

The Christian Guardian

· Established 1829 ·

Making the Best of It

THIS isn't an ideal world and life always has its drawbacks and limitations. State it at its best and living is only a getting along as best we may, overcoming and succeeding where we can, and making the best of the situation where we cannot. And even the triumph and the success often leave something more still to be desired. It is wisdom to reckon with life after that fashion, but it makes a great deal of difference as to the spirit in which we reckon with it. We may accept the pessimist's philosophy which says that in a world like ours there can be nothing much that is really worth while, or we may stand firmly and heroically by our faith that even in this present somewhat topsyturvy situation to make the best of things is a splendid achievement and worthy of our finest struggle and endeavor. And the one attitude will cut the nerve of all high planning and noble endeavor, while the other will keep us working away hopefully and earnestly and cheerfully, at the task of making the best of things and putting into life all the good that is possible.

TORONTO
MAR. 12
1919

THE REPORT OF THE OVERSEAS COMMISSION

To the Army and Navy Board, and the Department of Evangelism and Social Service, of the Methodist Church.

Dear Brethren,—Your Overseas Commission presents the following report:

At a meeting of the Executive of the Army and Navy Board of the Methodist Church, Nov. 26th, 1918, it was decided that representatives be sent overseas to convey greetings of Canadian Methodism to our soldiers in England and France, assuring them that the Church during their absence has unceasingly labored in their behalf, and to confer with them as to the plans and activities of the Church in anticipation of their return, including the problems of social reconstruction, employment and prohibition.

Dr. Chown, General Superintendent, Dr. Moore, Secretary-Treasurer of the Board and General Secretary of Evangelism and Social Service; and Mr. Oliver Hezzelwood were nominated to carry out this programme. Capt. the Rev. John Garbutt and Mr. Hezzelwood were appointed a deputation to wait upon the Executive of the General Board of Evangelism and Social Service, to request that permission be given the General Secretary, Dr. Moore, to become one of the deputation. The Executive Committee of the Board of Evangelism and Social Service unanimously resolved "That this Executive express to the Army and Navy Board its desire and willingness to co-operate in this Overseas Mission and bear an equitable share of the expense." It also invited the Army and Navy Board Executive to a joint meeting, to consider the whole question. At this joint meeting, held on Dec. 10th, unanimous approval was given, and a committee, consisting of Dr. Creighton, Dr. Long, Mr. J. O. McCarthy, Rev. J. H. McBain and Mr. Henry Pocock, was appointed to prepare the definite programme of work to be performed overseas. The Commission carried out this programme, and also was able to render a large volume of service in ways that had been suggested by the administration at Ottawa, to the Federal War Service Commission of the Churches in Canada, when it offered the assistance of the Christian Churches to aid the Government in respect to repatriation and employment.

Your Commission left New York on the s.s. *Adriatic*, on Thursday, Dec. 19th, 1918. Nearly all the passengers on the ship were proceeding to Europe on missions akin to our own. The associations of the voyage made it evident that the religious and social forces of North America had been moved by the same impulse as that which led Canadian Methodism to send a commission.

Immediately upon arrival in London your Commission had conference with the Right Hon. Sir Robert Borden, Hon. Sir Edward Kemp, Hon. Sir George Foster, Col. (Rev.) John M. Almond, Director of Canadian Chaplain Services, the Army and Navy Board of the Wesleyan Church, and others. These gentlemen expressed their appreciation of the action of our Church in sending overseas a Commission, and volunteered plans are requested services. Arrangements were made whereby we had an opportunity of addressing as many of the troops as could be reached, with the object of revealing to them the plans of the Church and of the Government for their future welfare in Canada, and thus assistance was given in preserving the splendid morale of the Canadian army. The Director of Chaplain Services desired us to visit their work everywhere, while the Young Men's Christian Association urged us to undertake as many lectures as possible in connection with the citizenship movement being promulgated by them in co-operation with the Chaplain Service Department.

Each member of the deputation delivered addresses to soldiers and held conferences wherever possible. Our messages emphasized the appreciation of Canada for the brave and heroic conduct of our soldiers on

the battlefield and in every branch of the service, and the need upon their return home of maintaining their sacrificial spirit for Canada's development. The arrangements being made by the Government of Canada with regard to land, employment, education and many other questions relating to their repatriation were set forth.

Your Commission found the soldiers weary of war, anxious to return to their former homes and life, and most heartily welcoming a civilian message from Canadians. Their attitude towards religion was generally found to be reverent, confident and assuring. Their feelings toward the Church differed according to their knowledge of her interest in them. On the whole the Commission felt that as soldiers came to know the work done by the Church for them their interest in it would be not only revived, but become even greater than before their enlistment in the army. This conclusion was reached after many conversations with soldiers, in which they stated that they had not been informed as to the place and work of the Church in the war, and they welcomed the definite information given them.

Conferences with Canadian army chaplains were of great value and importance. Every question of mutual interest to them and to the Church at home was considered with frankness and in a fraternal spirit. Contrary to an opinion entertained in Canada, your Commission, having conversed with many of our ministers and probationers, did not find one man who was not anxious to return to his work on a circuit or at college; and we believe that very few, if any, will be lost to the ministry. It was also most encouraging to meet several young men who, under the influences surrounding them, have chosen the Christian ministry as their life work.

Interviews with our ministers revealed an intense eagerness for information concerning the activities of the Church, including the General and Annual Conferences, the colleges, Epworth Leagues, Sunday schools, missions, evangelism and social service, and, in fact, every interest and department. It was learned with much regret that many of our ministers and probationers while overseas had not received letters from their ministerial brethren in Canada; and, although sent, few copies of the *CHRISTIAN GUARDIAN* and *Wesleyan* had reached them. Expressions of appreciation came to us concerning letters sent by the Army and Navy Board, but even of these some had not been received, until it seemed to the men that they had been forgotten, and they felt that they had been left to a most difficult task without the sympathy, encouragement and fellowship of the Church at home. Yet they had carried on their work with diligence, devotion and determination, which is evidenced by the declaration of both officers and men that the greatest factor in the uplift and maintenance of the morale of the forces has been the chaplains' services and the work of Christian ministers in other branches of the army. We cannot hold in too high esteem their faithfulness in extreme difficulties; whether chaplains or combatants, they maintained a good confession, held unshaken the principles of righteousness, and loyally sustained their good names and maintained their influence and character.

Conversations with chaplains, officers and men impressed your Commission that, surrounded by heroic service and unselfish sacrifice, with the constant experience of comradeship, courage and co-operation, they had been inspired with a nobler conception of the Fatherhood of God and a more complete realization of the brotherhood of Jesus Christ. It is worthy of highest tribute to our fellow Canadians that under the stress and strain of war, in battles calling for the greatest heroism, under conditions beyond description, demanding endurance in the midst of hunger, cold and suffering, such visions were beheld and such ideals conceived.

It was also a joy to ministers and members of our Church at the front to learn that the Church at home had been expanding her ideals. The action of our General

Conference in adopting the reports of the Committees on "the Church, the War and Patriotism," and "Evangelism and Social Service," as well as her magnificent objectives for education, for missions and for the Superannuation Fund were enthusiastically commended, and brought assurance and satisfaction to those who were interested in Methodism and her place in the Dominion. Over and over again men expressed their personal gratification that the General Conference had anticipated their views by setting forth so clearly the practical application to the affairs of this day of the principles of the gospel of Jesus Christ.

The plans of the Khaki University for theological training were carefully considered, but your Commission did not feel assured that much advantage would accrue from the pursuit of studies under the circumstances in which the men are now found. Our policy, however, was to encourage students to take advantage of every educational opportunity until they return to Canada, with the assurance that work done and examinations taken would receive full credit from their own colleges and Conferences.

While your Commission most heartily commends the work of the Y.M.C.A. in its splendid activities, the leaders of that work have given frequent assurance that it was possible only through the consecrated service and general material expression of the spirit the Church has inculcated and nurtured in the life of those who had remained at home. While expressing gratitude and satisfaction over the splendid interest of the Young Men's Christian Association in their physical needs, social welfare and intellectual development, the soldiers are beginning to realize that the most direct access to their supirritual selves has been through the chaplains. These faithful officers never hesitated to accompany the men, not only into the trenches but over the top and into No Man's Land, to share their beds and food, to act as stretcher bearers, doctors' assistants and nurses, and in a thousand other ways to render valuable service. They have come to realize in a very real sense that the Church, through the chaplains, has been of invaluable moral, spiritual, intellectual and material worth in the direction of their energies. Their heroic services have brought commendation everywhere. They have been honorably mentioned in despatches, as well as receiving various decorations. One of our own men, Major the Rev. E. E. Graham, in leading a combatant force after its officers had been wounded, was himself severely wounded. For his service he was recommended by the officer commanding for the Victoria Cross, and has received the much-coveted decoration of the Distinguished Service Order.

Prohibition was discussed with frankness on platforms and at conferences, and everywhere very deep interest was taken in the subject. Little or no information of the results of prohibition had been received, although much had been said about personal liberty and the effort to make people moral by legislation. When the facts were presented as to the present status of industry, the accumulations in the savings banks, the increased home comforts and the better conditions of life in general under prohibition, it became evident that this cause will not suffer by the vote of our Canadian soldiers.

As directed by the boards, the desires of the soldiers as to their future was discussed. They were concerned that their war service should not handicap them in any way; that they should be assured of fair opportunity as to employment; and, without any appearance of ambition or arrogant domination, they declared their readiness to shoulder their share of Canadian burdens. Strong feeling was expressed regarding the alien now in Canada and those who might hereafter come to Canada, and it was unhesitatingly affirmed that these must not be given employment to the detriment of the returned soldier.

In addition to the above matters we may

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Enforcing the Peace Terms

NO matter what the peace terms may be they will be bad enough for Germany, and it seems probable that the Germans will at first positively refuse to accept them. If Germany is required to surrender her merchant vessels in Hamburg and Bremen harbors to make good the Allied losses, it is just possible that the Ebert Government will refuse to yield, and that will mean that the Allied armies will be compelled to advance from the Rhine to the Elbe. The British have decided to conscript 900,000 men to help compel the fulfilment of the peace terms, and it will surely need them. The dispute between Italy and Jugo-Slavia is still unsettled, but it is asserted that Italy has been given to understand that the Jugo-Slavs must have their rights. China is said to be protesting vigorously against handing over Kiao-Chow to Japan, and she hopes to have aid from Britain and the United States in her effort to preserve her territorial integrity. The matter, however, is somewhat difficult of adjustment, and even if Japan retains Kiao-Chow, China will be as well off as she was before the war.

President Wilson and the Senate

THE United States House of Congress is Republican; President Wilson is a Democrat; and there are political fireworks ahead. The President has gone ahead at the Peace Congress as though he represented the great American Republic, and he has now returned to Europe to complete his part of the task of formulating the terms of peace, and putting the final touches to the great League of Nations. And the President insists that he speaks for the American people, and in a speech at New York last week, just before he sailed for France, he declared that the first thing he was going to tell the people of Europe was that "an overwhelming majority of the American people is in favor of the League of Nations." He said, "I know that that is true; I have had unmistakable intimations of it from all parts of the country, and the voice rings true in every case." And beside him on the platform stood ex-President W. H. Taft, who probably represents the Republican party more than any other man in the United States, but who loyally seconds President Wilson in his advocacy of the new League of Nations. But a certain element in the Republican party is in most determined opposition to President Wilson, and even such a prominent Methodist as Chancellor Day, of Syracuse University, is numbered with the President's opponents. It will only require a vote of one-third of the Senate to block any treaty which the President may negotiate, and of this the opposition declare they are absolutely sure. But we cannot bring ourselves to believe that when this greatest of all great treaties is completed, and is laid before the United States Senate for its sanction, that body will deliberately refuse to enter the great world compact which aims to insure peace.

The Leaven Still Working

THE Independent Socialists held a four-days' meeting last week in Berlin, and their avowed aim is to overthrow the Ebert Government. They have no use for the Reichstag, but prefer the Soviet, and they declare that the principles of Bolshevism are bound to prevail. Hugo Haase, the leader of the party, intimates that a successful revolution might result in two Governments, the one at Berlin and the other at Weimar. But the Ebert Government seems to be firmly in the saddle, for the time being at least, and they have 28,000 soldiers in Berlin of whose loyalty they seem satisfied. A peculiar incident occurred at

Berlin last week on the occasion of the return of some German troops from East Africa. There was a great demonstration of welcome, and old imperial flags fluttered everywhere, and old patriotic songs were heard on every hand. A number of American officers were sitting at the windows of their hotel, and the crowd caught sight of them, and fists and sticks were shaken at them in such earnestness that they deemed it prudent to withdraw, and for some time the hotel had to be guarded by German troops to protect it from the mob. Affairs in Bavaria are still in hopeless confusion, and the Assembly and the Soviets are at daggers drawn. A certain element in Britain is very much afraid that the Bolsheviks will prevail, and they urge the immediate slackening of the blockade as a preventive measure. But it will take more than plenty of food to prevent the Bolshevik virus from spreading.

Sir Sam Breaks Loose

EASILY the most sensational charge made by any member of the Canadian Parliament in recent days was that made by Lieut.-General Sir Sam Hughes last week, when, in a most dramatic speech, he declared that Canadian soldiers had been massacred by hundreds in useless frontal attacks at Lens, Paschendaele and Cambrai, where, he declared, "the only apparent object was to glorify the general in command and make it impossible, through butchery, to have a fifth and six Canadian division and two army corps." His charges were definite and specific, and fortunately admit of definite and specific answer. In regard to Lens and Paschendaele our evidence is all against Sir Sam, and in the campaign centreing around Cambrai the capture of 500 guns and almost 30,000 prisoners between Aug. 8th and Nov. 11th certainly does not look like the operations of a "bullhead." But Sir Sam's own speech is its best refutation. He read a letter which he sent to Sir Robert Borden on Oct. 1st, 1918, in which he voiced the same criticisms which he made last week in Parliament. He sent copies of this letter to Generals Foch and Haig, and he tells us that after it was sent "it was noticeable that the Allied armies pursued the policy of surrounding towns and villages rather than taking them by frontal attack." When we remember that Sir Sam's letter was dated Oct. 1st, and that it would take probably three weeks to reach France, and that the armistice was signed about six weeks after he wrote, the utter folly of his charge seems only too plain. Sir Sam has his strong points, but he has his weak ones also, and it was a very unfortunate moment for him when he made this rash and utterly unfounded attack upon the Canadian command. No doubt our war leaders blundered, but they were certainly not guilty of the folly with which Sir Sam so rashly charged them.

The Globe's Seventy-Fifth Birthday

ON March 5th, 1919, the *Globe*, of Toronto, celebrated its seventy-fifth birthday. In 1844, when this moulder of Canadian opinion first saw the light, it was printed on a small hand-press, which turned out only sixty eight-page papers per hour, and now its presses have a capacity of 150,000 papers per hour. Then the capital required to found and run a paper was but small, but now it costs nearly \$15,000 a week to run the paper. The *Globe* has always been able to make a modest profit, but it has never proved a bonanza to its owners. The publisher of the *Globe*, Mr. W. G. Jaffray, in a personal statement declares that, as a matter of conviction, he has held aloof from any financial investments the advancement of which might possibly conflict with the public interest. Mr. Jaffray and other members of the family of the late Senator Jaffray hold a majority of the stock of the paper, and so its policy is absolutely under their

control. In view of the very confident but very wild statements made some time ago that all the leading dailies were controlled by the big interests this statement of Mr. Jaffray is very timely. The *Globe* has wielded in the past a tremendous influence—greater, probably, than that of any other paper in Canada—and we are glad to bear record that usually that influence has been thrown upon the side of moral reform. We congratulate the *Globe* upon its age, its youthfulness, its success and its prospects. Apart from politics, Canada still needs just such a paper.

Enlisting the Cow

OUT in Wisconsin there is a superannuated Methodist preacher who, when ill-health necessitated his retirement, started to work a small dairy farm, in the hope of making a living from the sale of milk. He grew interested in his work, and his farm is now on the accredited list of the State University, and he himself is a leader amongst the scientific dairymen of his section. In his herd there is an imported Guernsey cow which brings her owner a net income of \$200 a year. When the great Centenary Movement was launched this Methodist superannuate decided to do his bit, and so he has set aside his imported Guernsey cow, and for the next five years this cow will be working for Methodist missions and the Educational and Superannuation Funds of the Methodist Church. We wonder if it would not be a godsend to our spiritual life if we were to set cows, and chickens, and bees, hogs and horses, fields and factories, town and city, all working for the upbuilding of the kingdom of God amongst men, instead of merely working for our own private profit.

