon the earth for a thousand years, previous to the time when He takes the judgment seat, I do not accept it, but I do not understand their teaching in that way. As I understand them, they teach that the period will be one of great spiritual awakening, when the work of world evangelism will progress more rapidly, and the people more generally will turn to God, and the nations will learn righteousness. The fact certainly cannot be established that it is only the illiterate and fanatical that have held, and do hold to the premillennial views of the Bible. We cannot make light of such men as Wycliffe, Luther, Knox, Cranmer, Latimer, Ridley, Chalmers, Bonar and in more modern times Wilbur Chapman, D. L. Moody, Dr. Torrey, Billy Sunday, whether the number is getting less or not. I am one of that number among lifelong, loyal Methodists that admire the premillennial position regarding the miracles recorded in the Bible, a Divine Christ, and the supernatural in our glorious religion. I have some good friends who hold to the premillennial ideas, and in each case they are persons of deep and steady piety, and of rich Christian experience, and in no case has any one of them impressed me with the idea that they thought they were the elect, and that all who did not subscribe to their views would be consigned to perdition, and are children of the devil, as your last editorial states.

There are certain public speakers in every denomination who seem to think they are called to cry down some other Christian body of people. I think it quite safe to say that no person of standing among premillennial people will assert that all who do not believe as they do are children of the Devil.

Thanking you for a little space for once in our most excellent Church paper.

J. F. IRELAND.



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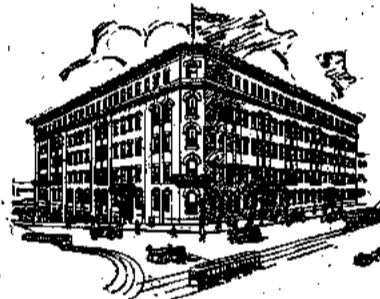
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## HAMILTON

*Nanticoke Circuit; Rev. R. F. Mercer, pastor.*—At the quarterly service held at Cheapside, Feb. 5th, thirteen were received into church membership. Previous to the reception service five were publicly baptized. Communion service followed the baptism and reception service, and was one of the most largely attended in recent years. This work is chiefly the result of two weeks' special services conducted by James Dixon, the Irish evangelist, and his daughter, Miss Dixon. Bro. Dixon is a forceful preacher. His heart searching addresses and intense earnestness aroused the people.

Sunday, Feb. 19th, decision day was held in connection with the Sunday school at Nanticoke, and a number decided to accept Christ as their Saviour. Mr. Mercer is completing his fourth year, and during his term on the circuit, both Nanticoke and Cheapside churches have been renovated.

*Mount Hamilton; Rev. R. Keefer, pastor.*—At the beginning of the present pastorate, our congregation was without a church home and had only eleven hundred dollars on hand with which to begin building. In less than eighteen months, our present commodious Sunday-school building was erected at a cost of thirty thousand dollars, twelve thousand having been paid by the time of dedication, Dec. 12, 1920.

Our current expense, including interest charges, increased over twenty-three hundred dollars a year since we occupied the new building. This has been met in full and thirty-four hundred and fifty dollars paid on the mortgages since dedication, notwithstanding the fact that several of our people have been out of employment and others on short time. We are indebted to the City Extension Board for a contribution of three thousand eight hundred dollars to the building fund.

Every organization, is growing. One hundred and seven have united with the church. Our last communion service was the largest in our history. Our Mission Band holds the banner for the Conference. Mr. Keefer has accepted a unanimous invitation to remain for a fourth year and already plans are under way for further advancement.

*Mount Forest.*—The anniversary services in connection with the Mount Forest Methodist Church were held on February 5th and 6th, and were well attended. The special offering received was quite liberal, amounting to over \$400.00. At both services on Sunday the Rev. A. P. Latter, the much esteemed pastor, presided. Special music was rendered by the efficient choir. The preacher was Rev. W. E. Gilroy, editor of the *Congregationalist*, Boston, Mass., a son of Mr. W. J. Gilroy, recording steward of the church, which lent a particular interest to the occasion. The morning text was, "As in water, face answereth to face, so the heart of man to man." The sermon was of great interest and profit to those who heard it. His theme in the evening was, "The Coming Revival" and his text, "Where the Spirit of the Lord is, there is Liberty."

"Sojourning with Uncle Sam," was the title given to the address by Rev. W. E. Gilroy on Monday evening. There was a good audience and the able and informing, but quite offhand and informal exposition of the ways and opinions of the people to the south of us, among whom the speaker has been living for three years past was greatly appreciated. At the conclusion of the lecture the audience sang "Blest be the tie that binds," and a cordial vote of thanks was tendered the lecturer.

W. T.

## MONTREAL

*Smiths Falls.*—The anniversary services of this church were held Sunday and Monday, 19th and 20th of Feb., and were completely successful. Special services of different sorts preceded the anniversary. In December we held a series of cottage prayer meetings. At New Year we joined in the week of prayer with the Baptists, Presbyterians, Salvation Army and Holiness Movement. Following this we had three weeks of old fashioned revival services. Revs. Albert Hinton, of South Mountain, S. F. Newton, of Athens, and G. T. Ralph, of Montague, assisted us with message and song. A home choir led by one of our own men—Mr. J. W. Kitchen—was of a value seldom surpassed even by choirs of professional evangelists. About forty (some of them already members of the church) found a new and deeper experience of love, trust, joy and service that has greatly enriched their lives. The climax was reached in our anniversary occasion. A special men's prayer meeting preceded this, when about sixty men planned and prayed that the occasion might set a higher key to the life of the church. No mention was made of money, nor was any one in the congregation solicited for such. We had Rev. W. T. G. Brown, of Dominion Church, Ottawa, with us. His messages were inspiring and our people were baptized with a deep spirit of consecration. Over \$3,000 in cash was placed on the plates. This will wipe out every obligation of this congregation for the first time in memory of living men and leaves us with church, parsonage and Wesley Mission Hall all in splendid shape. A supper was held on the Monday evening, when over six hundred sat down for tea. Other pastors brought greetings, Bro. Brown spoke on "Elements of Success" and Mr. Elmer Davis, of Kingston, outlined "Present Day Church Problems." A great uplift has come to our congregation, for which we thank God and take courage.