Henry Ford's Latest

WE are told that the very versatile "Henry," who recently announced that he had retired from the very profitable manufacture of "Tin Lizzies," has actually designed another type of "Ford" which will be cheaper than ever. But that is not the most important of Mr. Ford's plans. He proposes now to try out a six-hour day at one of his plants. His scheme, apparently, is to run the plant twenty-four hours every day in shifts of six hours each, without even stopping for meals. The wages will remain the same, and each man will receive \$6 a day for his six hours' work. Candidly, while we appreciate Mr. Ford's humanitarianism in proposing such a scheme, we do not think it will be apt to prove to be a benefit to the workman. To run the human machine at top speed for six straight hours without intermission, and to do it day after day and month after month, is not likely to prove beneficial to the health of the workman, for it will probably mean an interval of nearly eight hours between meals. It may be that the plan will work out better than we anticipate, but it seems to us that the ordinary man should not work longer than five hours without intermission, or, if the work be trying, possibly three hours will be better. Frequent rests at shorter intervals are better than longer rests much farther apart.

Mr. Hocken's Attack on Civil Service

ONE of the sensations at Ottawa last week was the speech of Mr. Hocken, in which he made certain specific charges in regard to the work of the Civil Service Commission. He declared that candidates for the Civil Service were drilled by a secret school which was conducted by persons who had access to the examination papers. One man who was arrested had actually stolen examination papers in his possession, and Mr. Hocken charged that the Commission wished to prevent this man making a confession. He declared also that the Civil Service was being filled by "incompetent friends and relatives of Government officials," and he specifically attacked the Secretary of the Commission, Mr. Foran, who happens to be a Roman Catholic. The members of the Commission deny the most of Mr. Hocken's charges, but there is no question that there was a leak in regard to the examination papers. This charge should, and no doubt will, be fully investigated, and the guilty should be punished, whether they be Roman Catholic or Protestant. But Mr. Hocken went farther than this. He declared that he would have every position in the outside Civil Service filled upon the recommendation of the Member of Parliament for the constituency in which the position occurred. We are sorry Mr. Hocken takes such a stand, as it is distinctly a step backwards. If the present Civil

Service Commission is not competent or fair, let it be dismissed and another appointed; but to go back to the discredited methods of past days is something not to be tolerated. Whatever the right method of appointing Civil Service officers may be, certainly the method of appointment on recommendation of the Member of Parliament is the wrong one.

International Labor Laws

THE International Legislative Commission, now in session at Paris, has adopted the main proposals of the British Labor draft, and hereafter all countries in the new League of Nations will be expected to model their labor legislation after the following pattern. Children under fifteen years of age must not be employed in factories, and children between fifteen and eighteen must not work more than six hours each day in any factory, and there must be no night work, nor work on holidays or Sundays. This is surely a great advance. The Saturday half-holiday is also to be introduced into all countries, and also the eight-hour day. Women must not work at night, and they shall not be employed in specially dangerous trades which it is impossible to make healthful, and they shall not work in mines. Maternity insurance shall be introduced in every country. One of the most revolutionary regulations is that providing that women shall receive the same pay as men for the same job. This would surely be a great boon to Canadian school teachers. In every country labor shall have the right to combine for its own protection, and a system of unemployment and accident insurance shall be instituted in every land. No country shall have a right to bar immigrants without reason, but every country shall have the right temporarily to restrict it, and also to require a certain standard of education from immigrants which seek its shores. This international recognition of the rights of working men is at once a triumph for righteousness and an acknowledgment of the fact that labor has now acquired an international status and the right to a voice in world affairs.

French and English

THE war has undoubtedly brought France and Britain, and France and the United States, into closer relationship than was ever possible before. The French have developed a respect and admiration for the English-speaking nations which will prove a strong bond of union and a guarantee of amicable relations in the future; and the English-speaking nations have come to understand the French as never before, and to perceive the true heroism which underlies the French character. This is very gratifying to all peace lovers, and we trust this mutual respect and confidence will continue to increase. The recent visit of General Pau to Canada helped to emphasize this, and the hearty ovations accorded this French veteran showed plainly enough that English-speaking Canadians have nothing but respect and admiration for loyal and valiant Frenchmen. We are glad to note that there are signs of better feeling even amongst our French-Canadian fellow citizens. Sir Adolphe Routhier, ex-Chief Justice of the Superior Court at Quebec, writing in *La Vie Canadienne*, uses these words: "After the great war which has just ended so gloriously for us it seems to me impossible for the two races which inhabit Canada not to be friends for the future. Both have freely shed their blood for the same country, on the same battlefields; both have felt the same aversion for the same foes. Both have shared the same sufferings, endured the same cruelties and the same wounds, won the same victories, taken part in the same complete and glorious triumph. The French and the English of Canada, like the French and the English of Europe, are henceforward brethren." We are sure the English-speaking citizens of Canada heartily reciprocate these kindly feelings. Our French-speaking brethren in Quebec have greatly misunderstood Ontario when they dream that we have any desire or intention of abolishing the French language. This is not the case. It is true we believe very strongly that every citizen of Ontario should be able to speak English, and we have insisted, and will continue to insist, that our public schools teach all our children to speak English; but even our French-speaking citizens should see the value and necessity of this. Even if we desired it, it would be impossible to make Canada bi-lingual, and the sooner our French-speaking brethren realize this the better; but while this is true, it is just as true that we have no desire to persecute or destroy the beautiful French language.

MISREPRESENTING GOD

GOOD people sometimes sadly misrepresent God. In their zeal they say things for which they have no warrant, and in their anxiety to emphasize some truth which they deem important they thrust to one side or grossly caricature some other truth of equal importance. How often have we heard intelligent men declare with apparently greatest sincerity that if the sinner did not mend his ways then the time would come when God, the Infinite Father, would "laugh at his calamity" and "mock" at his fear. And we have heard men talk about the punishment of the wicked in such a way as to lead one to think that they really exulted in it. And we have God presented to men only too often as doing all things "for His own glory," and men who would cry out with horror against a father who governed his children solely or chiefly with a view to "his own glory," do not hesitate to tell us that God himself does that very thing. It is true that there may be a sense in which God does consider the honor and dignity of His name, but to use the term as we have heard it used, and to interpret it as we have heard it interpreted is to do violence to truth, and to close our eyes to the revelation of God in Jesus Christ.

The truth is that most of us do not stop to harmonize our different views, and we take some old Jewish conception of God, or some pagan idea of justice, and preach it as though it were the very truth of God, wholly ignoring the fact that these truths are irreconcilable with the revelation of God as we have it in Jesus Christ. A little thought would set the matter right, and would enable us to see that if one statement was true the other certainly could not be. The fact that others have said the same thing is no excuse for us saying it. If we claim to speak as God's ambassadors then we have a right to see to it that our statements are such as will truly represent the mind of God.

We think many people would be surprised if they knew how much of their thought is essentially pagan. We preach that God is love, and we are ready to take most solemn oath that we believe just what we preach, and yet inside of an hour we find ourselves representing God as doing things which we can by no possibility reconcile with love. We preach that God is just, and we insist that this is a fundamental article of our faith, and yet right alongside of this we picture God as one who undoubtedly has favorites, to whom He is continually extending undeserved favors. These things should not be. If God is love, then all God's acts are loving. If God is just, then He gives, and will give, every man a square deal.

The difficulty is that our confused theology puzzles the average man, and rather repels him. He thinks the preacher and the church member ought to know, but he cannot reconcile our description of God and His dealings with his own elementary conceptions of love and justice. Exhortation has its place, but men also ask for reason, and we are persuaded that even to-day men are not averse to preaching which deals in a plain and rational way with the foundations of our faith. But the leaders of theological thought must first correlate and harmonize the truths which they hold, and we have the very best of reasons for preaching the truth "as it is in Jesus," without any foreign or pagan admixture. Let us be careful that in our preaching, at the very least, we do not misrepresent God.

"WE CAN'T AFFORD IT"

A GOOD sister, probably a preacher's wife, writing in a British Methodist journal a few weeks ago, put her experience into the following words. She said: "It does give one a pang to have your child come home asking to do what 'the others' have to do, and to have to say, 'We can't afford it.' No doubt many a father and mother on this side of the Atlantic, as well as on the other, has felt just as this sister did, and yet a good many will heartily agree with her when she goes on to say that this is very valuable training for the children and, properly used, will save them from much suffering in later life.

It is unquestionable that a good deal of human worry and suffering in this world arises from the foolish pride that forbids us to admit that we are too poor to afford certain things which our neighbors possess and which we would be delighted to have if we could only afford them. It may be that our neighbor cannot afford these things any better than we can, but the fact is that he has them, and so we naturally feel that we also ought

to have them. In this case it is true that "the prudent man foreseeth the evil and hideth himself, but the simple pass on and are punished." The craze to keep up with our neighbors in clothes, in furniture, in houses, in equipment, and in entertaining, is a hurtful and pernicious one and has landed many honest men in bankruptcy and worse. We were talking some time ago to a good brother who knew a little of this evil, and he declared that in his neighborhood many men with fine automobiles had only made the first payment upon their somewhat costly homes. The end of this is certainly financial disaster and sometimes commercial dishonor.

But why should we be ashamed to say plainly "we can't afford it," when we are tempted to overstep the bounds of financial prudence? One reason is, that despite all our fine talk about the equality of man we really despise the poor. We can forgive a man for lying, we can overlook his impurity, we can condone his dishonesty, but we cannot tolerate his poverty. To be poor is to be branded as a failure, and one might as well be dead as acknowledge his poverty.

That this is an insidious and deadly evil most of us realize: That it tempts weak men to dishonor is only too apparent, that it embitters the life of thousands is clear to every observer, and that it degrades the ideals of youth is not open to question. It invades the school and the university, it conquers the office and store, it leaves its mark on foundry and factory and farm, it robs church life of its sweetness and vitality, and curses even the preacher and his children. And all because we lack sufficient backbone to defy the warped judgment of men and to brave their unspoken but none the less manifest contempt.

The Yellow God is being worshipped in many a Christian community, and the men who are brave enough to defy him and to refuse to bow at his altar are none too numerous. We profess to admire plain living and high thinking, but too often we value a man by the bulge of his pocket book rather than the calibre of his brain. And yet we know all the while that this is folly, and that true greatness can never be based upon gold. In our schools, in our universities, in our churches, and in our great national gatherings, and in the quiet of our own homes we have need to sound again the old note that man must be measured by his mind and soul rather than by his fortune. And we must not be ashamed to be poor, and we must not be afraid to admit the fact. And if we are no longer poor, if God in his wisdom and goodness has blessed our labors with plenty, then we must use that abundance in such a way as will not widen the gulf between rich and poor, as will not tend to make the poor man realize more keenly his poverty, but will tend instead to make all men feel that while one man is rich and another poor the bond of brotherhood is still unbroken.

SOLDIERS' MEMORIALS

IT is natural and right that Canada should remember its heroic sons who fought so valiantly and died so bravely in defence of freedom, and there will be few hamlets throughout our land where there will not be some memorial erected to perpetuate the memory of those who now sleep in France and Flanders. But in erecting these memorials it is well to bear in mind the cause for which our brave lads fought, and to see to it that the memorials are in harmony with the spirit of the great struggle.

There should be no attempt at ostentatious display. To spend large sums of money upon magnificent monuments is hardly in keeping with the spirit of democracy, and is certainly out of keeping with the spirit of Canada's noble army. Even at the national capital, and at each provincial capital, where the memorials must of necessity be in keeping with the importance of the State, there should be no attempt at lavish display. Let our monuments to Canada's dead be beautiful but simple, and such as will be in keeping with our national democratic spirit.

And if we wish to erect costly monuments let us erect, not mere piles of stones nor heaps of bronze, but expend our energy upon something which will bless the living while it honors the dead. There is abundant room in every city and town and village for public utilities which for all time to come shall minister to human need, while at the same time they commemorate most fittingly the magnificent service of our heroic dead. Let our memorials be such as will minister, not to the æsthetic taste of a select and cultured few, but to the crying needs of the uncultured many.

And there should be no overlapping and no rivalry in this work. There are a score or more of agencies which will be anxious to engage in the task, and each one will be inclined to insist upon having its own way, and this will, if permitted, mean strife, confusion and bitterness. It would be well that each community should get together as a community and proceed to enlist all who are interested in the work, so that whatever is done will represent not one or two influential sections, but the whole community.

It is probable that every church and every school will desire to have some memorial of the lads who went forth from the church and school, and we would suggest that while these memorials should be simple they should be also chaste, beautiful and enduring. The best artistic talent of our country could not do better work than in designing such memorials, and they should have a place of honor in every school and church. Canada will not be slow nor reluctant to honor her fallen sons with appropriate memorials, but we should see to it that these memorials are worthy of them and of us.

THE POLITICIAN RUNNING AMUCK

THEY tell us that that word *amuck* comes from the Malay Peninsula, and that it has reference to the wild running about of the native in frenzied thirst for blood. When the fit takes him he seizes his weapon and sallies forth, and anything living that meets him becomes legitimate prey. From this very uncomfortable and freakish habit the word, so the dictionaries say, gets its figurative meaning. A man is running amuck when he is out hitting heads largely for the sake of hitting them. The expression has peculiar application to the spell of irresponsible criticism and bludgeon-throwing at his opponents that comes over a certain type of politician at times. The performance ought scarcely to be called criticism at all, for real criticism always has some conscience in it, and at least a tinge of sane and earnest purpose back of it.

We have recently had in Canada quite an epidemic of this sort of thing, but the crowning performance of all took place in Ottawa last week, when Lieut.-General Sir Sam Hughes launched out in what was intended to be an impassioned criticism of Canadian leaders, military and civil, in the conduct of the war and the affairs of the nation during recent months. We use the words "intended to be" with deliberation, for we think that the performance was very far short of being convincing. No doubt some took it seriously and were much disturbed by it, but we fancy that the majority of people smiled somewhat indulgently, thinking that it was "only Sir Sam," even though there may have been in their hearts at the same time a strong feeling of resentment against the unfeeling cruelty of the thing which had been done.

And it is altogether to protest against the unfeeling cruelty of the performance that these words are being written. Remembering how many Canadian soldiers fell during the engagements to which Sir Sam made special reference, it was an altogether wicked thing for him to suggest, at this late date, that there had been a wholesale and needless slaughter of lives in those engagements, claiming that the only reason for the slaughter was the thirst for glory on the part of Canadian military leaders. Even though he believed implicitly that what he said was true, and that he could thoroughly establish the fact that it was true, there would still be absolutely no justification or reason for saying it at the time and in the spectacular and tragic way in which he said it. But everything about the way it was said would seem to lead reasonable people to conclude that Sir Sam did not know that what he alleged was true, and that he could not prove it to the satisfaction of anyone. So far as most people could see he was indulging in the insane practice of running amuck, hitting heads for the sake of hitting them, criticizing without any real purpose save that of making a sensation and covering himself over with what he thought would look like glory.

So far as we can see the Canadian public has maintained a somewhat indulgent attitude toward General Hughes. A great many were prepared to allow him to exhibit certain idiosyncracies which undoubtedly were his, and to act in his own way even though it was not always a seemly or pleasant one. It has been quite generally felt that the service he rendered Canada and the Empire in the early days of the war was a very real and significant service, which had earned for him the appreciation and gratitude of the country. That appreciation and gratitude has

been manifested in several ways, but chiefly, perhaps, in the exhibition of a certain indulgent feeling toward one who seemed to have something like a mania for saying and doing the wrong thing. It is true that Sir Sam's attitude on a number of things and notably the Ross rifle, sorely tested that feeling. But we are convinced that his present outrageous outbreak will pretty well destroy the feeling altogether. The people of Canada are about ready to tell Sir Sam Hughes that it is time that he was brought under the same regulations and standards as to sane speech and action as are supposed to govern the rest of mortals.

So far we have spoken only of Sir Sam's references to the conduct of the war; what he had to say with regard to Sir Joseph Flavelle seems to be quite of the same spirit, and very little less objectionable. Everything that he had to say in this connection has been categorically and explicitly denied, which would seem to say that here, too, the erstwhile Minister of Militia was indulging in the Malay native habit. And just here it might not be out of place to call Sir Sam's attention to the fact that in attacking Sir Joseph he was not doing quite the popular thing that he may have thought he was doing. Indeed, we have very serious doubts whether he misunderstood the temper of the Canadian people if it is not true that a very decided reaction has set in in this matter, and that thousands of Canadians do not feel to-day that in the campaign against Sir Joseph Flavelle a very cruel injustice was done or whose services to Canada and the Empire far exceeded anything that Sir Sam Hughes, notwithstanding all his talk, has ever done.

Quite apart, however, from any such comparison, we are very positively of the opinion that General Hughes' recent tirade is in very bad taste, that it cannot possibly accomplish any good purpose, and that it ought to be a very long day before he attempts anything like a repetition of the performance.

LET US BE DONE WITH IT

THE ostentatious display of wealth, in dress and lavish entertainment and in various and multiform other ways, has always been considered in very bad taste by all sane and right-thinking people; but it is coming to be looked upon to-day as something worse than a mere exhibition of bad taste. Such a display has always had the effect of stirring up in the minds of people to whom the making of a bare living has always involved a hard and grinding struggle, inevitable feelings of bitterness and resentment. It could not be otherwise, and there is not the least use trying to argue against the feeling thus inspired. It is not in human nature not to resent the spectacle of one family spending in the lavish entertainment of one evening more money than another family had to live on for an entire year, or to see the daughter of one home parading around in half a dozen sets of furs and garments in almost as many days, any one of which outfits would involve an outlay far beyond the possible dress bill of certain other families for years on end.

Such lavishness and ostentation were always in bad taste, and perhaps something more, but in a day like the present it is nothing short of an utterly foolish and even criminal performance. The resentment that such display would stir up in any normal time is greatly intensified to-day, and not only that, but the possibilities of disaster growing out of the feelings thus stirred up are magnified beyond measure. Of all times in the history of the world for parade and foolish extravagance this would seem to be the very worst and most dangerous.

For this reason many have noted the multiplying elaborate and costly social events in many of the cities and towns of Canada fully reported upon and described in the press, with something of keen regret and misgiving. And this feeling has not been stirred up in narrowly Puritanic minds; the thing is distasteful and looks dangerous to quite another class of individual. And though it is true that there are some people to whom nothing in life seems worth while only something of this sort, it is to be feared that there are many of quite another sort who have been led into the thing in a rather thoughtless and unconsidered way.

Real recreation and pleasure have their rightful place in a normal and sane living, as all will admit; but in the name of a thing that is reasonable this is surely a time for an earnest and thoughtful purpose in life, and for an exhibition of a due appreciation of the value of time and money and influence. As good citizens and practical Christians we ought to keep these things before us.

Christian Employers and Industrial Democracy

By
Edward Trelawney

THE declaration of the last General Conference that our Church stands committed to complete social reconstruction, based on production for use instead of production for profit, has aroused world-wide interest. But other Churches have given similar pronouncements. The report of the Anglican Archbishops' Committee is just as drastic in its demands, and there is something more remarkable still. The Society of Friends represents the most intensely individualistic form of Christianity known to the modern world, for among the Quakers the binding power of institutions and of formal united worship is at the minimum. The main dependence is on the inner light which lighteneth every separate man independently.

Twenty of the leading Quaker employers of Britain met periodically during the war to face the question about the best means of expressing their religious faith in terms of their business life. British Quakers are famous for business sagacity, and are not disposed to sudden gusts of frivolous enthusiasm, yet the answers which they have given are, if anything, more radical in their demands than any which we have made. But the report accepts two restrictive limitations. On the one hand, these men have confined themselves to concerns in which the actual managers and directors also represent the capital. On the other hand, they seek to work within the existing system, gladly recognizing the right of the State to change the system and thus allow more radical change. But within the existing system they expect their plan to be feasible. If so, it is open to the rest of us to plead that there is nothing deadly in advocating anything here set forth.

The first decision concerned the status of the employer. At once all words expressive of ownership are left aside. No longer are we told that the employer has a right to do what he will with his own business. But the employer is said to be just a person to whom is entrusted certain specific functions of organization and management which must be exercised alongside of other functions in serving the community. The employer is thus viewed, not in terms of private ownership, but in terms of social responsibility. The Quakers hold that shareholders cannot escape the obligations which they themselves accept as involved in the task of management.

WHAT IS AN EMPLOYEE?

From this definition it is easy to pass to the new definition of the status of the employee in terms of social function. These employers assert that the primary fact for them as Christians is that the employee is a person with the full rights of personality. These include the right to reach a fully-developed personality, and to be free from all that hinders the full realization of personality. Self-government is central to this view of life, and the question arises, how can the ordinary employee be carried on into a new system in which he will be charged with the heavy responsibilities of industrial government.

It is here that our friends have made one of their most fruitful contributions to the discussion. They divide an industry into three main divisions, having regard (1) to the financial arrangements concerning banks and credits; (2) to the whole province of the buying of raw materials and the marketing of the products; (3) to the actual operation of the industry, including conditions of work, pay and discipline.

Obviously the ordinary operative is unfamiliar with the first two aspects of the industry, but has considerable acquaintance with the third. Here, then, is the beginning to be made by conducting this department under representative government. The sense of corporate interest acquired in this first stage of united action in self-government will soon make possible the administration of the second and finally the first divisions by similar methods. Thus we have a completely graded system of education into industrial self-government, thus assuring the great first essential of full personality.

Closely connected with the status of the employee is the matter of wages, though here it must be pointed out that with increasing frequency the industrial conflict centres in the question of status rather than of wage, of recognition of the union rather than pay. No terms of payment can atone for the withholding of self-government. The sense of freedom can never be enjoyed while one feels himself to be but a means to the end of some other man. Co-operation in the operation and in the government of an industry may, however, go far to mitigate the severity of conflict over wages.

Granted that the rights of personality are not to be subject to dispute or mitigation, it becomes clear also that the conditions of healthy personal life cannot be withheld without wrong being done. The plea that an industry cannot afford to pay such wages is not recognized as an answer which can be accepted. Industries which do not serve and promote the development of high personality cannot be accepted as social assets, and must either be reorganized or merged in some other institution, so that overhead charges will be eliminated. The minimum wage is to be regarded as beyond question; and for any man must include sufficient to enable him to marry and raise a family, in a decent home, with adequate provision for reasonable recreation and contingencies. In no organization is the granting of this wage to be an open question, though there ought to be provision for bargaining as to further amounts which should be added as a secondary wage. This secondary wage should be compensation for special skill or the endurance of special hardship, as, for instance, in stoking a furnace. The provision of the secondary wage, subject to special bargaining in each case, may act as an incentive in the case of those who think that such cash inducements may prove a stimulus to more efficient living. And while the minimum wage is thus secured in advance of

any bargaining, the dead level of payment which is now so severely criticized is avoided.

SECURITY OF EMPLOYMENT.

One of the unusual features of this report is that it declines to denounce evil incidents in prevailing trade union methods, but instead seeks to find the grievance which has brought those evil methods into play. Various plans of restricting output, for instance, which are usually dismissed as immoral, are here traced to their source in the desire to make the jobs last out and thus secure steady employment. The demoralization involved in the dread of unemployment is rarely appreciated save by those who have felt the bitterness of sustained disappointment when looking for a job. Even Commissioner Cadman, of the Salvation Army, regarded the condition of unemployment as the most fruitful source of the "down and out," and it is the merit of the Quaker programme that it insists that casual labor shall be eliminated as far as possible.

Two features call for special recognition. First, the peril involved for labor in labor-saving appliances is frankly recognized, and the suggestion made that part of the expense saved by each introduction of such appliances shall be set apart as an insurance fund, from which payments may be made during the period of readjustment involved for the workers by the introduction of new machinery at the cost of human service. On the other hand, note is taken of the adolescent boys and girls who work at jobs which in themselves do not provide training for more remunerative jobs. Such adolescents become, unless special care be given them, derelicts; for they come to an age when the pay received does not meet the normal requirements of life. The Quaker employers propose that all industries utilizing such labor shall make special provision for education or training such as will secure fitness in due time for more responsible and better-paid jobs.

This humanizing of labor naturally demands a full programme of social welfare in connection with the plant. Even the power of dismissal for disciplinary reasons is to be exercised with much restraint, and, as far as possible, the workers themselves should be called on to share in the exercise of such disciplinary power. No man should be entrusted with authority to dismiss unless he is possessed of a judicial temper, and can be relied on to do fairly in each case. Thus the terror of the foreman, which brings so much suffering to many a sensitive spirit, and which is so productive of revolt, will be reduced to a minimum.

But whatever is done for the happy social life of the employees must be something not provided ready-made by the employer. It is of the essence of the case that such provision shall be itself a social and co-operative task, expressing the community of interest and of life of the workers in the establishment. Some employers have been known to wonder that their operatives have spurned offers of such welfare work; but this is because employers often fail to see

that the operative has a soul which clamors for self-respect, and which prompts him to refuse any boon offered in the name of benevolent patronage while the full self-government which is demanded is still denied.

WHOSE ARE THE PROFITS?

The Quaker programme is sharply distinguished from many policies advocated by such men as Lord Leverhulme, by its treatment of the distribution of the surplus. Frequently firms propose that after a certain fixed interest has been paid on the capital invested, all the surplus on the year's business shall be divided between capital and labor. But this leaves the operative with the sense of being exploited. He feels that the added production does not accrue fully to himself, but is taxed on behalf of capital. This is what he calls exploitation. He feels that he is stimulated to further productivity because, whatever gain may come to him as the result, it is still good business for the employer. Such schemes as those of the Imperial Oil Company, while they contain some most commendable features, excite profound distrust and resentment on this ground.

But here we have a socialization of the surplus. If all wealth is socially created, it is impossible to assign to one specific employer or to one group of employees the claim to the full surplus. The task is not so simple as it appears to those who propose profit-sharing as the solution. An industry consists of three elements—the man who provides the plant and raw material, the men who provide the human labor which works the plant, and the consumers who

work at something else and give the product of their work in exchange for the product of the industry in question. Then the consumer should have some share in the surplus, which otherwise may be said to represent an overcharge. Or the State may be properly called in to defend the consumer from being exploited by the joint action of employer and operative.

The Quakers propose that there shall be paid out of production—first, wages as stated above; second, salaries at market values to all managers and directors; third, such interest as is needed to meet the claims of borrowed money and to secure further loans if needed; fourth, such sums as are needed to provide for depreciation. But after this has been done the balance represents the surplus; and since the employer has been already paid, and the operative has also been paid, and the consumer has been protected by the State, and capital has had its share, the bulk of this surplus should go to the community at large, which provides the social basis of the industry and which should therefore appropriate, by taxation or otherwise, this surplus over and above the cost of production.

THE SIGNIFICANCE OF THE PROGRAMME.

This policy represents the high-water mark of capitalistic thinking on the socialization of industry. True, it is not completely socialized even yet, for charges for interest are recognized. But this must be recognized until all capital shall by some means have been itself socialized. This may possibly come about through drastic inheritance taxes or otherwise; but it is not yet in sight. And while it is still afar off,

the policy here reported allows of such a large measure of socialization, both in operation, government and assignment of surplus, that one is made to wonder how the authors could suggest that such a plan is possible within the limits of the existing system. To some of us it appears as if there is very little of the existing system left. But the programme is significant as showing that the demand of our Conference for the transfer of industry from a profit-seeking basis to the basis of social usefulness is not at all outside the reach of reasonable probability as viewed by these Christian men. Moreover, it is clearly shown that changes which cumulatively amount to an industrial revolution can be brought about within the very near future by men who recognize the spiritual values with which they are dealing and resolve to conserve those values. For these policies are not mere ideals, they are already programmes in course of realization within concrete industrial plants, and thus may be said to stand for practical industrial idealism.

Of course the avowed dynamic of these employers is their spiritual conception of Christian life, and the principles laid down are not deduced from the demands of "good business," but from the demands of heart loyalty to Jesus Christ as the great Head of "the Body," which surely is little else than that new community which, in the day of His flesh, Jesus sought and set forth as the realm of God. After all, if the Churchmen of our day will follow such a lead, it may be found that the children of the world are not so very much wiser than the children of light.

The Questions and Claims of the Returning Soldier-Probationer

By

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A FEW days ago I had the good fortune to find several copies of our Church's paper, the CHRISTIAN GUARDIAN, in a billet occupied by some of our troops. I emphasize the words "good fortune," because it is only very occasionally that I see a copy of that paper. Since the "war of movement" commenced last spring mail has been a great deal more irregular than formerly, particularly with papers, and so I have not subscribed to our paper, as I did formerly.

Among the copies I found was one containing the report of General Conference. This I read with particular interest, but was surprised and somewhat disappointed to find that so little space had been devoted to the Methodist probationers, who have done, or are still, "doing their bit" overseas. According to the report the subject was apparently left to the last minute, when only some 60 out of 374 delegates remained. After some debating it was decided by a small majority vote to "allow a probationer credit for the year spent in military service instead of on a circuit." At first glance this seems fair enough, but on second thought certain questions arise.

First: What about the probationer who has already "put in" the required time on circuit and was in the middle of his college course? Is he to be granted a college year, as most, if not all, the faculties of the universities have allowed?

Second: How about the probationer who has spent not merely one, but perhaps four, years in military service? What is he to be granted?

Thirdly (I'm Methodist to this extent, at least): Suppose a probationer is granted a year or more for his military service by Conference, what standing is he going to have in comparison with the various younger members of the different Conferences who might have "joined up," but who were so anxious to care for the flocks at home that they couldn't go abroad to fight the wolves? Many of us who were in the midst of, or who had planned, an arts course have had to lay aside all such aspirations, and will have to do without the degree. How

will the Stationing Committee treat us when we are before that august body? Will they shrug their shoulders and say: "These cases, no doubt, are very deserving, but they lack in education. Where are their degrees?" Some of them have been away from civilization for four years. It will never do to send them to the better class of circuits. We will send them to — (In 'No Man's Land.')

Or what will be the decree? Fourthly: Will Conference grant special ordination to those probationers who desire it, in order that they may marry the girls who have been "left behind" for some three or four years? Such a question will seem preposterous to some of the brethren who haven't been through the hell of war, but to the men who have, who have been separated from their sweethearts for two, three, or four years, the idea is quite rational. Of all people a minister should be human; if he isn't, God pity him. The bitter loneliness, and lack of comradeship with cultured women and girls, have been harder for most of us boys than have the mud and the terrors of the shell. These of the boys who have been true to their sweet hearts—and the big majority have—in most

cases plan an early marriage on their return to Canada (I'm not referring to any particular class or profession at this point), and reasonably so, if conditions are such as to make it possible. But what of the Methodist-soldier probationer? Is he to be blocked by the clause in the Discipline which prohibits his marriage until ordination, after the prescribed college course? Is no allowance to be made for his human nature, for the loneliness he has experienced and that of his fiancée, for I am under the impression that the girls back in Canada did occasionally get lonely for their lovers who have been on active service?

From the *Canadian Daily Record*, so familiar to all Canadian troops, we learn that many opportunities are being offered to the returning soldier—farms, loans, education and many other things. What is the Methodist Church offering to her returning probationers, or those intending to become such? (I do not refer to monetary recompense, though the clause in the Discipline that has been allowed to remain, stating that a circuit is under no legal obligation to pay a certain salary, might deter some who are wavering as to their future work.)

Rev. Dr. Chown is coming to Europe to confer with the probationers—who, by the way, are scattered throughout England, France, Belgium and Germany—and traveling on the Continent, by the "leave train" at any rate, is not very speedy. I am glad that he is doing so, but a great many of us will be in Canada long before it is possible for him to see us.

Why was such a thing not done long ago? we cannot help but ask. Not necessarily by the General Superintendent, for he is an exceedingly busy man, but by one or more able representatives—of which there are many—of the Methodist Church.

What is the matter with our Church? I've sometimes asked myself. Is it that she holds no interest in her soldier-probationers? Or does she feel that, no matter what happens, we will remain true to our beliefs? (I thank God that, excepting for an exceedingly small minority, the "probs." have stood the test.)