J. D. E.

*Kingston.*—Our Methodist Churches have been favored by a Ten Days' New Life Campaign, led by Mr. Newton Jones, of the National S. S. Union of England. The meetings were held afternoon and evening, mostly in Sydenham Street Lecture Hall, and were well attended. The afternoon meetings were mostly chalk talks to younger people, and the evening a regular evangelistic talk. The three churches united and all were benefited. Over one hundred teen-age boys and girls took a decided stand and about twenty-five other younger ones. All Mr. Jones' work was of the very highest order, safe, sane,

strong, spiritual, positive rather than negative—wholly helpful to the regular work of Church and Bible-school; free from emotion and sensation; appealing to the noblest and best in man and Scripture, and especially the fullness of life as in Jesus Christ, not only as Saviour but as Lord and Master. He gave to our teachers and the parents a great vision of need and possibilities of young life and many most helpful suggestions how to deal with it. His opening talk to teachers and workers should be heard by all such.

*Sydenham Street* had their 70th anniversary services on Sunday and Monday; February 12th and 13th. Our General Superintendent, Rev. S. D. Chown, D.D., a son of Sydenham Street, was the preacher and speaker. His forceful and timely sermons on the Sunday, and his most instructive address at the family gathering of upwards of four hundred on Monday evening, will ever live in our memories. He gave us a wonderful vision of the genius of Methodism and its achievements and magnitude, of its relation to present national and Church problems, that all Methodists should be brought face to face with more frequently. With the broadest sympathy and charity to all, he sought to lead us and to see our task and to inspire us and encourage us to undertake it in a whole-souled fashion. Miss Jean Chown delighted us all on the Sunday at both services with her wonderful contralto solos and pleasing presence.

We entertain the Conference next June and expect this old church and city will again prove worthy of all its best traditions, that our Conference may be a pleasant and blessed memory to us all.

## LONDON

*Stratford; Central Church.*—The Young People's Federation of this church on Jan. 30th and 31st presented Shakespeare's "A Midsummer Night's Dream" at the City Hall. Mrs. J. W. Magwood was the director and a great number of the young folks took part. The proceeds reached nearly \$500.

*Appin Circuit.*—This circuit is enjoying a year of marked advancement and spiritual uplift under the able and efficient pastorate of Rev. M. C. Parr. Every branch of the church is in a flourishing condition. Young peoples' classes have been organized at Springfield and Bethel in connection with the Sunday school, while at the Appin appointment, both League and Sunday school are going strong, as is also a newly organized Tuxis Boys' class which is holding the interest of many of the young men of the community.

Through the personal efforts of the pastor, twenty-eight young people have united with the church on profession of faith, as well as some six others by letter. The givings of the people have been exceptionally liberal in the face of a year of depression. Missionary givings have been increased by more than one hundred dollars over last year, while Educational, Social Service and other funds show a marked increase.

At a fully attended meeting of the February Quarterly Board, the pastor received and accepted a unanimous invitation to remain for a second

year, and we feel that the fellowship and good will that exists between pastor and people, coupled with the inspiration and zeal of a young life devoted to the service of God and the Church, should make the coming year one of the most successful in the history of our circuit. J. W. M.

**BAY OF QUINTE**

*Bethany; Rev. J. E. Beckel, pastor.*—We have just closed a very inspiring and helpful series of special meetings. For two weeks we had with us Mr. and Mrs. N. Duetta, evangelists of Trenton, Ont. Mr. Duetta is an outstanding success in his line of work. As a Christian he lives his life in a conscientious, Christ-like way. As a preacher he is fluent, dramatic and practical, preaching the good old gospel in modern, unique manner. As a leader of song he is second to none, adding to the effectiveness of his song service by the use of a cornet. His methods are modern, of the non-emotional type and applicable to all local conditions. His wife is an able assistant, especially in her singing of the songs of Zion in her sweet, natural way. Through their efforts many were led to Christ and the influence of their services will long continue with us. We crave the opportunity of recommending them to anyone requiring the services of an evangelist.

*Bloomfield—Rev. A. E. McCutcheon, pastor.*—The anniversary services and supper of the above mentioned Church, on Feb. 12th and 14th, respectively, were, as usual, very successful. The finances from thank-offering and supper totalled nearly \$400.00. We are glad to report, that our circuit under the very efficient pastorate of Mr. McCutcheon and his most worthy and thoughtful helpmate, Mrs. McCutcheon, is in an exceedingly prosperous and thriving condition. There were decided increases during the year, both in offerings and in membership.

**MANITOBA**

*Selkirk Circuit; Rev. J. W. Runions, Ph.B., pastor.*—Wesley Methodist Church is one of the local units of the circuit and is doing a splendid service in the community. The congregation, although depleted very considerably by deaths and removals, is holding its own; indeed, it is making progress. We have a most active W.M.S. under the presidency of Mrs. E. G. Blackert, who has filled this office for twelve years, and is an enthusiast in her department. Our Ladies' Aid is doing splendid work. Although the President-elect for 1921-22, Mrs. W. J. Jones, is a newcomer—she has discharged her duty in a most efficient manner. Our Sunday school is in a flourishing condition. Mr. L. E. McColl, the Superintendent, has occupied this position for seventeen years, and is still growing in efficiency. Recently the school met in a body at the home of Captain and Mrs. Vance, and surprised him with an appreciation of his services presenting him with a beautiful signet pin, plus many kind words. We have five organized classes in our S.S. They have been carrying on as individual units, but are now beginning to unite in their activities. The pastor has hoped, prayed, worked and preached to this end, viz., that all the units in the congregation would be brought into a partnership, comradeship, co-operative, whole programme that all would be enlisted—two, three, or

four times a month. We need more church accommodation to make this programme properly effective. We had a most delightful time last week while observing "father and son" week, coasting, snowshoeing, etc., and a banquet on Friday evening, when about a hundred and twenty enjoyed a sumptuous repast.

Notwithstanding, the burden has become so heavy it is the opinion of the Board that they cannot assume the responsibility of paying the salary of an ordained married man for next year.