Perhaps my particular case may be an exception, but I think not, for several of the Conferences other than my own have told me much the same. In the three and a half years that I have been in the army, all of which, with the exception of the first six months, have been spent overseas (more than two years in France), I have received no official communication whatever from the Methodist Church of Canada. It is true that I had a letter of recommendation from the president of — Conference when I enlisted. I have received cards each Christmas from Victoria College, the same as all her students—arts, divinity, or otherwise. I have also received an occasional letter from various brethren, with whom I correspond in a social way.

But as for official correspondence, I have not received any at all (I spent two years "on circuit" and one at college, so I'm not entirely unknown to my Conference). Even in the "Minutes," as I have learned unofficially, with the exception of last year, all of us soldier-probationers of our Conference are marked as being "at college." (It is true that we have been "at college," con-

trary to the opinion of some of the members of General Conference; but it has been the college of experience with life's greatest realities.) As far as I know, officially, I have "fallen from grace," or, to use the language of the street, I'm "out of a job," and will have to "get busy" when I get back to find another. The Church of which I was a member in Toronto has very kindly remembered me with letters and parcels ever since I've been overseas; but my "firm," the Methodist Church of Canada, hasn't even "dropped me a line" to say that my "job is open" when I return. To me it doesn't look like good business. If mine were a lone case it would be different, but I'm sorry to say that it is not.

We soldier-probationers may be made of better stamina than the average man—I hope we are—but we are human. Even if we have had the armor of Jesus Christ to protect us, as men we have faced bitter trials and temptations to lower our standards. Loneliness has increased the power of the temptations of strong drink, lewd women, gambling, and those things which have sapped a great many decent lives. If we have stood true to our ideals we've been sneered at, insulted oftentimes, frequently been treated as "outsiders." Are we complaining? *No!* (let me underline that word and express it as the boys do to the question of "Are we down-hearted?"). We thank God for good mothers and fathers, and for our training to be "true to God" as well as to the King.

Many—yes, all of us—have changed. It couldn't be otherwise. We may have "gone back" in some things, but we've "gone ahead" in others. Our ideas have broadened. Our love for men is stronger. Our faith in God is greater. If we've trod the fiery furnace, or shared the lions' den, we've been accompanied by "One who was like unto the Son of Man." If we have been "into the jaws of death and into the mouth of hell," we've "been with Jesus." For the "White Comrade" has been our Companion on the battlefields of France and Flanders. He has known the loneliness, the bitterness of it all. His feet—I say it reverently, but with absolute conviction—have trodden in and out among the barbed wire. He has sunk into the mud and slime of Passchendaele and the Somme. Through the long night of sentry-go He, too, has watched. He has felt the sting of the bullet and the tearing of the shell. That is the Christ we soldier-probationers know—the Christ who knows, who understands, who loves, who cares and who saves. We've lost our opportunities for education—within college walls—that can never be regained, no matter what Conference may do with us, for the habit of study and thought concentration will need a lot of resuscitation; but we have gained immeasurably in love, in understanding, in faith, and desire to serve Him. We are coming back with nobler and better ideals than when we left. We are coming back ready to serve; to spend and be spent; ready to lay our all on His altar; willing and glad to die, if needs be, for His sake. Sacrifice has a larger and deeper meaning to us than it once had. Dear as life is to us all, there are other things that are much dearer—justice, right, honor. "Because right is right, to follow right

were wisdom in scorn of consequence," has been our motto, and because we have seen and felt the wisdom of it, will be our motto in the future.

As we have frequently said to ourselves, and to our God, since August, 1914, so say we again, "We are 'now ready to be offered.'" We stand, as it were, at "Attention," "a position of alertness and readiness"—readiness, if necessary, to make any sacrifice for His, our Captain's, sake; readiness to spring into action and to battle for His cause.

This is the position of the Methodist soldier-probationers. These are our offers. What we believe we are entitled to is more or less apparent through our questions. That our claims are reasonable is shown in the address of Dr. Chown to the General Conference, where he says: "The study of theology is not to be pursued as an intellectualizing process, though that may be one of its by-products. . . . Its purpose should be the accumulation of conviction, which may be immediately applied to the salvation of men, the building of Christian character, and the promotion of Christian leadership." "Education . . . is any training that fits a man for his task." Further he says: "The beliefs which the soldiers retain, having passed through the jostling of the war, are such as cannot be shaken. They will abide and be the spiritual tools of every successful workman in the Master's vineyard." That we need further educational training we agree, but let it be of short, rather than long, duration, and more in the nature of "brushing up," or as a "refresher course," to use the army term. If it is of lengthy duration it is doubtful if many of us would stand the confinement within college walls after the time we have lived in the open air, which we have learned to love. In this respect at least we are like all other university students who have been out at "somewhere." If it is to be lengthy it were far better to make much of it "ex-mural," under professional supervision," more or less similar to that which is to be employed with the returning soldiers who "take up" farms.

Again do I refer to our worthy General Superintendent where he says: "Even if it were necessary to postpone the study of some subjects until after ordination, this kind of training"—referring more particularly to agriculture—"is of such value that the postponement would be justified. Why should a minister's required studies all be taken before his ordination? I know not. Better far that he should be so stimulated as to make systematic study a lifelong habit. Correspondence courses would help him over the hard places." (GUARDIAN of Oct. 2nd, 1918.)

Will the Methodist Church of Canada satisfy these claims, or even part of them? What is her offer to the returning soldier-probationers? Canada has stated, more or less, what she expects of her soldier-sons; but we ask what are we, her soldier-sons, to expect of her and of the Methodist Church? Are we to expect from the latter a more or less indifferent attitude to what we as soldier-probationers have been through? Is no allowance to be made for the added experience and knowledge of life we have gained? Are we to be treated

more or less as outsiders because our university education has suffered? Are the facts of our heart's longings and human nature to be set aside? Are we going to be asked to accept ideas that life in the trenches—living beside men of all creeds—has made it possible for us to accept?

These are some of the questions that we soldier-probationers are asking. Please remember that these are not simply my own personal questions—I do not stand or fall on the backing, or lack of it, that my Church gives me—but they are the questions of soldier-probationers from every Conference of the Dominion, many of whom it has been my pleasure to meet since my enlistment as a private in the Canadian Army Medical Corps three and a half years ago.

We feel that we should know definitely the attitude of General Conference on these points. If that body considers them rational, and is willing to answer them, as we feel sure they should be answered, our hearts and hands will be put into our willingness to "go where we are wanted to go"—(to misquote the hymn that the brethren sometimes sing, to themselves, while awaiting the report of the Stationing Committee).

But, on the other hand, if Conference neglect to answer us, or refuse to grant what we fully believe we are entitled to—

well, our attitude will be different. From peaceful citizens we have changed to soldiers, both of the Cross and of the King, ready to suffer or die for the cause of right; but we are not ready to make sacrifice for that which we believe to be unreasonable. Until such time as we know the attitude of General Conference towards us, it can't be anything but unreasonable.

Previous to our enlistment we saw ministers making unnecessary sacrifice because the people of the Methodist Church of Canada forced them to do so. We saw hindrances caused by denominational rivalry and overlapping. We saw narrowness and bigotry exhibited, and allowed to rule in many cases, so that the minister's hands have oftentimes been tied.

Such men as Capt. A. D. Robb and Major A. E. Lavelle, whose interesting article in the GUARDIAN of Oct. 9th I recently read, who have seen service overseas, will bear me out when I say that the returning soldier, upon whose shoulders is to rest the Canada of the future, will not tolerate narrowness nor bigotry. He judges men by their courage, by their generosity, by their neighborliness, which, in my opinion, is in many ways very near to the ideals of the One who was the friend of publicans and sinners, who loved little children, who

drove out by physical force the money-changers of the temple, who Himself became an outcast because He showed such sympathy for others who had become the outcasts of society, who suffered, who bled and who died that truth might live.

It is to the returning soldier, and to those back home who have "done their bit" in whatever form of duty it lay, that the soldier-probationer desires to minister. Towards the shirkers—those who have failed "to do their bit" for "God and the King"—we feel differently. Them we have no desire to serve, not simply because they are shirkers, but because we feel that the messes we have to deliver will not appeal to them; nor can they until such time as those people see the sad mistake of failing in the Empire's and the world's crisis.

So it is we state our questions, urge their early answer, and emphasize the reasonableness of our claims, not because we are greedy, selfish, utterly lazy, or have so compromised with evil that we are no longer worthy to bear the name of servants of Jesus, but because we have endured much, suffered much, learned much, and will gladly do much, if it is His will, for our Lord and Master Jesus Christ, whose we are and whom we serve.

Written at Lohmar, Germany.

Life and Letters of Stopford A. Brooke*

PRINCIPAL JACKS, in his two volumes of "Life and Letters of Stopford Brooke," treats his subject in rather an unusual fashion, in that he allows the reader to glean the personality and characteristics more from an extensive quotation of letters and diaries than from any direct statement that he himself makes. It must have been a stupendous task to gather the currents of this man's eighty-four years of life and to have them unite and show the guiding principle which carried him through his varied career, because he was a man with a dual nature, and as such almost defies the biographer to show one guiding principle. Principal Jacks is admirably well suited to the task, along with the fact that he is a son-in-law, and as such had many opportunities to study his subject.

Stopford Brooke's life is a span of eighty-four years from 1832-1916, and there are two unique things about his life—his dual nature and his affection for his two brothers. Born in a rectory in Donegal County, Ireland, of English, Irish, Scotch and Welsh parentage, he had ancestors belonging to clergymen, doctors, soldiers, landowners, and wild, masterful men of the border. "The elemental and the ideal were co-present in him to the end of his long life; he was Christian, Greek and Goth; . . . It is conceivable that the independence of mind and love of liberty which marked his career as

By

G. E. Reaman, M.A., B.Paed.

a mid-Victorian preacher had their roots in long-buried generations, and were not without affinities to a very different form of latitudinarianism. . . . Stopford Brooke was, in essentials, a surprising personality, and only one land in the world could have produced him—the land where the inevitable happens seldom and the impossible happens every day."

From his father he inherited his vigor of mind and body, his commanding presence, his gaiety, his wit, his fluency of tongue; from his mother, self-forgetfulness and a child-like heart. With his two brothers, William and Edward, his relations remained constant and close until the death of the first—the barrister—in 1907, and of the second—the soldier—in 1909. "In childhood, youth and age the three brothers were one; hand in hand they had trotted behind their mother as she went about her household tasks, they had played the same pranks in childhood, shared the same friendships, studied in the same college, read the same books, discussed the same pictures. . . . In all that makes the charm of an Irish gentleman they were equals, but in spiritual fire and force Stopford was evidently supreme." They were "a large and united family; four brothers and four sisters; some eager, others dreamy, all lovers of beauty; cultivated, high-bred and very poor; a home saturated with the spirit of evangelical piety; much reading of the Bible and many religious exercises; the father a fervent minister of the Irish Church, with a turn for poetry; the mother a gentle, saintly soul; the table talk mainly of literature; and,

with all this, abundance of wild spirits and a tendency, both in young and old, to look on the romantic side of life." If we are to understand Stopford Brooke we must take into account and appreciate his early surroundings, and remember what his grandmother once told him and which he never forgot: "You Brookes are always soaring; I would clip your wings."

Brooke spent his early years at the Kidderminster Grammar School until, in 1850, he entered Trinity College, Dublin, taking his B.A. degree in 1856. In 1857 he left for London, and took a curacy, and married, in 1858, Emma Beaumont, who, while she lived, exerted a powerful influence for good on him. In 1863 he went to Berlin as chaplain to the Embassy, but cordially disliked Berlin and its climate, was not attracted by the Berliners, and was continually longing for his old work, his old friends, his old pursuits. He returned in 1865 to London, to St. James' Chapel, obtaining it through the influence of Dean Stanley, who later secured him a chaplaincy to Queen Victoria, of whom he gives an interesting picture in a letter to William Brooke. In 1869 his son, Graham, died, and in 1874 his wife passed away, leaving a family of seven children, who were taken care of by his sister, Miss Cecilia Brooke. During these years he was gradually growing away from the Church of England, until in 1880 the break came, when he resigned his orders and passed out of the Church of England to take a little chapel of his own in London. His health soon began to give him concern, and he frequently left London for long visits to Switzerland, the Italian Lakes, or Grasmere, where he was now actively engaged, with his brother William and others, in a scheme for the purchase of

*"Life and Letters of Stopford A. Brooke," by Lawrence Pearsall Jacks, M.A., LL.D., D.D., Principal of Manchester College, Oxford. (London: John Murray. Toronto: The Upper Canada Tract Society.) \$5.00.

"Dove Cottage," the home of Wordsworth from 1800 to 1808, and for its preservation as a national memorial. In 1895 he was finally forced through ill-health to give up regular preaching, and with the cessation of regular work we see the ascendancy of the mystic and æsthetic in his nature, for as far back as 1889 he had suddenly taken to painting, and from then on until his death this was his favorite occupation. Every year now he went to Hamburg to take the cure there, and every year he came back with more of a dislike for the place. Of course up to this time he had shown wonderful literary activity, of which we shall speak later on, but from 1906 onwards the will to exert himself in literary or other labors gradually lost its power, until it finally ceased to exist. In 1911, being then seventy-nine years of age, he built himself a house in the country, characteristically named "The Four Winds." This was in Surrey, on a hilltop, and "he turned the field into a large and beautiful garden, adorned with avenues of young trees, and stocked with roses to overflowing." Hither he retired in 1914, and spent the remainder of his days surrounded or within easy reach of his family until March 18th, 1916, when he passed to the Beyond. Such, in brief, are the main events in the life of Stopford A. Brooke.

We have spoken above of his dual nature, and it is now time to study it and explain it—if it is ever possible to explain a dual nature. "One side of his nature belonged to religion; the other to art; two realms intimately related in the world of pure ideas, but often widely sundered, and even at variance, in the actual lives of men. . . . His feet were firmly planted on the earth; no pagan ever loved it better or received from contact with the things of sense a fuller current of the joy of life. . . . Through the love of beauty he carried his art, with all its passion and fine sense of proportion, into his religion, becoming thereby a prophet of the 'beauty' of holiness. . . . Thus the two tendencies, which in most men are rivals, became confederates, and the story of their growing confederacy through a long lapse of years is the story of the life of Stopford Brooke."

Let us first study him as a preacher. As a student at college he cannot be reckoned among the men who have been formed at college or by college, as he vehemently went forward on his chosen way, and even there his imaginative mind began to turn against strict orthodoxy. He was an omnivorous reader of novels, and wrote his first article at twenty-three on the "Growth of the Novel."

Probably the greatest influence on his life and thought, outside of the home influences, was that of F. W. Robertson, the great English preacher, whose "Life and Letters" he afterwards wrote. They were close friends, and Robertson played the part of hero to Brooke, with the inevitable consequences. "At the age of twenty-four it had been revealed to him that nature is one being, the expression of a single mind and the intimate companion of the awakened soul. . . . He brought with him (to London) also a theology which had a different basis—a theology firm as to its centre, for it was founded on the love of Christ, but fluid towards the circumference." At London he received the impression, never

effaced, of the horror which broods over the life of great cities. By day he worked among the poor; at night he was entertained among the rich; while all the time he dreamed and preached the "kingdom of heaven." "I feel that unless the Church of England expands itself and widens its dogmatic boundaries it is all over with the Church." Such statements led him to be considered not "safe." Concerning a criticism that his sermons were not "simple," he says: "Men are too lazy to think in church; they want something which gives them no trouble. Now I want, if I can, to give them trouble, to make them think, to make them say—what does this man mean; does God say as he says; is he telling me right or wrong? and so to awaken personal investigation of the Bible, personal prayer for light. . . ."

Brooke resolutely refused livings which would take him away from actual contact with life, for "he knew himself thoroughly, knew among other things how dependent he was on external stimulus for the power to do his best work. He needed close contact with humanity to remind him of the battle and the tragedy of life, craved for the presence of art, and for associations with artists, to satisfy his love of beauty, and to give direction to his passion for excellence. He dreaded finding himself in surroundings where he would be tempted to dream his life away, a temptation to which he was prone."

In 1872 he began his Sunday afternoon lectures on "Theology in the English Poets," which, published two years later, gave him a position, unique at the time, as a reconciler of things secular and sacred. In his preaching he preached a social doctrine—the brotherhood of men in Christ. He was not a theologian, for, as Mr. Chesterton says: "One of Mr. Stopford Brooke's most characteristic faculties is the faculty of a sweeping and scornful simplicity. His power of dismissing things is beyond praise." Love was his master, principle of life and self-expression an absolute necessity. He was not a follower, and his pronounced individuality unfitted him for leadership of a party when, in 1880, he seceded from the Church of England. His secession did not cause any upheaval, since he sought none; but it had considerable moral effect. He did not ally himself with any sect, though he always felt at home among the Unitarians. As a preacher his subjects covered an immense range of subjects, but his method was positive, direct, constructive, personal. "He addressed men and women as individuals, and not as mere units in the mass. He had the power of letting daylight into the soul." The message of Brooke in its final form centred on three interdependent doctrines—that love is the law of life; that the race of man is perfectible and destined to perfection; that the individual soul is immortal. Brooke always spoke to large congregations, composed mainly of business men, professional men and men of science, for he had the "wonderful power of awakening the idealist, the dreamer, the poet, the lover, who lives, but often slumbers, in the breast of every man."

Great as Stopford Brooke was as a preacher, wonderful as he was as a maker of sermons, it is as a litterateur that he will be remembered by posterity. Students

of "In Memoriam" will always turn to Brooke's wonderful book, "Theology of the English Poets." Students of the literature of our language will always refer to his "Primer of English Literature," his "History of Early English Literature," and "History of English Literature," published in 1894. In order to write these he had to learn Anglo-Saxon, which he did at the age of sixty. His "Life" of F. W. Robertson created a great stir, for it was as if "Robertson rose from the dead, and his name, his teaching, his personality became thenceforward a new power to the cause of which Jowett, Stanley, Kingsley and Maurice were the protagonists. His "Primer"—"the hardest thing he ever did"—accomplished the impossible, for within the compass of 160 small pages he wrote a complete guide to English literature from its earliest beginnings to the Victorian Age. He wrote one drama, "Riquet of the Turf," pronounced by a critic of the *Examiner* to be "a gem of the purest water." His "Poems" are pitched in many keys, and range over a great variety of themes, but are all alive with his passionate humanity and love of nature. He was very fond of reading Goethe and Schiller, Dante and Scott, and thoroughly enjoyed all scientific studies. During the years 1896 to 1913 he published seventeen books, besides five volumes of sermons, so we see what a strenuous worker he was, for besides all these publications he lectured continually on a great variety of subjects.

Not only was he a great litterateur, but he was an eminent art critic—in fact, he was an authority on Turner's paintings. His house in Manchester Square must have resembled those many homes in London which were thrown open to the tourist and which were so filled with treasures of different kinds that the visitor scarcely knew where to begin and where to end in his appreciation. Not only was he an art critic, but he was an artist of no mean ability himself, and during his last years painting remained his keenest pursuit and interest in life. Jacks says: "Brooke's genius was much akin to the spirit of the East. Among the great men of the East now living there was one indeed with whom he confessed his affinity. In 1911 he made the acquaintance of Rabindranath Tagore, and the two men spent some hours together." Their insight into nature was the same; both were mystics, but Brooke's love of nature was mingled with a love, equally intense, of humanity, and with family affection. For all he was a mystic yet he says: "Clairvoyance, psychic phenomena, telepathic business—there is something in them all; but when they are made the chief business of life they thin out into twaddle. And when it is attempted to make them scientific they are worse than twaddle. They rot away intelligence, and they degrade the spiritual world." Stopford Brooke was a man who, for his beliefs, left the Church of his father and brothers; who gave up society and the opportunities for advancement for work among the poor; who preferred freedom of thought and action to church dogma and church influence; and who, in spite of great difficulties thus incurred, rose above them all and commanded the respect and admiration of all who came within the reach of his pen or voice.



THE HOME AND ITS OUTLOOK



The Riddle

BY REV. CHARLES BARLTROP.

The riddle of our life's philosophy
Is like the forests to the pioneers,
A vastitude, upon whose fringes we
Hew out our lot, 'mid labors, doubts and fears.

And yet we trust there waves above the lines,
A hand divine contriving vast designs;
We think we see inevitable signs,
Like sunset clouds beyond the mountain pines.

We place our claim, we clear our space and pass
And others verge beyond our little stead;
Successive lives may wither as the grass,
But hope survives, the self is never dead.

Can joy or pain, can life or love or woe,
Pass to annihilation from the spheres
Of thoughts, or memory, or fact? Ah! no,
They live, they breathe, they influence all the years.

For all the living past a fresh life sheds,
Moses and Socrates still teach and bless;
We are the ancients, and above our heads
There fall upon us snows of ancientness.

"One of the Least of These"

BY C. A. C.

There is wholesome evidence that the spirit of helpfulness characteristic of women's clubs and organizations during the past four years is not going to henceforth languish now that the war is over and won. Few are as short-sighted as the woman who saw no continued use for the existence of her local circle, since there was no further need of socks and hospital supplies.

Scores of women will doubtless go back to the futile inanities of fancy work, pink teas and all the old time-killing practices; but thousands of others who have caught a vision of service and obligation are seeking and finding new avenues of usefulness in all the varied schemes for social betterment that are taking practical shape about us.

Many of us cannot leave our homes, but wish to still "carry on" as time and energy permit, and it is to be hoped that in our desire to promote some big cause we do not overlook nor ignore some of the humble, right-at-hand opportunities contributing to the cheer and well-being of others less fortunate than ourselves, remembering that

"The highest duties oft are found
Lying on the lowest ground."

Perhaps we may be pardoned if it requires a little readjustment to come down from the exalted heights of war work to the commonplace of making over a garment for a needy child near our home, of taking the helm in a sick neighbor's kitchen, or assuming the dull duty of writing or visiting a weary shut-in. These opportunities are often all with us in slightly varied forms, but it is for the shut-ins, a few of

whom we all know, this article set out to make a special plea.

There are very good people who harbor the idea that those who are laid aside from the activities of life, by reason of physical disabilities or old age, have entered into an earthly haven of rest, undisturbed by even ripples of the cares and trials of the outside world. Other good people would leave the shut-in alone to the love of God here and the certainty of happiness hereafter. One zealous church woman explained her omission to visit an afflicted and failing old couple in her neighborhood by saying that she "knew they would go to heaven if they died, anyway," and thought it better to devote her energies to the spiritual welfare of the able-bodied, whose hereafter, it might be inferred, she was not so sure about. Sometimes, too, the preacher's chief obsession is the oversight of the healthy saints and sinners who will swell the church attendance and the church coffers, and, with all due credit to him, build up a "live" and progressive church.

One day a certain "live" minister, between a rush of business calls, dashed into the home of a weak, nervous invalid, shook hands vigorously, skipped briskly over a few conversational commonplaces, rushed through a prayer for nearly every cause under the sun without a single special petition for the inmates of the home he was in, gripped hands and galloped out again, leaving the over-wrought object of his ministrations (?) to subside into sudden collapse. Happily this woman still retained a saving sense of humor and could afterwards laugh over it, declaring she felt exactly as if she had been run down and over by a locomotive with full steam on, and that she never saw this pastor (?) passing or approaching afterwards without a warning impulse of wanting to "clear the track."

Of blessed memory to a pain-weary shut-in is the recollection of a pastor (here pastor indeed), who left all semblance of haste outside, who carried a restful atmosphere of repose and all it radiated of courage, confidence and cheer, and with a delicate discernment, born of real sympathy and personal knowledge of the peculiar circumstances of those he visited, offered up quiet, fervent petitions for strength, courage and endurance in the daily conflict of those who often wage fiercer strife in the secret of their own souls in the seclusion of sick rooms for spiritual triumph, than those who fight the so-called big temptations of the outside world.

So outworn and contracted become the diversions and interests of the long-sick and the feeble old that those who daily touch life at many points, with its variety, pleasures and the joy of effort and achievement, seldom realize the rare joy to those "prisoners of pain" of the most trifling tokens of interest and remembrance. We all know a few shut-ins to whom a call, a letter, a book, flowers, a simple gift, or per-

haps a ride on a fine day, would bring pleasure out of all proportion to the trouble (?) of conferring it. So, too, there are old folks—perhaps now living with son or daughter in, to them, a strange land, far from the old-time friends and interests—who would weep tears of rapture over a few pages of pleasant gossip from the old neighborhood. Even the receipt of a picture postcard, bearing a pleasant greeting, has been known to transform a dark day into gold, to broaden the outlook from a narrow window into a world-wide vision of hope and cheer—"so little it takes to make us glad."

One recalls an often lonely shut-in of long-standing who, by experience, knew the pang of being apparently quite forgotten by numerous former friends of her vigorous days, as well as the great joy of being kept in lively remembrance by other faithful few. Out of the mingled bitter and sweet of her own experience grew a great sympathy for others like herself, and now, in season and out of season, a little circle of the stricken, the old and the bereaved of her acquaintance are her special objects of ministry. Poor in this world's goods, gifts are out of the question; but short letters, letter cards, picture cards and clippings—humorous, helpful and happy—all carrying messages of cheer and inspiration, form a tiny outgoing stream of imparted "ease and not disease, courage and not despair."

Barrie has said that "we cannot bring sunshine into the lives of others and keep it from ourselves," and one heartily wishes we might all garner more of this kind of sunshine for ourselves by first diffusing it among others whose supply is often of a pitifully meagre and infrequent kind.

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FOR THE BOYS AND GIRLS



Saving the Red Hill Dam

"Let's fire our signal, so that Mr. Hill will know that we are here again," said Walter Lenox, turning to his companion, Lawrence Graham, who was standing at his side.

The two were standing on the right bank of the Fresh Water River, just above the Red Hill Diversion Dam, which supplied one of Arizona's most fertile valleys with irrigation water by means of long canals leading across the desert. On the opposite bank from which they stood was a small house, the home of Mr. Hill, who had charge of the dam.

"You might as well," replied Lawrence to his friend's question, "for, if the river continues to rise, he probably won't be able to cross to this side before long, as the water will overflow on the spillway."

Picking up the repeating shotgun which lay at his side, Walter fired three shots into the air; then, after a moment, two more. In a short time a man appeared through the door of the house on the opposite bank of the river. He hurried across on the spillway of the dam, which was yet a half-foot above the water being diverted into the great main canal.

"Well, boys, out hunting again?" he called as he approached the spot, on which the two boys were putting up their tent, preparatory for their night's encampment.

"How do you do, Mr. Hill?" cried Walter. "Yes, we came out for a week this time. School has been closed on account of the State fair being held, you know. Looks as if the water were rising some from last night's rain."

"I should say it is!" replied Mr. Hill. "I just received a report from the Government station above here that a two-foot wall of water was coming down the river. It will be a sight for you boys to see. I notice that you have your camp high and dry, so that you are in no danger. If there is anything you need you had better let me know, so that I can bring it over right away, for that water will be here in a half-hour or less, and it will be impossible to cross the river after that hits us."

The boys assured him that they were amply supplied with all that they needed. For a few minutes they discussed the hunting possibilities, and then Mr. Hill rose to go.

"I'll have to be going now," he said, "for that water will be here before long. Oh, by the way, you remember that Mexican, Carlos Montijo, I had working for me? I had some trouble with him yesterday, and had to discharge him. If you should see him ever here I wish you'd keep your eyes on him, as he vowed he'd get revenge. Not that I pay much attention to that sort of thing, but it will do no harm to watch out."

A few minutes after he had crossed safely to the other side the boys heard a low, deep roar, for all the world like a great gale of wind, approaching them from up the river.

"The water's coming!" cried Lawrence, and both boys jumped up and rushed to a safe vantage point from which they could watch the approach of the flood.

It was but a few seconds before they saw it—a great, angry wall of muddy water, full of brush and the limbs and trunks of trees, bearing down upon the dam with the speed of an express train. With a reverberating roar that shook the ground beneath their feet the mighty wave struck the spillway of the dam and surged over, the trunks of great trees crashing and foaming down the torrent. With unabated force, though with a lessened roar, the flood of water rushed on, fully a foot and a half over the top of the dam's spillway.

"It'll keep that up all the rest of the day and all night," said Walter; "but the dam is strong enough to hold it. A lucky thing, too, for if it should give way the whole valley would be flooded and dozens of people drowned. There must have been a terrible cloudburst up in the mountains to cause the water to rise like that."

The next morning when they awoke they found that the flood had subsided until there were but a few inches of water running over the spillway. All over the top of the spillway and along its upper edge the brush and tree trunks washed down by the flood had formed a small barricade through which the water rustled.

"It'll take a gang of Mexicans to clear that brush away," said Lawrence, sweeping his eyes up the muddy river.

"Say, what's that?" he asked a moment later, pointing to something floating on the stream. "It looks like a small raft or something. Maybe it's some kid's toy submarine, as it seems to have a conning tower made out of a tin can on top."

Walter picked up a pair of field glasses and focussed them on the object which was rapidly approaching on the current.

"That's funny," he said after a while; "it looks like a baking powder tin fastened to a dynamite can, and the whole thing is tied tightly to a little raft. I wonder what it can be!"

As he handed the glasses to Lawrence the little raft, struck by some cross current, veered around.

"Walt!" gasped Lawrence, as he put the glasses to his eyes, "there is a burning time fuse hanging out of that baking powder tin! Do you suppose that Carlos—!"

Snatching the glasses from his hands, Walter gave a quick look. Sure enough, he could distinguish a piece of time fuse hanging from the baking powder tin, and a red spark halfway up its length!

"What can we do?" he cried. "That raft will just swing down into that brush and stuff that has accumulated on the spillway, and hang there until the thing goes off! And then—we've got to do something, Larry!"

Suddenly, just before the tiny craft came almost abreast of them, he rushed to their

improvised gun-rack in the fork of a tree, and seized his automatic rifle. Throwing it to his shoulder he took careful aim and pressed his finger hard against the trigger. A stream of lead crashed from the mouth of the gun straight into the dynamite can. And then, suddenly, it seemed as if a great hole appeared in the water while a defen- ing crash echoed and re-echoed from shore to shore. The flotsam which had accumulated on the spillway, loosened by the terrific jar, plunged over and on down the river. Then, except for the steady roar of the river, all was silent again.

Though they immediately patrolled the bank for several miles they could find no trace of Carlos, although they were sure that he had been the author of the crime. It was not until next day that Mr. Hill was able to cross the river to give them his hearty thanks for what they had done. He told them that Carlos had been captured on the opposite bank by a cowboy just after he had launched the deadly raft.

"I certainly appreciate what you have done," said Mr. Hill, "and I think that the city of Aqua Frio will appreciate it just as much when they learn what you have done." And, as subsequent events proved, Aqua Frio *did* appreciate it.—*Joseph Thalheimer, Jr., in "The Epworth Herald."*

An Unpaid Debt

Bobby's Uncle Rob had just given him a new sled, a beauty.

"To-day is Saturday," said Bobby to his mother. "Brewer's Hill is fine. Everything matches."

His pretty, young mother looked as pleased as Bobby. She had a habit of feeling the way Bobby felt.

"Some sled, isn't it?" said Bobby. "It's a dandy day for the first."

"Wonderful!" agreed his mother. "Don't let it be spoiled, sonny," she said.

Bobby decided to take the short cut through Hunt's Gorge.

"I could coast down the Gorge like lightning," he thought. "Wouldn't it be fun, though! I wish mother wasn't afraid. But," Bobby comforted himself, "then Dan couldn't take the first trip."

Dan was Bobby's chum; his sled was the worst on the hill. "But we'll go shares on mine. Dan's eyes will pop when he sees it!"

Dan was not to see it, just at once, because on the brink of the Gorge were four or five boys, and one was Sandy McIver. Sandy took the rope out of Bobby's hand. "Your sled is a peach," he said. "I believe we'll try a turn or two on her, thank you; eh, fellows?"

The other boys shouted. They laughed and chaffed at Bobby's indignant protests. "It's mine. It isn't yours," sterner Bobby.

"Sure! We are borrowing," said Sandy. "We ain't thieves; we are only hoodlums."

Get on, Larry. By, by, kid. See you later."