*Tilston, Man.*—About nine months ago the Tilston circuit was made a union charge, and on August 1st, 1921, Rev. F. J. Talbot, a member of the Illinois Conference of the Methodist Episcopal Church, U. S. A., took charge to supply it under the direction of the Manitoba Methodist Conference. Since above date, with all the financial setbacks, great things have been done. The parsonage has been beautifully furnished, and although religious services have been held in this community for the last fifteen years, there has never been a church building erected, but now a spirit of revival is felt in the field and the hope is manifest that in the near future a church will be built that will class with any church in the province. Towards this end an acre of ground has been bought and the members are planning to prepare the ground for the basement of the building immediately after seeding. On Sunday evening, February 26th, the pastor had the pleasure of receiving twenty-five persons into membership, six by letter and nineteen on profession of faith. Out of this nineteen, seventeen signed cards, and for the first time in their lives made a public stand for Christ and His Church. Among these were eight persons whose ages ranged between thirty-nine and sixty-two years. This doubled the former membership. Tilston charge is now a two point circuit, the third point having disbanded because of removals the first of the year. Tilston is therefore becoming a very acceptable charge. A nicely furnished parsonage; a new church building in progress, and a newly gravelled graded road between the two points. The Rev. F. J. Talbot will be leaving this charge for special evangelistic work through Western Canada and the States on about June 1st.

**SASKATCHEWAN**

*Perdue*—At an enthusiastic meeting held in the Perdue Methodist Church, on Wednesday, Feb. 8th, the Methodist and Presbyterian Sunday schools decided to form a union Sunday school. Nowhere could this splendid spirit of union have been more in evidence than at that meeting. The first union Sunday school was held on the following Sunday, Feb. 12th. The following officers and teachers were elected: Mr. A. R. Houston, supt.; Mr. Harry Dickey, asst. supt.; Mr. Philip Dickey, librarian; Miss Ruth Collins, asst. librarian; Mrs. H. D. Gay, supt., Cradle Roll Department; Miss Omel Brodie, organist; Miss Marian Mofat, asst. organist; Mr. W. W. Taylor, sec.-treas.; Mr. Bert Dickey, asst. sec.-treas.; Mrs. Collins, Mrs. Sangwine, teachers of girls classes; Mrs. Houston, Mrs. Geo. Worthington and Mrs. Gay, teachers of primary classes; Mr. Harry Dickey, Mr. Bert Dickey, Mr. Allen Goodfellow, teachers of boys classes; Mr. Sangwine, teacher of Bible class.

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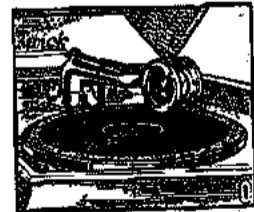
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# Methodist National Campaign

THE Methodist National Campaign has been urging circuit Campaign Treasurers to complete payment of campaign subscriptions by the end of April. The reason is the need. Upon the strength of the promises of the Methodist people the officials of the Church have initiated enterprises which require all the money which can be realized from the prompt payment of all outstanding subscriptions. For example, the Superannuation Fund has increased from \$12 to \$18 the allowance to superannuated ministers. Multiply the \$18 by the number of years spent by one of these men in the active work and the total represents his annual income from the fund. Even the \$18 basis is insufficient in many cases to ensure comfort in old age. And only the completion of all campaign payments will guarantee the permanence of that basis.

If an account of her stewardship be asked, the Methodist Church can point with pride to a number of important enterprises which the Methodist National Campaign has made possible. Various important types of mission plant have been constructed and set in operation in the Canadian West. The burden of debt has been largely lifted from the Western colleges and from some Eastern colleges. The superannuation basis has been raised to a level more nearly approximate to the actual need of the incapacitated minister. Thus attempts have been made to meet great needs of the whole Church.

If Campaign estimates of needs had been wild guesses, there might have been no necessity now for urging the completion of all circuit totals. But the estimates were based on careful surveys of conditions existing in 1919. Recognizing that the estimates were conservative, the people made whole-hearted response to the presentation of the case. In January, 1920, they read pamphlets covering the situation as it affected each department. Their verdict was expressed in the magnificent offering of February, 1920. Since that time some new emergencies have arisen; for some of these the Campaign has been able to provide. But the needs, department by department, are still pressing, and only the actual payment of all subscriptions can cope with the specific needs for which the Campaign's financial objective was no more than adequate.

In the superannuation department there arise emergencies for which not even the \$18 basis can provide. The secretary-treasurer of that fund arrived in an Ontario city recently, just in time to prevent the committal of a superannuated minister, aged 97, and his wife, aged 94, to the county poor house. Methodism owes that veteran over \$4,000 in salaries promised but never fully paid. His average salary was only \$432 throughout his ministry and his annual receipts from the fund are only \$540 per annum. Thanks to a small emergency fund, he will not lead his wife "over the hill."

Even yet many aged ministers are living on the edge of want. Their incomes from all sources are far too small. On the pledged word of Methodist subscribers to the Methodist National Campaign they have been promised the \$18 rate of payment. And that is one reason why circuit

campaign treasurers will be doing everyone a service if they urge the matter of payment prayerfully, tactfully and promptly. To return to the \$12 basis would be unthinkable. Methodism will keep faith.

## Methodist National Campaign

COLLECTIONS TO MARCH 1st, 1922.

Conference	Amount Remitted	Percentage
Toronto	\$1,055,970 53	79.5%
London	510,739 24	88.5
Hamilton	577,662 77	89.9
Bay of Quinte	355,876 93	90.7
Montreal	478,768 68	78.9
Nova Scotia	157,429 84	81.9
N.B. & P.E.I.	160,865 21	93.5
Newfoundland	28,624 63	70.6
Manitoba	212,410 29	61.5
Saskatchewan	166,344 96	55.6
Alberta	71,193 95	68.8
British Columbia	106,993 18	74.8
	<b>\$3,881,165 06</b>	<b>79.6%</b>

DISBURSEMENT TO MARCH 1st, 1922.  
Special Objectives.

Missionary Society	\$1,375,296 00
Superannuation Fund	1,375,296 00
Educational Society	686,648 00
	<b>\$3,437,240 00</b>
Repayment of advances from Departments for expenses of Campaign from July 1st, 1919, to April 30th, 1920	152,567 84
Special Fund for Current Revenues	250,000 00
Current Expenses May 1st, 1920, to March 1st, 1922.	38,250 00
Balance in Bank and on hand	12,107 13
	<b>\$3,881,165 06</b>

## A Successful Teacher Training Class

A striking example of the success that may be made in conducting teacher training classes is had in the County of Middlesex, where a rural township has proven the worth-whileness of such a course and the definite need thus met. Rev. John C. William, of the Methodist Church at Shedden, and Rev. C. A. Malcolm, pastor of the Dunwich and McBride Presbyterian charge, in co-operation have carried on a teacher training programme with encouraging success. It was, in reality, a community teacher-training undertaking. The plan is to cover three study books in the year. Two classes started with book No. 1, averaging an attendance of fifty. At a banquet recently held, a hundred were present—practically all of whom had attended the classes and over half of whom were young men. There was no compulsion to write on examinations, but several did, nine out of twelve in one of the classes passing the same.