Bobby's sled shot down the steep incline like an arrow. Bobby's pride helped him to swallow the wrathful lump in his throat and to wink the mist out of his hot eyes. He was glad. It would have been terribly disgraceful to cry.

"I suppose you live in Hoodlum Hollow," he said to the boys left behind.

"Just so. Come see us some time," invited Jim Hay, with a grin, "when you're not hurrying like you are to-day." Then suddenly his grin faded, his black eyes blazed. "What do you want to be calling names for on where we live?"

"I never heard any other name of it," answered Bobby. "Sandy McIver said you were hoodlums. So I thought you lived there."

Jim caught up a snowball and aimed it ambitiously at a distant tree. He hit, and his good humor returned. He and the others kept on snowballing, and Bobby waited. At last Sandy and his mate appeared.

"Who's next?" said Sandy. "Pile on here, Jim and Larry."

"What's the use of talking?" thought Bobby. "They'd just laugh. But I'll pay them up, 'specially Sandy. They are all hoodlums, but he's the hoodlumest of them all."

During the second wait an automobile went by. "I never rode in one of those," said Sandy. "It must be great. Say, kid, don't you wish you had an automobile to lend me?"

"When Jim and Larry came back and the last boy pressed forward for a turn, "Take the kid down with you," commanded Sandy. "Then give him his sled, with our love."

"I'll walk," said Bobby shortly.

Sandy frowned. "Why? Ain't we good enough company for you?"

How they laughed! They called him "fraid-cat!" "Isn't he a nice, sweet, funny little boy?" said Sandy.

Sandy took the place on the sled behind the last boy and pushed off. "Walk, then," he said.

As he walked Bobby made many plans for paying up Sandy, with a great deal of ginger in them. When he reached Brewer's Hill, Dan and Bobby's other particular friends had gone to build a snow palace "somewhere," little Mary Winthrop told him, "I don't know where."

"This is a horrid first day," thought Bobby.

Mary might have given another opinion, because Bobby took her down twice on the new sled, holding on tight and squealing. He let Joe Packard try it, too. He might as well; his day was spoiled. For such a solemn-looking boy it was surprising how broadly Joe could smile. But Bobby was glad when Uncle Bob came along in his car. He took his sled with him into the back and hunched himself up in a corner and kept still. Before long the car stopped. "Bobby," he heard Uncle Rob's voice calling, "shall we give this crowd a ride?"

Bobby looked. Then he sat up in triumph. For there by the road were Sandy McIver and all the others. He saw the expectancy on Sandy's face and the sullen cloud that quenched it when Sandy saw him. Bobby smiled.

Then he quit smiling and answered "all right!" Uncle Rob said, "Pile in, boys!" very much as Sandy had said in the case of the new sled's trial trip.

There was a doubtful pause, while the eyes of the crowd searched Bobby's corner. Then, with a little reckless wave of the hand, Sandy swung himself aboard the car and the others came after.

Uncle Rob looked at his watch. "There's time for a spin before lunch," he said, "if you fellows would like to go."

It was a queer ride, Bobby thought. Nobody said much, but he felt as though the car heaved with excitement. The faces of the boys from Hoodlum Hollow were set and keen.

"Sort of breathless," thought Bobby, who was feeling rather breathless himself. "It's their first day in their whole lives for an automobile; it would have been paying back too much to spoil it."

At last Uncle Rob stopped at Hoodlum Hollow to let the boys out. They thanked him vociferously, and he told them they were very welcome and shook hands all around. Uncle Rob had an awfully friendly handshake.

"Bobby," he said, when he had turned the car, "the minister has been talking to us in the brotherhood about giving the Lord a chance at the Hoodlum Hollow boys. They are as hard to get as hares. Maybe to-day will help out."

Bobby washed up for lunch very seriously. "Suppose I had spoiled that," he was thinking.

After lunch he and Dan went back to Brewer's Hill and had a glorious time.

Later on the Perry Street Boy's Club was founded. (Perry Street, it seemed, was the real name of Hoodlum Hollow.) Sandy McIver was the first president.—*Sally Campbell, in "The Junior Herald."*

The Silver Fish

It was recess time, and Ralph was sitting all alone down by the brook behind some bushes. He could hear the other children laughing and shouting as they played in the school yard close by.

"I don't want to play with anybody," Ralph said to himself. "Tim Harvey said he should think I'd be ashamed not to bring a goldfish to put in teacher's big glass bowl. How can I, when I never had a goldfish?"

There were only nine pupils in the Pine Grove School, and when teacher had asked how many of them could bring a goldfish to put in the big aquarium in the school-room window, eight hands had gone up. Everybody but Ralph had a goldfish and was proud to bring it to school where it could swim around in plain sight in the great glass bowl, as Ralph called the aquarium.

"If I had some money I'd buy a goldfish," the little fellow said to himself as he looked down into the water. "I wish goldfishes didn't cost any more than fishes in a brook do."

There were dozens of little fishes in the brook swimming about like tiny brown shadows in the water. Ralph knew he could catch one. He had often dipped a few of them up in a tin can and watched them

swim about for a while before he put them back into the brook.

"They'd all laugh and make fun—Tim Harvey 'specially—if I should bring teacher one of these," said Ralph. "I guess such little dark wrigglers would look funny alongside the goldfish. But teacher never laughs at a fellow; I might get one to show her."

There was an empty glass bottle, all nice and clean, lying in the bushes. Ralph thought it would do as well as anything to get his fish. He filled it with water and then held it deep down in the brook till a little brown fish came swimming straight into it.

The bell rang just then and Ralph had to run back to school, but he held the bottle carefully and not much of the water spilled out.

"I brought him to show you, teacher," he whispered, stopping at her desk as the other children were taking their seats.

Teacher took the bottle and held it up to the light, and then she said "Oh!" in a tone that made everybody look.

Down in the dark water, under the shadow of the bushes, the little fish had looked brown and dusky. But when he was held up to the light in this way he looked like a flash of silver as he swam round and round inside the bottle.

"We shall have eight goldfish and one silver fish," said teacher. "The silver fish must have a big glass bowl all to himself, because he is so pretty and the only one we have."

Ralph's face was shining as he marched to his seat. "I guess I shan't ever mind what Tim Harvey says after this," he thought.—*F. K. Lane, in "The Junior Herald."*

ANOTHER CHANGE IN NATIONAL ANTHEM

To the Editor of the Christian Guardian.

Dear Sir,—Rev. W. C. Turner's change of wording, as published in your issue of Feb. 26th, also his suggestion for added lines, has given rise to the following:

God save our gracious King,
To Thee our tributes bring,
God save our King.
Keep Thou our Empire free,
On land and on the sea;
To Thee our praise shall be,
God save our King.

God save our noble King,
Our hearts with praises ring,
God save our King.
From Britain's peaceful shore
Shall freedom's banner soar,
All her Dominion's o'er,
God save our King.

God save our peaceful King,
With heart and voice we sing,
God save our King.
Upheld, great God, by Thee,
With truth and liberty,
Strong shall his kingdom be,
God save our King.

Toronto. J. McD. KERR.

Pat, who was detailed in the mess-hall for a week, got along fairly well until one day the head cook said, "Pat, put some water on the fire." He went out into the storage room to open a can of peas, and when he came back the fire was out. Pat had taken him at his word and poured the water on the fire.—*Judge.*

Among the Books

—LEARNING AND TEACHING. By Harold J. Sheridan and G. C. White. (New York: Abingdon Press.) 60c. net.

One of the volumes in the "Training Courses for Leadership" series, edited by H. H. Meyer and E. B. Chappell. The authors approach the study of teaching by way of a careful observation of the learning process, and seek to make the needs of the pupil in the process of learning the law of the teacher. While not contributing very much that is new in the way of the theory and practice of teaching, the book makes a distinct contribution by gathering up and illumining by concrete illustration a great deal of the best that has yet been achieved in the principles of teaching as related to the Sunday-school teacher's work. It will be exceedingly valuable for Sunday-school teachers, either for individual study or for group discussion.

—HANDY GUIDE TO THE LAWS OF ONTARIO. By Mrs. Edith Hollington Lang, B.A., Honors Graduate Mathematics and Economics, Cambridge University. (Toronto: The Copp, Clark Company.) 50c.

An excellent, concisely stated and easily understandable summing up of the laws of the Province of Ontario, arranged under related headings for convenience of reference. Beginning with franchise acts, it goes on to deal with laws relating to children, to husband and wife, to public health, to liquor, to industry, education, property, public lands, etc., etc. A whole chapter is devoted to the Criminal Code of the province. The book is prepared specially for social workers and for all those desiring information on the laws regarding the common affairs of everyday life. A useful and serviceable little volume.

—THE TRAINING OF THE DEVOTIONAL LIFE. By Minnie E. Kennedy and Minna M. Meyer. (New York: The Methodist Book Concern.) 40c. net.

A new volume in the Training Courses for Leadership Series. It deals, from the personal and individual point of view, with such subjects as worship, prayer, reading the Bible, giving, service in the church, Sunday school, home, etc. Sane and suggestive at every point.

—A METHODIST CHURCH AND ITS WORK. By Worth M. Tippy and Paul B. Kern. (New York: The Methodist Book Concern.) 60c. net.

Another volume in the Training Courses for Leadership Series. It views the local church addressing itself to its task of training its own members, serving the local community and relating itself to the world enterprises of the kingdom. We have chapters on "The Purpose and Programme of the Modern Church," "The Church Organized for Worship," "The Church Organized for Teaching," "The Church Organized for Social Service," "The Local Church in World-Wide Enterprise," etc. A very suggestive and useful book.

—THE ORGANIZATION AND ADMINISTRATION OF THE SUNDAY SCHOOL. By Jesse L. Cuninggim and Eric M. North. (New York: Abingdon Press.) 60c. net.

One of the latest books in the series of "Training Courses for Leadership," edited by H. H. Meyer and E. B. Chappell. This volume departs from the usual order, and instead of setting up specific forms of machinery it presents an exposition of the principles of the organization and administration of the Sunday school, leaving it to local leaders to erect their own organization in harmony with these principles as their local situation may require. The discussion includes a study of the programme of instruction, of worship and of expression, the Sunday session, class and departmental organization, general equipment, extension

work, and concludes with emphasis upon the place of the Sunday school in the organized life and work of the Church. The principles laid down are well in accord with the most approved Sunday-school development to-day, and is full of suggestions both for the beginner and for the more experienced worker in this field.

—WESLEY AS SOCIOLOGIST, THEOLOGIAN, CHURCHMAN. By John Alfred Faulkner, Professor Drew Theological Seminary. (New York: The Methodist Book Concern.) 75c. net.

A very interesting little volume dealing with the life and spirit and method of our great founder. To the students of history the most interesting part of Dr. Faulkner's study will be that relating to Wesley and the Church of England. The author is a real student of Methodist history.

—RELIGIOUS EDUCATION AND RECONSTRUCTION. By Prof. Norman E. Richardson, of Boston University. (New York: Abingdon Press.) 15c.

An address given at the meeting of the Sunday School Council in Toronto, January, 1919. A strong and challenging statement emphasizing first the tremendous power of education in shaping the life of a nation; and secondly, the necessity which therefore follows of putting in the moral and religious emphasis, and heading the rising tide of democracy into channels that make for the social and moral betterment of the race. He appeals to the Churches through a correlated programme of religious education to challenge and enlist the gigantic energies which the war has developed, and which are now being released from their war activity, so that instead of there being any let-down in the exercise of these forces they may be transferred to the constructive programme of building the kingdom of God in all its implications in the life of the nation and of the world.

—THE SECOND COMING OF CHRIST. A Message for the Times. By James M. Campbell. (New York: The Methodist Book Concern.) 60c. net.

Dr. Campbell's thought is that the second coming of Christ has already taken place, that it was a coming in spiritual power and fullness, and that it synchronized with Pentecost. He thinks that much of our misapprehension has grown out of our wrong translation when we speak of the end of the world rather than the end of the age. He puts up a very sane and reasonable argument. A valuable feature of his book is a catechism on the second coming of Christ, which answers a great many questions that might be asked touching the whole subject.

A BOOK ON PRAYER

To the Editor of the Christian Guardian.

Dear Sir,—You were good enough to publish brief reviews I sent you of two of Mr. McConkey's books. Kindly allow one more. This "Book on Prayer" is one of the most simple, sane, spiritual and scriptural treatises on the subject I have ever read. It so fascinated me that I read it through twice, a thing I very seldom find time and inclination to do. May I beg of all your readers to help in the wider circulation of this helpful little book. Like those previously noticed, it is sent gratuitously to all who ask for it. Address the Silver Publishing Company, 1013 Bessemer Building, Pittsburgh, Pa., U.S.A. Immense value for a postage stamp.

JAMES LAWSON.

Valleyfield, Feb. 14th, 1919.

Dr. J. W. MacMillan, chairman of the Manitoba Minimum Wage Board, has been appointed professor of social ethics and practical theology at Victoria College, Toronto.

Northern Alberta Letter

(From Our Regular Correspondent.)

Bro. T. Powell tells the writer that if Alberta Methodism is to reach its missionary objective this Conference year the sum of \$400 will have to be sent in each day throughout February, March and April. The GUARDIAN returns show that only \$500 was sent in for the week ending Feb. 13th, and the returns for the preceding week were similarly disappointing. The total for the Dominion is, fortunately, creeping ahead of last year's returns, though there is as yet little credit to us for this happy result. There are still some districts which have failed to make any reports to the Mission Rooms, and this is causing uneasiness. The goal is to be won only by every circuit and mission doing its best.

Northern Alberta men—at least such as have talked the matter over with the writer—seem to think that our missionary campaign is unfortunate in its stated objective. We are told that the objective is \$1,000,000, and it seems hard to raise money in the west just for the sake of raising money. Is the objective merely money, or is the raising of money but a means to the real end? The answer is given in the report of the Missionary Committee to the General Conference, and some feel that this ought to be given far greater publicity than we are conscious of it having received thus far in our campaign. Money, according to that report, is a material resource of the Church collected to support the setting forth of the principles and programme of Jesus on a scale adequate to the needs of the work at home and abroad, and contributed with the spirit of service commensurate with one's interpretation of the Christian's supreme duty as given in the words, "Thou shalt love the Lord thy God, and they neighbor as thyself."

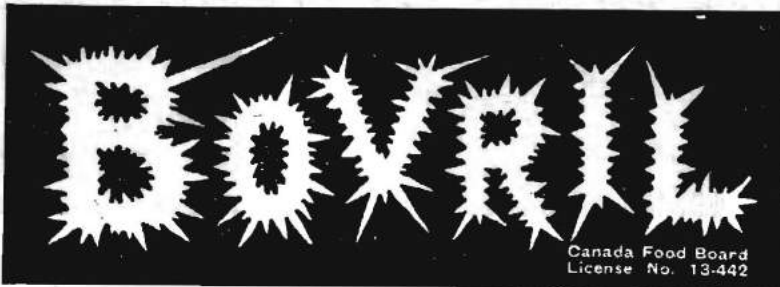
The report proceeds to show that a committee of fifty was given the task of estimating the needs of the work at home and abroad, and this committee has given the Church a programme of effort which is the true missionary objective.

There is the vision of service in the foreign field. The committee did not enlarge the field; they show, however, what we must do in the field we already have to meet the claims of the Christ. We deliberately assumed the responsibility of carrying the gospel to four millions of the Japanese and to ten millions of the Chinese, and the more we learn of the needs of these people the greater our task becomes. We find that the masses need three great blessings of our Christian civilization—(1) and supremely, the gospel of Jesus Christ; (2) education; and (3) healing.

The number of people given to our charge in China is greater than the population of Canada, and if we survey the field of education and of medicine within our own domain we shall have some idea what the situation in our allotment of China involves. Then add to that the preachers of the word (2,000 would give one to every 5,000 souls), and we see what the objective is for China alone.

The objective in Canada includes work among the hosts of foreigners who have made their home here, and this requires service of the highest order and "treasure without measure or stint." It also includes the payment of better salaries to the men already at work.