The success of the experiment in this typical Ontario township has proved that successful training classes can be conducted in the rural as well as urban localities, given the excellent co-operative leadership above mentioned.

When to soft sleep we give ourselves away,  
And in a dream as in a fairy bark  
Drift on and on, through the enchanted dark  
To purple daybreak—little thought we pay  
To that sweet bitter world we know by day.  
We are clean quit of it, as is the lark  
So high in heaven no human eye can mark  
The thin, swift pinion cleaving through the gray.  
—Aldrich; *Sonnet, Sleep.*

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—Bulwer-Lytton.

Having made a selection for a boy's book-shelf it is but right to perform the same service for the girls. I have purposely mixed the books up, and avoided the hard and fast divisions on biography, fiction, poetry, patriotism and so on. There is a vast library of recent books which it would be hopeless to boil down into a few lines. The selection has been made on the basis of proven worth rather than on novelty, and while all the best books for girls are not included, and you may miss your favorite, still a great majority of them will be found to have a place.

A great many books appearing now for young people are either one hundred per cent. funny, or else soggy with morality, uplift, preachments and sound advice. Somehow or other it seems to me that a book cannot be really useful and profitable to a boy or girl which they cannot read with pleasure or delight. There ought to be no entertainment so easy of access, and no pleasure so permanent as that contained in a boy's or girl's own book-shelf. Disraeli once said, "We are now in want of an art to teach how books are to be read rather than to read them." The art in teaching how books ought to be read consists, for the most part, in a careful choice of those books which live the life and appeal to the interests and feed the needs of boys or girls of a particular age. Many a lover of literature has been ruined by a selfish parent who rifled the bargain book counters at Christmas for something that would do, or by scores of teachers who, through laziness or ignorance, or both, did not try, and therefore never succeeded, in matching the right boy with the right book. It is all very well for the poet, Thompson, to say:

"Studious let me sit,  
And hold high converse with the  
mighty Dead."

But you can't get boys and girls to hold high converse or any other communication with the dead of any description any longer than they can flee away. All honor to them. It was a happy comparison that likened books to friends. We never stop to think why red-blooded boys and girls detest the old-fashioned "Lives of the Saints." Saints never have any place in their thinking or living and why should they? I think they would echo Cowper when he says:

"The mind relaxing into needful sport,  
Should turn to writers of an abler sort,  
Whose wit well managed, and whose  
classic style,  
Give truth a lustre, and make wisdom  
smile."

Andersen's Fairy Tales; Hawthorne's Wonder Book; Lamb's Tales from Shakespeare; Lytton's Harold; Ivanhoe, Scott; Emma, Austin; Adam Bede, and Silas Marner, Eliot; The Cloister and the Hearth, Reade; Vanity Fair, Thackeray; Queen Elizabeth, Strickland; The Talisman, Kenilworth, Scott; Old Curiosity Shop, Oliver Twist, David Copperfield, Dickens; Pilgrim's Progress, Bunyan; Little Women and Good Wives; Shirley,

Bronte; Mill on the Floss, Eliot; Cranford, Gaskell; The Scarlet Letter, and House of Seven Gables, Hawthorne; Les Miserables, Hugo; Hypatia, Alton Locke, Kingsley; Sesame and Lilies, and Crown of Wild Olive, Ruskin; Uncle Tom's Cabin, Stowe; Anna Karenina, Tolstoy; Liza, and Virgin Soil, Turguenev; Little Women, Alcott; Joan of Arc, Monvel; Child's Garden of Verse, Stevenson; Girl Heroines in Fiction, McFee; Heroines Every Child Should Know. In the same series—Birds, Essays, Famous Stories, Folk Tales, Legends, Operas, Pictures, Poems, Trees, Songs, Flowers, Natural Wonders, etc. Every Child Should Know; Alice's Adventures in Wonderland, Carroll; Gulliver's Travels, Swift; Stories from Wagner, McSpadden; Tales of Canterbury Pilgrims, Darton; Idylls of the King, Tennyson; King Arthur Series, Pyle; The Heart of Youth, Gilder; Jane Eyre, Bronte; Pride and Prejudice, Austen; Stories of Famous Operas, and Stories of the Wagner Operas, Gueber; Rebecca of Sunnybrook Farm, Wiggin; Maid of Orleans, Henning; American Girl's Handy Book, Beard; Home Candy-Making, Rorer; Household Sewing, Banner; Garden Book for Young People, Lounsbury; Ben-Hur, Wallace; Where Love is, there God is Also, Tolstoy; Three Gifts of Life, Smith; Cinderella's Grand-daughter, Gilchrist; Life of the Bee, Maeterlinck; Wonder Book of Knowledge, Queen's, Trench; The Heart of a Rose; Bluebird, Maeterlinck; Merrylips, Dix; Castle Blair, Shaw; Heidi, Spyri; Black Beauty; Lay of the Last Minstrel, Scott; The Possible You, Espey; Her Sixteenth Year, Brown; Anne of Green Gables, Montgomery; Courageous Girls, retold from St. Nicholas; Robinson Crusoe, Defoe; Kidnapped, and Treasure Island, Stevenson; Lorna Doone, Blackmore; Secret Garden, Burnette; Sketch Book, Irving; Story of My Life, Helen Keller; Florence Nightingale, Richards; Aeneid, Odyssey and Iliad for Boys and Girls, Church; Courtship of Miles Standish and Priscilla; Hiawatha, Longfellow; What Katy Did at School, Coolidge; Peter Pan, Barrie; White Queen of the Okoying, Livingstone; Ten Girls from History, Sweetser; Troubadour Tales; Stein; Evangeline, Longfellow; The Round Table, and The Story of the Grail, Pyle; Curiosity Kate, Bone; Fun of Cooking, Burrell; Glengarry School Days, Connor; Heroines of Missionary Adventure, Dawson; Elinor Arden, Royalist, Du Bois; Six to Sixteen, Ewing; Girl's Book of Famous Queens, Farmer; Great Authors in Their Youth, Frank; Famous Sisters of Great Men, Kirlew; Vacation Camping for Girls, Marks; Gipsy Books, Ward; Essays of Elia, Lamb; Ninety-Three, Hugo; Joan of Arc, Stevens; Reading the Bible, Philips; A Book About the English Bible, Penniman; The Bible in English Literature, Brooke; Handmarks in Early Christianity, Lake; Little Miss Melody, Keith; Rilla of Ingleside, Montgomery; Spiritual Voices in Modern Literature, Davies; The Golden Dog, Kirby; Maria Chapdelaine, Songs of Urkrania, Livey; Canadian Poets, Garvin; Main Street, Lewis; The Meaning of Prayer,