Apart from the tasks already assumed, we like to think we may have power enough to assume responsibilities in other lands of promise. But we are paralyzed without funds. The real objective is the salvation of the world, and money is a means to the end. But if any should look at the objective and complain that we are tackling the impossible, we would remind him of the



commission given by the second Isaiah, who, after telling his hearers that God had called them to bring back to the true faith the prodigals of Israel and shocking them with that enormous duty, tells them that "It is too light a thing that thou shouldst be my servant to raise up the tribes of Jacob and to restore the preserved of Israel; therefore I have given thee to be a light to the Gentiles, that thou mayest be my servant unto the ends of the earth." Think back to that time of dark experience, and how shall we tremble before our task?

Consider also the commission given by Jesus to the disciples, "Go ye into all the world and preach the gospel to every creature." If any had reason to be discouraged, surely it was the disciples. They assumed the task with a devotion rarely equalled and never surpassed. And we are asked to take "a part" of the burden of Christ. Let us look at the objective and, remembering of whose spirit we are, let us recover the pure wisdom of a Christian mind and become enthusiastic.

The Alberta College North report shows that in spite of the epidemic which raged in Alberta during the period of registration, the students number over 1,200, an increase, compared with the same period last year, of over 100. Two classrooms have been enlarged, and the trustees of McDougall Church have granted the use of a large room for class purposes.

The principal, F. S. McCall, tells of the work of Bro. J. K. Smith among the Ruthenian students, who form a large class. J. K. has proven a real find, and the work among the foreign element has never been so satisfactory as this year. The college board has given a committee instruction to discover ways and means to provide larger accommodation, and soon we expect to hear of plans for a new building. The situation suggested for the new building will be a very happy one, right between the church and the proposed memorial hall.

Certainly the crowded conditions of the college call for immediate action. The increased usefulness of our Alberta College North reflects credit on the principal, whose labors seem endless and whose power past finding out; but the service among the foreign element is going to prove a deciding factor in the immediate future. The application for a grant of \$5,000 to meet certain needs of this work was refused by both the Mission and Educational Boards, but if the money can be raised the need must be met, either by the Church as a whole or by the Methodism of Alberta.

Bro. S. C. Ratcliffe is at the University of Chicago, having resigned the Stony Plain mission at Christmas. During the fall Mrs. Ratcliffe taught a school among Russians and Austrians. Bro. Ratcliffe is taking up work in sociology.

Bro. A. A. Lytle is desirous of having the men of Alberta prepare for a Sunday-school offensive. He has sent circulars to all the Sunday-school secretaries of the Conference, with a view to definite action. He wishes the men to think out what the Sunday-school work needs most in a forward movement and brings the plans to the district meetings, and thus to Conference. Will the chairmen co-operate with the Sunday-school secretaries for their district? The General Conference was in favor of placing the Sunday-school work where it properly belongs, at the front of all church activity. T. D. J.

Manitoba Letter

(From Our Regular Correspondent.)

EVANGELISTIC WORK AT BRANDON.

Early in December a well-attended meeting of the Official Board of the First Methodist Church at Brandon arranged for a series of special religious services for January in connection with their church. "The effort," the pastor, Rev. A. E. Smith, explains, "has been to follow the direction and exhortation given by the General Conference in regard to evangelism for the holding of spiritual conferences and special services for the quickening of the spiritual life of the Church and the community."

A strong committee of twenty-five persons, ladies and gentlemen, was appointed to give general supervision and effect to the plan. On January 12th there was a special issue of the Church Bulletin, giving details of the whole arrangement. There was a challenge made to every member of the church to take some part. Cards of enrolment for personal workers were used. They read as follows:

"Relying upon the divine help, I covenant with God to pray daily for and strive to lead others to Christ and into service for His kingdom."

Beside these cards others were issued to secure declarations of faith in Christ:

"I hereby express my desire to become a follower of Jesus Christ, and will from henceforth endeavor, by divine help and grace, to direct my life and conduct so as to promote the kingdom of God in the earth."

On the reverse side of this card there was a brief statement of the fundamental principles of religion which individuals were asked to accept as their life faith.

A special feature of the campaign, in addition to public services, was the "neighborhood prayer groups." The constituency was divided into nine sections, and special prayer services were held in the homes of the people on Monday and Thursday afternoons. Concerning this work the pastor reports: "The neighborhood prayer group plan was effective. There were as many as four prayer groups meeting on the same afternoon in different parts of the city. The average attendance would run from fifteen to twenty. In many cases the meetings were conducted by the leaders of the group every time they met. There were about thirty prayer group meetings held during the four weeks."

The meetings had a beneficial effect. The placing of responsibility on the local church is a good thing in itself. The effects of that feature are something which will abide many days. If the quality of a church can be improved so much, the greater is the benediction on the community going to be.

Rev. Mr. Smith conducted the services throughout the whole period, Miss L. Winter, deaconess, rendering valuable help. During the first week the subject of personal work for the kingdom was dealt with, and about thirty persons covenanted to give time and thought to this work. During the second week the subject of the consecrated life was emphasized, and a large number

of people testified to the renewal of their consecration. The appeal for an assertion of faith and repentance constituted the main thought during the last two weeks. Good use was made of the four pamphlets written by Rev. Arthur Barner during the campaign.

The financial system on the Arden field is probably about the best in the Conference. The pastor has nothing whatever to do with raising circuit finances. No appeals are made from the pulpit. The pastor's salary this year is \$1,400, horse keep \$100, free parsonage, telephone, etc. There are four appointments on the circuit. Each appointment has a good Sunday school. Each year these schools combine for a circuit institute. The one for 1918-19 was held on Feb. 24th, two sessions. Over fifty were in attendance. At the afternoon session sixteen members of the circuit schools took part in the programme, in addition to those who joined in the general discussion. Subjects dealt with were such as enrolment of members, library, what we have and how it is used, lesson material and literature, etc.

The men behind this work are the pastor, Rev. Mr. Hellyar; his wife, an excellent assistant; Mr. M. E. Boughton, who is characterized as "an energetic and devoted leader in everything pertaining to young people's work;" Rev. A. W. Kenner, district Sunday-school secretary, who gave an address at the institute on the revised Methodist programme concerning Sunday-school and young people's work.

Reports from the "head of the lakes" indicate a busy programme among our distant brethren there. Rev. Fred W. Lee, at Westfort, has large congregations and keeps closely in touch with the "labor world."

Prof. W. J. Rose, a Rhodes Scholar, formerly of Wesley College staff, who was interned in Austria during the war, had a very illuminating letter in the *Winnipeg Free Press* a few weeks ago. He was the first man after the armistice to reach Paris and London from Central Europe. Social and political conditions there are in a sad state. The old leaders had fallen, crowns and all. One world was dead and the new hadn't been born. Leaders of the democratic spirit are needed in the worst way.

A Christian Men's Federation has been organized in Winnipeg. Rev. Mr. Southam, an Anglican clergyman, is president. Great possibilities are before such a movement. The chief obstacle in the way of its success, we venture, is the multiplicity of denominational organizations. An organization of evangelical Protestantism is very much needed at this hour. We could afford to drop some smaller groups in the interests of this larger one. Will it be done?

Rev. C. W. Morrow, of Victoria Avenue Church, Brandon, has been laid aside from public duties on account of illness. He is able to take his work again. Rev. J. E. Cooper and others gave assistance.

Rev. R. A. Hoey is interesting himself deeply in the community problems around his field at Chater, where his thoughtful sermons and addresses are a real edification to the people. Grain Growers' and School Trustee Associations show appreciation of his worth by placing him on their programmes.

Rev. J. F. H. Barber, of La Vallee, Ont., is pursuing his work with success. He has three appointments all to himself—La Vallee, Lake Wasaw and Box Adder. At a county Sunday-school institute recently held on his field nearly every teacher and officer on the circuit was present. Interest runs high when there is so much of it invested in meetings of that sort. Rev. Geo. Elmitt, superannuated, is a resident at Lake Wasaw, and gives every assistance possible to the church work.

Rev. D. J. Wilson, of Stratton, was laid aside several weeks from his mission on account of "flu" and appendicitis. He was in the hospital at Winnipeg. This young man is a probationer, and is noted for his hard work over an extensive field. His people appreciate his untiring devotion to their welfare.

Rev. Frank Robinson has taken a strong grip on Rainy River. During the "flu" epidemic he spared neither time nor energy to help the needy. The townspeople rate him high as a citizen. That is one of the best tributes a community can pay a minister.

Rev. (Capt.) Edmund Chambers, formerly of All Peoples' Mission, has been in Winnipeg recently. He enlisted in an ambulance corps in 1916, and found his way within range of the enemy's guns in August of that same year. He was seriously wounded, and after recuperating in England enlisted as a chaplain. Capt. Chambers, it will be remembered, studied in Poland, and speaks four languages. He is about to return to that country for Y.M.C.A. construction work. Many friends will wish him success in that large and needy field of opportunity.

Rev. Andrew Gordon is one of the oldest ministers in Canada. Your correspondent dropped "around" to see him and Mrs. Gordon yesterday afternoon. Mr. Gordon is eighty-eight years of age, Mrs. Gordon eighty-two. They retain the interest of youth in the work of the Church. Both had been at church in the morning (Fort Rouge). "My, our minister was inspired this morning. He gave us a great sermon," commented Mrs. Gordon enthusiastically. If spared till June 22nd they will celebrate their sixtieth wedding anniversary. They were married at St. Thomas. It is interesting to hear them tell of campaigns of early days at Belleville and other places. "Gordon" Methodist Church, of this city, is named after Mr. Gordon. He saved the cause there by his hard work, self-denial and faith.

Rev. C. A. Sykes finished his duties at Grace Church yesterday. He gave a very impressive "family talk" to his people in the morning on the eagle stirring up her nest. There was a large congregation present. Grace Church board speak in the highest terms of his work and the character of his sermons. Dr. Hughson is expected back in about a month. He will receive a very warm welcome. The work has been satisfactorily carried on during his absence. In referring to the relations of the past year and the future, Mr. Sykes said he did not know of a congregation that had a greater esteem for its pastor than Grace Church had for Dr. Hughson.

Brandon district is holding a "spiritual conference" this week at Brandon (Rev. C. W. Morrow, chairman).

Rev. J. B. E. Anderson has made a good record in his new work at Rivers. The work there is encouraging. The pastor, after his experience in military life, gives emphasis to community responsibilities. Congratulations are due the home over the advent of their fourth girl, Shirley Winnifred. On a recent date she was baptized by Rev. T. W. Price, of Crandall, your correspondent being a witness. Mrs. Anderson is a daughter of the late Rev. Wm. Somerville.

Rev. J. W. MacMillan, D.D., who, we read, has been called to Victoria College, addressed the General Ministerial Association to-day on "The Minimum Wage." He is chairman of the Provincial Board. Good things have been done by them. They have supervision of females only. Dr. MacMillan is a master of sociological principles, and will be a valuable asset in any city. Manitoba does not feel any too good about losing him. Community men, however, are in demand.

Winnipeg, March 3rd, 1919.

British Columbia Letter

(From Our Regular Correspondent.)

The churches of Grand Forks have been closed on three different occasions on account of the "flu." During the second occasion the Methodist church (Rev. W. G. Tanner, pastor) seized the opportunity to excavate under the church and install a much-needed furnace. As much as possible of the work was done by volunteer labor. At the municipal elections last month Mr. Tanner was elected a police commissioner by acclamation. Mr. Hobden, his predecessor, occupied that position, so that it seems the Methodist preacher is able to take his part in the government of the city, with satisfaction to the citizens.

Mrs. M. K. Sands, mother of Mrs. W. Gordon Tanner, of Grand Forks, passed away in California a few weeks ago. Mrs. Sands had been a member of the parsonage, living with her daughter for fourteen years, and was well known throughout British Columbia. She was an ardent exponent of evangelical Christianity, and delighted to read and distribute literature of that type. She was a sufferer for many years, and left a record of patient endurance and steady faith.

Rev. R. E. S. Taylor, of the West China Mission, has been spending the winter months in missionary campaign work in the province. He has recently been at many places in the Kootenay and Okanagan districts. The interest in the affairs of the Missionary Society is steadily increasing, and everywhere reports are coming in of successful canvassing. Mr. Taylor tells the story of West China in a manner that arouses interest and challenges consecration. The first two weeks of the month of March will be spent in Vancouver, where the churches are rounding up their campaign. Reports are all favorable, and indicate that the twenty-five per cent. advance asked for from the British Columbia Conference will be fully met.

The Ocean Park Summer School held a "winter session" in Wesley Methodist Church, Feb. 24th to 28th. The school was under the management of a Union Committee on Religious Education, and among

those taking part were Prof. H. R. Trum-pour, Anglican; Rev. A. D. Archibald, Rev. F. W. Kerr and Rev. N. McNaughton, Presbyterian; Rev. F. W. Hardy, Rev. E. Thomas and Rev. S. S. Osterhout, Methodist. The programme was an excellent one, but owing to inclement weather and a slight return of the influenza epidemic, the attendance was not as large as was expected. Rev. J. H. Miller, B.A., Presbyterian, is president of the Ocean Park Summer School, and Rev. O. M. Sanford, Methodist, acted as school principal.

Invitations are now the order of the day. Among those who have received hearty invitations to return for another year are Rev. J. George Brown, M.A., of Kerrisdale; Rev. O. M. Sanford, Grandview; Rev. H. S. Hastings, Grace Church; Rev. John Pye, Dundas; Rev. John Robson, Mountain View; Rev. Thos. Keyworth, Vernon.

By the time this letter is published the annual convention of the People's Prohibition Association of British Columbia will have been held. The convention is arousing a lot of interest, and it is expected that the large auditorium of St. Andrew's Church, Vancouver, will be filled with delegates on March 5th, the day of the convention. It looks as if prohibitionists will have to go into the fight again to hold what they have gained; but the forces are rallying, and victory will come. A. E. R.

The Conferences

LONDON

Rev. J. W. Hibbert, of Grace Methodist Church, Essex, has been invited to return for a third year, and the salary has been increased.

Rev. H. B. Parnaby has been invited to return to Elimville for the second year, at an increase in salary of \$250, the increase being retroactive. Elimville is now paying \$1,350. Good for Elimville!

BAY OF QUINTE

Hallowell Circuit, Prince Edward County. —At a well-attended meeting of the Quarterly Board a resolution appreciative of the excellent work that is being rendered the

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church by the pastor, Rev. H. H. Mutton, and also extending to him an invitation to continue as its pastor for the next Conference year, was moved by Mr. Morris Huff and seconded by Mr. Bruce McFaul and carried unanimously. A material proof of last year's success is given in the purchasing of a commodious brick dwelling adjacent to the church at Melville as a parsonage, the total cost of the building and of new furniture having been raised, with a small surplus in the treasury. Reflecting also to the credit of the circuit is the desire, expressed by the Quarterly Board, to raise, if possible, the minister's salary from \$1,000 to \$1,200.—W. J. W.

HAMILTON

Wesley Church, Brantford.—At our missionary anniversary on Sunday, Feb. 16th, an annual offering of \$3,540 was received for home and foreign missions, \$185 of which was contributed by the Sunday school on that day. This makes over the twenty-five per cent. increase over last year's givings, and also meets the \$5 requirement per member, according to the Layman's Missionary Movement. Wesley Church led the city in their givings to missions last year. Mr. Russell Treleaven, K.C., of Hamilton, a prominent lay worker of the Hamilton Conference; and Rev. Dr. James Endicott, General Secretary of Foreign Missions, gave excellent and inspiring addresses during the day, Mr. Treleaven giving an illustrated missionary address to the Sunday school in the afternoon. In January Rev. Dr. Hazlewood, of Toronto, preached on behalf of evangelism and social service, and an offering of \$125 was received.

The Forum

TITHING—ANOTHER VIEW

To the Editor of the Christian Guardian.

Dear Sir,—I find that a number of people are puzzled and somewhat disturbed by the implication made in letters and addresses on tithing that the giving of one-tenth of one's income is a fundamental law of religion applicable always and to everybody alike. It is, of course, a thankless task to suggest any correction of statements made by devoted and enthusiastic brethren; yet no good cause can be really helped by anything that is not strictly true. Further, it is not fair to impose a burden upon others which Scripture does not impose; that was the essence of the error of Phariseism.

There are many who can, and so ought to, give a tenth of their income; there are many who could, and ought to, give more; there are many who could not do this without wronging themselves and their dependents. Systematic and conscientious support of the work of God is certainly a fundamental principle of Christianity.

But I would like to say, briefly, kindly and candidly, that for the above assertion (please note its precise terms) there is no warrant in Scripture whatever. I am ready to justify this statement at any time.