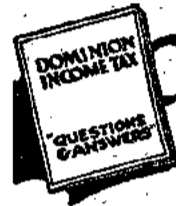
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THOS. F. HOW, General Manager

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OF  
**EARLE VICTOR BARR**  
STAFF SIGNALER 20<sup>th</sup> BATTALION  
BORN IN PARIS ON 1<sup>st</sup> SEPT 29<sup>th</sup> 1880  
KILLED IN ACTION VIMY MAY 12<sup>th</sup> 1917  
AGED 36 YEARS  
  
HE SAW THE LIGHT HEARD THE CALL  
AND HE WENT TO IT

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## The Christian Guardian

WESLEY BUILDING, TORONTO

The Meaning of Faith, The Meaning of Service—all by Fosdick; The Girl and Her Religion, Slattey; Moffatt's Translation of the New Testament.

(A list of books for a boy's bookshelf appeared in THE GUARDIAN, February 15th, which is supplementary in many ways to this, in that it contains many books of equal value for girls as well.) Magazines: Girl's Own Annual; National Geographic; Girl's Own Paper; St. Nicholas; My Magazine and Others.

"What improvements would a woman have made, who is so susceptible of impressions from what she reads, had she guided to such books as have a tendency to enlighten the understanding and rectify the passions, as well as to those which are of little more use than to divert the imagination?"—*A Lady's Library*—*Joseph Addison in The Spectator.*

### Jottings from the Land of Uncle Sam

(Continued from page 13)

have to depend on the funds of the Church for what support they receive. There are facts here gathered from practically the whole world—hence the title of this number.

As Bishop Quayle has so quaintly and truly said, as regards the building up of a fund which shall be apart from regular circuit contributions to these veterans, the only thing to be said is, that the most we can do is the least we dare do.

Some of the facts in this number are most interesting. Ten years ago in this country there was not a claimant who received \$600. To-day there are five hundred who receive that amount or more. The last General Conference authorized a canvass of the whole Church to add to the previously authorized five millions of the Permanent Fund a further amount of ten millions, to be raised during the present quadrennium. The total endowment now held for Conference Claimants is sixteen million dollars, and the amount paid them last year was two million five hundred thousand dollars. The relation of the supply pastor to this fund or to a similar fund is being given earnest attention at present, and plans for his relief are being made. There are over 4,000 supply pastors in the Methodist Episcopal Church in this country, and a goodly proportion of these are constantly at work. They are a problem that must be faced, and the Church is getting about it with commendable wisdom. The annuity bases in the different Conferences are so diverse that it is impossible to make a general statement concerning them. The only guide is the discipline which says that the annuity claim of any retired minister shall not be less than one seventieth of the average salary of the effective members of his Conference, multiplied by the number of years he is in the active work, including two on trial.

The bonus bill for soldiers is at present agitating the whole country. All sorts of schemes for raising the amount have been before the Congress committee, but not one has met the approval of that body so far. There seems to be the utmost difference of opinion as to the advisability of granting this bonus at all, both in Congress and among the soldiers themselves. The latest scheme is known as a "pawnbrokers' bill" be-

cause it is a form of certificate insurance which will mature in three years, and upon which brokers and financial sharks generally may be able to exercise their arts. The finances of the country will not bear the additional burden, and it looks as if there will be great difficulty in forcing the plan through Congress. So far as can be gathered from the press of the country, the men who gave their services in the great war resent, except in the case of a small minority, the attempt to give them charity for a service which they were glad to render. And that is how the matter now stands.

The Spring Conferences will soon be meeting, and by the time my next letter reaches you, many of them will have finished their business and adjourned. Your Canadian Conferences, too, will be gathering in another month or two. We wish success to the great Church with which we are so closely connected in this land. Great days are ahead. May we have vision to go up and possess the land.

### Chatham District Meeting

The members of Chatham District Meeting met in Park Street Church on February 16th, 1922. The meeting was presided over by Rev. Robert Hicks, D.D., District Chairman. A resolution was passed strongly endorsing the proposal to build a residence school at Muncey to take care of the orphan and dependent children on the five Indian Reserves within the bounds of the London Conference. In the afternoon, Rev. J. W. Hibbert, President of the Conference, addressed the meeting on the subject of "Proposed General Conference Legislation." After much discussion, a Committee was appointed to draft Memorials to General Conference, representing the views of the President and of the members of the District Meeting. A very unique and practical paper was then given on the Subject "Present Day Needs of the Rural Church," by Rev. T. W. Hazlewood, B.A., of Dawn Mills. The meeting then expressed itself on the subject of "The Modern Public Dance?" as follows: In view of the undoubted harm that is resulting from the "Modern Public Dance" and that these evils are being recognized by leading educationists and clergymen of all denominations.

For example—the declaration given a few days ago in Madison, by Dejay William Hudson, of the University of Missouri, who said:—"Licentiousness and luxuriousness have come into the schools of the nation through student dances, which must be curbed if there is to be a solution of the moral problem of the country. We have come upon a reign of moral looseness and debauchery. Students dance as people were not allowed to dance in the worst resorts twenty years ago. There is a heathenish trend. It has never before been so hard to get a child to go the way he should go.

We, therefore, deem it expedient to call the attention of all officers and parents and young people of our Church, to the timely, moderate and sane deliverance of Rev. Dr. Chown, our General Superintendent, on the subject which is printed in the CHRISTIAN GUARDIAN of February 8th.

**Mission Rooms Receipts**  
Feb. 28th-Mar. 6th, 1922

General Fund	
Toronto Conference.	
Centennial, Toronto	1,000 00
Previously acknowledged	62,398 68
Sprucedale	24 88
Richmond Hill	11 50
Ottawa	600 00
Central, Toronto	1,000 00
North Parkdale	200 00
Beeton	41 00
Coldwater	75 00
First, Owen Sound	600 00
St. Paul's, Toronto	1,000 00
St. Clair, Toronto	597 55
Sturgeon West	8 00
Willowdale	116 25
	67,744 79
London Conference.	
Previously acknowledged	31,611 78
Fordwich	144 00
Maidstone	100 00
Gasto	100 00
Aylmer	200 00
Corunna	96 00
First, St. Thomas	625 00
Talbotville	135 00
Romney	50 00
Tupperville	54 00
Putnam	197 27
Thorndale	55 00
	33,348 03
Hamilton Conference.	
Previously acknowledged	44,942 17
Capetown	50 00
Moorefield	100 00
Grand Valley	50 00
Fergus	27 00
Palermo	300 00
Elora	80 00
Livingston, Hamilton	300 00
Princeton	50 00
Plains & Appleby	36 24
Straffordville	25 00
Kemble	50 00
Wesley, Hamilton	1,000 00
Bimbrook	71 00
Arthur	29 00
	47,110 41
Bay of Quinte Conference.	
Previously acknowledged	19,997 05
Point Anne	25 00
Seymour	63 00
Warsaw	29 00
Seagrave	22 00
Bath	60 00
Frankford	45 65
Whitby	100 00
Cornarvon	60 00
Demorestville	20 00
Woodville	200 00
	20,611 70
Montreal Conference.	
Previously acknowledged	28,660 43
Lachine, Que.	180 00
Cardinal, Ont.	85 00
Newboro, Ont.	100 00
Magog, Que.	50 00
Farnham, Que.	22 40
McLeod St., Ottawa, Ont.	412 38
Inkerman, Ont.	68 00
	29,606 28
Nova Scotia Conference.	
Previously acknowledged	4,487 19
Belmont	30 00
Gabarouze	65 00
Louisburg	40 00
Port Mouton	4 48
Hebron	50 00
Springhill	20 00
North Sydney	100 00
Luzenburg	154 40
Sandy Cove	45 00
North East Harbour	29 25
	5,025 82
N.B. and P.E.I. Conference.	
Previously acknowledged	5,798 86
Centerville, N.B.	41 25
Wesley, Moncton, N.B.	78 89
Nashwaak, N.B.	40 30
Souris, P.E.I.	90 00
Bedesque, P.E.I.	900 00
Gagetown, N.B.	9 00
Point de Bute, N.B.	11 00
	6,969 30
Manitoba Conference.	
Previously acknowledged	10,631 93
Regents Park, Winnipeg, Man.	15 42
Carberry, Man.	99 75
Harding, Man.	20 00
Ochre River, Man.	57 00
Swan River, Man.	68 00
Parson, Man.	60 00
Young, Winnipeg, Man.	1,400 00
Grace, Fort William, Ont.	40 00
Portage la Prairie, Man.	315 00
	12,707 10
Saskatchewan Conference.	
Previously acknowledged	14,106 52
Weyburn	246 86
Rockhaven	30 00
Drakwater	25 00
Avonlea	30 00
Horizon	18 20
Pheasant Forks	69 00
Wallard	19 40
Lloydminster	55 00
Forget	48 00
Carnuff	89 05
Mortlach	145 00
Recessville	56 00
	14,885 58

Alberta Conference.	
Previously acknowledged	11,650 70
Duffield	13 00
Norwood, Edmonton	130 00
United, North Lethbridge	150 00
Munson	50 00
Lamont	142 00
Camrose	70 00
Daysland	68 85
Acadia Valley	18 00
Oyen	17 00
Bashaw	46 80
	12,856 35
Newfoundland Conference.	
Previously acknowledged	3,259 24
Blackhead	182 28
Wesleyville	250 00
	3,691 52
British Columbia Conference.	
Previously acknowledged	6,046 25
Port Simpson	200 00
Chilliwack	12 00
Sheena River	15 00
Queens Ave., New Westminster	700 00
Milner	75 20
	7,049 45
Appropriations for 1921-22	\$1,240,559 97
Expenditure to date	1,117,983 87
Receipts to date	261,104 76
Same date last year	245,420 84

**Russian Famine Fund**

March 1, 1922.	
The following contributions to the Russian Famine Fund have been received by Rev. S. W. Dean, Department of Finance, 409 Wesley Buildings, 299 Queen West, Toronto.	
Previously acknowledged	\$795 16
Rev. J. K. L. Joslyn, Vancouver, Sask.	3 00
Bothwell, Ont., Meth. S.S.	20 00
Bruce M.	5 00
A. J. Gould, Uxbridge, Ont.	5 00
Rev. J. W. Kitching, Beachville, Ont.	5 00
Miss Bessie Jackson, Fergus, Ont.	5 00
Mrs. J. D. Young, Glenboro, Man.	2 00
E. Bahem, Holt, Ont.	5 00
Mrs. J. Hodson, Brampton, Ont.	5 00
Ladies' Aid, Meth. Ch., Aultsville, Ont.	22 00
Methodist S.S., Aultsville, Ont.	4 00
Anderson S.S., Kirkton, Ont.	4 50
Miss K. Hazlewood, London, Ont.	5 00
Meth. Ladies' Aid, Imperial Sask.	50 00
Mrs. S. P. Lazier, Hamilton, Ont.	25 00
Elgin Circuit, Souris Dis., Man.	40 00
Rev. C. Mearns, Oshawa, Ont.	2 00
Miss M. L. Fawcett, Mt. Forest, Ont.	5 00
Geo. W. Powell, Peterboro, Ont.	5 00
Rev. Geo. F. Mitchell, Boylston, N.S.	5 00
E. B. J., Norwich, Ont.	5 00
C. S.	1 00
Mr. and Mrs. W. T. Mooney, Grand Coulee, Sask.	25 00
Rev. W. P. Brown, Port Perry, Ont.	1 00
Mrs. M. Clancy, Hatzic, B.C.	5 00
H. Everest, Scarborough, Ont.	10 00
Victor Hannan, Toronto	5 00
Mrs. F. A. Dumble, Toronto	10 00
Rev. M. J. Aiken, Norval, Ont.	2 00
Margaret L.	2 00
J. N. Morgan, Norval, Ont.	3 00
Dr. and Mrs. L. L. Follick, St. Mary's, Ont.	10 00
Rev. Herbert Lee, Stonyville, Ont.	5 00
T. G. Baker, Toronto	10 00
George St. Meth. S.S., Sydney, N.S.	10 00
I. M. and H. Partridge, Barrie, Ont.	5 00
	1,126 65
Forwarded to Sir George Burn, Treasurer	780 00
	846 65

N.B. Envelopes for taking collections for this Fund may be obtained by making application and stating the number required to Rev. S. W. Dean, 409 Wesley Buildings, 299 Queen Street West, Toronto.

**Recent Deaths**

Items under this heading will be inserted at the rate of Two Cents per word. These should reach the Guardian Office within three weeks of decease of subject of sketch. Minimum charge two dollars.

**BEYNON**—On Saturday Dec. 10th, Davenport Methodist Church lost one of its most faithful and devoted members in the person of Mrs. John Beynon. Mr. and Mrs. Beynon came to Davenport from Aurora 35 years ago last November. Mrs. Beynon's membership in the Methodist Church dates back over 50 years. There was no branch of Christian work in which she was not interested and her presence at the gatherings of the organizations with which she was connected always brought cheer and encouragement. She was an affectionate wife, a kindly neighbor and a faithful mother in Israel. Her former pastor, Rev. George W. Robinson and Rev. J. R. Aikenhead, and her present pastor, Rev. George Waugh, officiated at the funeral and the mortal remains were laid to rest in the Prospect Cemetery.

"Some day; till then I'll watch and wait,  
My lamps all trimmed and burning bright,  
And when My Saviour opens the gate,  
My soul to Him will take its flight."

**CLEMENS**—A sweet-spirited, unassuming life closed peacefully and triumphantly at Bowmanville, Ont., on Feb. 16th, 1922, in the passing of Miss Ida J. Clemens, youngest daughter of the late Joseph Clemens, of Darlington, Ont. For two years she had been in failing health, and for five months constantly confined to her room, during which time she suffered greatly, but ever with unflinching submission, exceptional patience and self-forgetfulness. Convinced in early years under the ministry of Rev. Leonard Phelps, she became active and efficient in Sunday school, Epworth League and choir work at Salem Church, Tyrone circuit. The year following her father's death, in 1897, she removed to Bowmanville with her sister, Mrs. R. T. Stevens, with whom she has since lived; for whom she has always had the fondest attachment, and to whom she felt deeply indebted for unceasing devotion and tenderness in her last lingering illness. Her kindly, gentle disposition made for her many true friends. Tender tribute was paid her memory by her pastor, Rev. S. C. Moore, at the memorial service. Two sisters survive; Mrs. Jacob Gand and Mrs. R. T. Stevens, both of Bowmanville. "Her end was peace."  
S. C. M.

**POOLE**—Mrs. Wm. N. Poole was born fifty-four years ago, near Portland, on the Rideau. As Miss Olive S. Bolton she became the wife of Wm. S. Poole, of Fort Erie, who predeceased her six years ago. The departed Mrs. Poole was a very active worker in the Fort Erie church as president of the W.M.S., organist, and a successful S. S. teacher, and was in her place until ten months ago laid aside by a fatal illness, which she bore with a beautiful spirit of patience and courage until relieved by a glorious promotion to the heavenly land on Feb. 8th. The funeral was very largely attended on Sabbath, Feb. 12th, conducted by her pastor, Rev. W. G. Bradford, in the Fort Erie Church. Her family have left her a glorious memory; Misses Mary and Helen, George and Frank, all on the homestead; also she leaves to mourn her comparatively early demise, two brothers, Mr. Ferris Bolton, of Brandon, Man., and Mr. John H., of Vancouver, B.C. W. G. B.

**STEWART**—It was on a December day about a fortnight before Christmas that Mrs. Wm. Stewart, of Wesley Church, Granby circuit, slipped away to the Father's house. An invalid for years, she had lately suffered much in distressful breathing, yet, through it all, till the semi-conscious days toward the end, there was ever the welcoming sunny smile and the extended fragile hand. The years told their tale in furrowed face and feebleness; they told it too in deepened trust; in growing appreciation of God's ways with men, and in ever intensifying hope of the unhampered life of the homeland. Never friend dropped in for a visit but felt himself her debtor as he left. Especially happy and greatly helped were the pastors who were privileged to sit beside her bed. It was light indeed at eventide, and true were the hearts and tender were the hands of the children—grown men and women now—who ministered to her amid the falling shadows of the sunset hour. Tom, with the Misses Minnie and Dora, remain in the old home; George is on a near-by farm; nor could the mammoth wealth of millions buy of their precious mother-memories. After a short service in the home, a service in which the pastor was assisted by the Revs. L. W. Reid, of London, and A. J. Moorhouse, of Kerwood, interment took place Dec. 12th, in Mount Pleasant cemetery, London.

**PURVIS**—After a short illness, on Thursday, February 9th, one of the most respected citizens of Kingston passed into rest in the person of Mr. Peter Comstock Purvis at the age of eighty-five years. The deceased was born in Leeds County, on the old homestead, near Brockville, settled by his United Empire loyalist parents. A lifelong Methodist, Mr. Purvis took a deep interest in the work of the Church, and his home was noted for its hospitality to visiting ministers. For many years he was a justice of the peace in Leeds County. After a residence of ten years in the village of Bath, to which he removed in 1903, Mr. Purvis retired and took up his residence in Kingston, where he connected himself first with Brock Street Church, and then with Queen Street Church. Mrs. Purvis predeceased him by nine years, during the residence of the family at Bath. The survivors left to mourn him are four daughters and one son: Mrs. C. C. Nash and Mrs. Clara Purvis, of Kingston; Mrs. H. B. Judson, of Napanea, Mrs. J. J. Williams, of Winnipeg, and Mrs. S. A. Purvis, of Chatham, Ont. The interment was made on Saturday, February 11th, at Yonge Mills, the Kingston service being conducted by the pastor of Queen Street Church, assisted by Rev. J. A. Waddell, and that at Yonge Mills, by Rev. Geo. Mossop, of Lyn, Ont.

**In Memoriam**

**SHIER**—In loving memory of my dear sister, Mrs. John J. Shier, who died March 1st, 1921, in Hamilton, Ont. Days of sadness still come o'er us. Tears of sorrow often flow. Memory keeps my sister near me. Whom God called a year ago. There is a link death cannot sever. Love and remembrance last for ever.  
—Sister and little daughter Ada.

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**Births, Marriages, Deaths**

**Births**

**JAMES**—On January 29th, 1922, at the parsonage, Woodham, Ontario, to Rev. R. E. and Mrs. James, a son.

**FAWCETT**—To Rev. John M. and Mrs. Fawcett, Blackie, Alberta, on Monday, February 20th, 1922, a daughter, Dora Evelyn.

**Marriage**

**MCALLISTER-MACRAE**—On February 1st, 1922, at Melavel, Sask., Marianne Ruth Shaw MacRae, formerly of Vars, Ont., to Earl Rowan McAllister, of Moose Jaw. The officiating clergyman, Rev. Jas. McMurray of Limerick. The happy couple left for an extended trip to southern points.

**Death**

**MACKLIN**—February 26, 1922, at her late residence, Gore's Landing, Ont., Emma Martin Luxton, wife of the late Edwin Macklin, of Cobourg, in her 84th year. Interment at Cobourg Union Cemetery, Feb. 28th.



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## The Sunset Province

Continued from page 11

Mr. Crossley's instructions were followed with interest. The singing of Mr. Leonard adds much to the beauty of the services and drives home the tender invitation of the evangelist. From Grandview Messrs. Crossley and Leonard went to Kerrisdale where the Presbyterian church united with the Methodists for the series of meetings. Here again the old well-loved message brought many to Christ in renewed consecration and for decision. The evangelists are now at Queen's Avenue church, New Westminster, where the meetings continue to attract large congregations.

On January 22 the new church at Hazelton was opened amid much rejoicing. The church, which was erected by the combined contributions of the Missionary society and the local people, was opened free of debt. It is the first church the Methodist people have had in Hazelton, and to Rev. Dr. Wrench must be given a good deal of the credit for the inception of the movement. The pastor, Rev. J. R. Hewitt, Mr. R. Langlands, and others have worked to ensure the success of the undertaking. Mr. Langlands presented a very fine pulpit, of his own construction, and is now at work on a pulpit chair. At the opening service Rev. Jas. Evans was the special preacher, and the following Sunday, Rev. Mr. Parsons, the Presbyterian minister at Terrace preached. The field is a co-operative one, as by arrangement the Methodist church supplied the whole district from Rose Lake to Terrace.

Rev. Jas. Evans at Smithers, and Rev. Wm. Deans at Telkwa, have been encouraged by the response made to their faithful work this winter. Mr. Evans has had a new room added to the church for Sunday school purposes and reports show that the interest is keen at these outposts of the church. Mr. Evans has made quite a name for himself as an orator and has accepted an offer from a Chautauqua company for work this summer and will take a post graduate course in college this fall.

Reports of a revival among the Indians on the Skeena River have been received through the chairman of the District, Rev. J. R. Hewitt. Rev. J. H. Young, the missionary at the Skeena River mission and Rev. Mr. Tomlinson of Kishpiax, have been assisted by evangelistic bands of the Indians themselves and have visited every village within reach this winter. Crowds have attended the meetings and a great wave of religious feeling has touched every home.

Agassiz church, Rev. C. M. Lancaster, pastor, "have burnt their mortgage" amid great rejoicing, following the example of many of the mission churches in British Columbia. In spite of reputed hard times the churches have succeeded in paying off debts and report increasing attendances upon the means of grace.

The parsonage at Mission City, Rev. J. H. Hobbins, has been quarantined owing to an attack of scarlet fever which affected two of the children. All are better now.

Anniversary services were held at Salmon Arm in February. Rev. J. G. Gibson, of Enderby, preached the sermons and delivered a lecture at the anniversary supper Monday night on "With the troops in Salonica".

The local paper reports, "The speaker was in his best form as he related experiences with the Tommies on the little known Stuma front. The landing of the British forces at Salonica; the struggle between Constantine and Venezuelos for supremacy in Greece; the bravery of the Serbians, all were dealt with in turn. The address sparkled with wit and humor and had pathetic touches which were reminders of the sad and sordid side of war." Rev. J. D. Hobden, the pastor, was chairman of the evening.

## Welland Italian Mission

The work of the Italian Methodist Mission, Welland, is progressing very favorably under the direction of Rev. P. Di Florio, B.A., B.D.

Sunday, Feb. 26th, at the morning service, in the presence of a number of English-speaking friends and Italians, the pastor gave the right hand of fellowship to nineteen believers. Of these, nine who had attended the mission previous to the present pastor's coming, were received into full membership, while the other ten, recently influenced, were received on "probation." Among these is an elderly lady, a recent arrival from the "priest-trodden country" of Italy. All the new members have already shown a great interest in wanting Bibles and hymn-books, and we pray that their enthusiasm will be lasting.

At the close of the reception service, the Lord's Supper was administered and twenty-five partook of it.

Those present were favored with a solo by Miss Dawdy, of the Welland Methodist Church, and a duet in Italian by the Misses Angelina and Carmela Passarello.

## Invitations

Rev. A. J. H. Strike, of Perth, to Ottawa South; Ottawa; 2nd year, F. A. Oughton, Courtdale; F. R. Meredith, Glenmount, Toronto; J. W. Morgan, Lambton Mills; Paul Pergau, Lennoxville; 3rd year, W. H. Adams, Thornton; W. A. Hamilton, Shaw Memorial, Montreal; J. Hervey More, Thornbury; 4th year, S. G. Bland, Broadway Tabernacle, Toronto; J. N. Clarry, Kincairdine; 5th year, C. G. F. Cole, Durham.

## Our Manitoba Letter

(Continued from page 10)

of their fortieth wedding anniversary. Mr. Scott is widely known as the efficient and courteous pew steward of the largest congregation of the West. They came from Montreal, where Mr. Scott was the first manager of the local Bell Telephone Company.

Kenora Union Church was established in 1917. Rev. J. A. Doyle represented the Methodist Church at their annual meeting Jan. 30th. The local press, after referring to his stirring address, states:—

"The reports from the various organizations indicated a vigorous and enterprising spirit and was not only a statement of work done but a promise of better work still in the days to come. Every department reported all bills paid and a balance in the treasury. For the first time in its history United Church begins the year free from debt.

There is ample evidence of abundant energy which, under patient, wise and optimistic guidance, will undoubtedly produce an increasingly virile church as the years go by."

R. O. A.

High Bluff, Feb. 28, 1922.

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