Yours faithfully,

R. E. FAIRBAIRN.

Amherst, N.S.

A FARMER WHO TITHES

To the Editor of the Christian Guardian.

Dear Sir,—In your issue of Jan. 15th there is a letter from "A Will-be Tither," asking for information from other farmer tithers as to their method. We know on the farm it is a little more difficult to arrive at the real income than in some lines of business. It takes a little bookkeeping, but even that will prove a blessing. We put down on one page everything we sell, and on the opposite page all the expenses (such as hired help, twine, threshing, etc.) necessary to produce the same. The gross amount, less the expense, we consider is our income, and tithe that. We do not take out our living or any family expenses before we balance. We have practised tithing ever since we started a home of our own, about eighteen years ago, and assuredly God has blessed us, and we have been able to give more to His cause than we would have thought possible otherwise.

We believe, if Christian people generally would adopt proportionate giving, all church finances would be abundantly met, missions would get their rightful share, and the blessing of God, as in Mal. 3: 10, would be ours.

Yours,

A TITHER.

THEY ARE GETTING WARM

To the Editor of the Christian Guardian.

Dear Sir,—In your issue of Feb. 12th one who signs himself "Fairplay" takes up anew the long-drawn-out controversy about farmers' profits vs. ministers' salaries, and gives a glowing and highly-colored picture (more imaginary than real) of the farmers' splendid financial position and another mournful picture of the ministers' position. These two pictures, like most of the statements made along these lines, are one-sided and misleading in the extreme. Just as colored pictures and just as true to realities could be drawn of reverse conditions; but these extreme pictures and statements do no good, and lead us nowhere other than into greater variance. Doubtless there is a happy medium between the two extremes, which a report from that commission we asked for would reveal. Let both ministers and farmers seek it, and thus find a common ground on which to work.

"Fairplay" says the farmers can collect their bills. In many instances this is not true. This whole country was owned and occupied a short time ago by a few Indians who could barely exist on it. Under adverse conditions and many difficulties we are developing it into productive farms, and are succeeding in the undertaking so well that we can now feed our people (which includes an ever-increasing, non-producing class out of due proportion to the producing class), besides producing a large exportable surplus to meet interest on a huge national debt. We are not being amply paid for our services, and if "Fairplay" can assure us of a successful method of collecting the balance of our account we assure him of a share in the results, and will take more kindly to his name.

"Fairplay" expresses a feeling of deep sympathy with "Iso Politas," and speaks of the warm handshake they shall have at next meeting. Poor "Iso" is unexpectedly getting back in his eyes some of the sand he started to throw from behind a cover into other eyes. If privileged to meet in conference doubtless Mr. Rush and I would also have a warm handshake; but we are not so privileged. The public say we should remain back on the farms, hoeing potatoes, pulling stumps, or wrestling with the many perplexing problems connected with running a farm.

"Fairplay" is curious to know what moral and financial support Mr. Rush and myself give our pastors, and thinks himself good enough judge of our personalities to place us among a class pictured by him as stingy hearts, and fault-finding, dickering, criticizing squires. I am not personally acquainted with Mr. Rush, but, judging from

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his letters, I can see nothing about them to cause anyone to place the man in this class; and as for myself—well, as to my moral support, that is not for me to say. But I will say this, I am not a snake in the grass, coming out in fury under some disguised name, but I give my name and address in full, and any time "Fairplay" gets curious enough he can inquire into my moral standing in the community and in the church. And as to my financial support, I am pleased to give the information he seeks. I have ever striven (and I think I have ever been successful in my strivings in this connection) to see that the minister and his family on my field maintained a higher standard of living—physically, socially, educationally, financially, and in provision for old age—than I have been able to maintain for myself and family; and this statement is applicable to most of my ancestors and relatives, many of whom are living or have lived in rural Canada. Some of our greatest and most-felt contributions have been of a nature that one cannot reckon their valuation in terms of money, which seems to be the only modern method of reckoning, and as a result some contributors delight in having a list of figures appear with their names on our financial statements as an advertisement of big business, and some others take special delight in having columns of figures appear here who, through neglect or financial stringency, are lenient in paying their blacksmith's bills, which, I think, is not less important. And some ministers, instead of insisting that the dollars appearing on our financial statements were gotten fairly (which, if they were, our statements would read differently), they use these to try to prove that the farmer is a stingy-hearted squire.

Now, Mr. Editor, all this controversy seems to have been a bit foolish and a waste of precious time, but not having taken the advance, and believing that the farmer has remained silent and kept turning the other cheek past the limit, while others have been increasingly active in casting rocks at his head, I have felt justified in taking up his defence. Sincerely yours,

FRED NEWMAN.

Bar River, Algoma, Feb. 17th.

THE FARMER AND THE PREACHER'S SALARY

Mr. Rush Replies

To the Editor of the Christian Guardian.

Dear Sir,—I did not expect to write you in connection with "Iso Politas" again, but "Fairplay" has written and wondered out loud how much moral and financial support I give our minister, so I will try to satisfy him.

I would like to say that these men and T. E. Curvia accuse me still of denying the prosperity of the farming class. If they will read my letters they will see I said in my first letter that all farmers were not getting rich, and in the second I tried to enlarge on it so as to explain my point of view, saying some were rich, some prosperous, and some failures, which I believe is true. I quoted prices and expenses to show that the money saved was not in any such proportion as many people would try to make others believe. It seems peculiar that ministers such as the above, and people who are engaged in other pursuits than farming, know more about the average farmer than the farmer does himself. There is no class of producers that works as hard as we do and gets as little for it. The reason I answered "Iso" at all was this: I agreed with him that he and others have a grievance over low and slow salaries, but disagreed with him how he went about to remedy it. If he used his own case to show forth the failures of the average board, he should have told his board and got them to remedy it as a lesson to the average board. Instead, he started slugging Quarterly Boards and farmers, and then signed up with a hidden signature. I believe that is all right if a

man is writing an article that contains no accusations, but if a man is brave enough to launch accusations he ought to be brave enough to own his product. He thinks I have tried to slide around the main issue; well, that is about what I think of his doings, so we are two in the one boat.

Now to satisfy the wonder of "Fairplay" I will have to tell him some of our doings, so that he will see without difficulty whether I am like he insinuates in the latter part of his letter. I may say I never held a very important part on a Quarterly Board, as I did not care for it, but have often attended. Over ten years ago I was married, and we started farming. We had very little money, and not a great deal of other things necessary to start with either. There was one thing we first decided to do though, as we looked upon Providence as the real owner of all things and we were stewards of what He gave us to use, and that was to set aside one-tenth of all moneys received from any source whatever, to be applied to the work of His kingdom. This rule we followed year after year, and procured the stock and implements necessary to run a small farm. Some of the implements were second-hand and have had to be replaced since. We had these all paid for prior to the war. Since then we have bought nothing new but what was necessary to replace stock and implements past use. We have always had to

be saving, allowing no unnecessary expenditures to come in, and the Lord has helped us over all the hard places and provided bountifully for us. This last two years we were able to procure two Victory Bonds of small denominations; but here I may say I earned the money to do nearly all this off the farm, at work connected with our cheese factory. I think the foregoing ought to be enough light for "Fairplay" to form his judgment on.

On Jan. 1st, 1918, we decided to raise the Lord's share to one-eighth of the gross receipts we had. The reason for this was that we were led to see we set apart nothing for the produce off the farm that went toward our living. I may say we have kept records of receipts and expenditures, and do not rely on memory, as has been suggested, and thereby found out that the one-eighth of the money received equalled one-tenth of the money received plus the value of the produce used in our living. By this method last year we had over one hundred and sixty dollars to distribute among the different causes of the Lord. We paid to the salary of the minister far more, in proportion to our income, than any other person. The rest was paid to Sunday school, missionary (General and W.M.S.), Dominion Alliance, and Temperance and Moral Reform; in fact, all parts of Church work, as well as sending some to the Sick Children's Hospital



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and institutions of like nature, and sent a donation to the Halifax Relief Fund, which appeal appeared in the GUARDIAN.

We are blessed, by following the foregoing principle, with a peace and contentment the world cannot give nor take away, for a man's life consisteth not in what he possesses. As for the moral support I gave our ministers, I will ask "Fairplay" to write any of our former ministers, namely, W. H. Dafeo, Castleton; F. G. Joblin, Seagrave; E. E. Howard, Brighton; or our present pastor, whose address is same as mine. Any of these men could give him such information as he seeks, and it would be trustworthy. We have always tried to support our pastors in every way we can, and if "Iso" or "Fairplay" come to Bay-side we will support them, for then we would have the real person, not the mask, to deal with. I do not wish to continue this discussion further, but if they wish to write direct I will be only too glad to answer them.

Thanking you for your space, as I feel sure you will print this, as it is the only way I can justify myself and the farmers in general. Yours sincerely,

EVERETT RUSH.

Belleville, R. R. No. 3.

THE FARMER'S PROFITS

To the Editor of the Christian Guardian.

Dear Sir,—I have seen a number of letters in the GUARDIAN upon this subject,

and as a country pastor of over twenty years' experience allow me to add my quota to the discussion. Their is an old adage that says, "By their fruits ye shall know them." Apply that, and where do the farmers stand? In the course of my ministry I have met literally hundreds of farmers who, twenty-five years ago, were on rented farms and did not own a single acre of land. To-day they own fine farms, have built new houses and barns in many cases, and own what I can't buy—an automobile; have educated, or are educating, their children; set a better table than I have ever been able to do, and show every evidence of prosperity. Where did they get the money to pay for all these things? It must have come from their farms.

Now I know the cost of living, for I keep accurate account of every dollar I get and where it goes to, and I am absolutely certain that they could not have lived and paid out the amounts they have paid out on the salary of the average minister. Take one sample case out of a great many I have met. A man settled on a certain farm, not an exceptionally good one by any means—a farm of 100 acres. He had not money enough to pay cash for it, so he put on a mortgage of at least \$2,000. Eighteen years later I came on the circuit. He had then a family of five children. The eldest son he had educated for a school teacher, as he was hardly strong enough for farm work; the eldest daughter was at the high school in a neighboring town; the others were still at

home. He had paid off the mortgage, had practically refenced the whole farm, had built a new barn at a cost of not less than \$1,000, and had money in the bank to pay for the building and furnishing of a new brick house. In other words, during these years he had saved, over and above the cost of keeping and educating his family, at least \$6,000, and his farm was in better condition to earn money than when he got it. In twenty-five years in the ministry I, with no children to keep or educate, have not saved even \$600, much less \$6,000, and I have been as economical as my work would permit, and have done without many a thing that I really needed to make me comfortable. I could give case after case of a similar kind, but space would not permit. It is true that during the period of my ministry I have met some cases—not a great many—of farmers who have hard times, but in practically every case that I have come across their failure has either come through their own fault or, in some few cases, through serious illness or some misfortune of that kind to which we are all subject. It is absolutely useless for the farmer to try to shove it down the throat of the country pastors at least that farming does not pay well, for the evidence showing that it does pay well is overwhelming. I am,

Yours, A COUNTRY PASTOR.

HAS BEEN BOTH PREACHER AND FARMER

To the Editor of the Christian Guardian.

Dear Sir,—The letters appearing from time to time in the GUARDIAN re the payment of preachers' salaries have been both interesting and amusing. The writer, having had about thirty-five years' experience as a local preacher, and now as a war measure sent out on a circuit to take the work of a minister, has had some experience with Quarterly Official Boards in both positions, and we have this to say as a result—that the average Quarterly Official Board, when it comes to financing, is about as slow as a moving picture of an ox-train. Elijah fasted forty days and forty nights, but some of our preachers would have to beat that if they were to do without food till their board gave them the money wherewith to get it. The noble defence so manfully put forward by some, whom we presume to be farmers, is rather amusing. Some of our farmers apparently think that four times per year is altogether too often for a preacher to receive a part of his salary, while the average farmer takes in part of his income about 365 times in a year in the form of eggs, milk, etc. The preacher has to buy these if he has any money. We happen to know these things, having been a farmer nearly all our life. We are told that our Church got its name Methodist because of the methodical way in which the people lived the Christian life. If this be so, then many of our Quarterly Official Boards in the matter of financing have absolutely forfeited the right to the title. And it might be said to them what Alexander said to a soldier bearing the same name who was a noted coward, "Change thy name or mend thy manners."

In regard to farmers being prosperous, I have just this to say: If my two boys had not gone to the war, and we had remained on the farm, we would have been at least \$2,000 better off than we are. But, with one of those boys buried in France and the other receiving \$1.10 per day, our bank account simply grows less.

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THE DISTRICT DIDN'T LIKE IT

To the Editor of the Christian Guardian.

Dear Sir,—The Matilda district of the Montreal Conference, at its February meeting, held in Inkerman, passed the following resolution, and requested that it should be forwarded to the CHRISTIAN GUARDIAN for insertion:

“Moved by W. A. Hanna and seconded by R. Calvert, and resolved: That this Matilda district meeting regards with disfavor the article in the CHRISTIAN GUARDIAN of Jan. 8th, written by Rev. H. G. Cairns. We think it misleading in laying little emphasis on the individual Christian's relation to God and in minimizing evangelistic effort, without proper discrimination as to its nature. We do not think the day for personal, individual effort to lead men to Christ has gone by. We claim there must be life before there is the fruit of life.”

ALBERT S. CLELAND, Fin. Sec.

Cardinal, Ont.

(Perhaps the brethren ought to have read over again what Mr. Cairns said before voting on the resolution. He certainly didn't say that “the day for personal, individual effort to lead men to Christ has gone by,” neither did he say anything that was within a thousand miles of that. We would very much like if those who voted for this resolution would carefully go over Mr. Cairns' article again and see if they can discover any relationship between it and their resolution. We cannot.—The Editor.)

SOCIALIZING THE RURAL CHURCH

To the Editor of the Christian Guardian.

Dear Sir,—The article in the CHRISTIAN GUARDIAN of Feb. 12th, on “Socializing the Rural Church,” by F. N. Stapleford, M.A., is of such an objectionable character that I cannot refrain from criticizing it. It has the defect of all specialists, in that it exposes itself to the charge of faddism. Most all specialists become faddists. In religion especially we are inundated by this kind of specialist. We have the evangelistic specialist, temperance specialist, reform specialist, tithing specialist, millennium specialist, social specialist, etc. The trouble with ministers who become social specialists is that many of them drop out of the ministry and land in the realm of politics. So far as the above article is concerned, its two main propositions seem to lend themselves to serious objection.

In the first place, is it true that the rural life of Canada has a social problem on its hand, such as “juvenile delinquency,” “waves of sex precocity,” “larceny, sources of moral contagion which poison a countryside, defective, dependent and delinquent classes”? For myself, so far as my experience in rural life goes, I can give a most emphatic denial to the writer's contention. I have been acquainted with a number of rural communities in different parts of Western Ontario, and I must say that I have not yet found these evils in existence to such an extent as to constitute a problem. This is not to say that they do not exist, but rather to affirm that they do not exist to such an extent as the writer would have us believe, and to meet which it is necessary to take a special course in sociology. Where these evils do exist in the rural community they are to be found in isolated cases, and that very isolation is the element that removes their venom and contagion. It is when they gather in congested towns or cities that they create slums and spread the poison, and thus become a problem. The writer says, “The subnormal, the vicious, the diseased, the sexual perverts, the ignorant, all are represented in the country population.” No doubt of this. Any pastor of a rural church knows this to be true; but the rural community does not have them as a separate class and in such numbers that they call for any special university training in order to deal with them. Such a contention is a libel on our rural life. Any

such single cases of evil as may be found are always known to the rural pastor, and in his ordinary work he is able to look after them and help them as far as they will allow him to do so.

The second argument of the writer, if it be possible, is more objectionable than the first. He says, “There is the plain impossibility of getting an adequate supply of even second-rate men who are willing to spend their lives doing the kind of thing that the rural minister is expected to do. To men of any ability or leadership this particular type of thing does not appeal. And in the writer's opinion the one sure remedy for all this is for the Church to branch out into social work and socialize the rural church. This would give the preacher a real job, would appeal to his imagination, and befit his intellectual ability. As things are at present constituted, however, the Church has to be content to take fifth-rate men.”

Now, Mr. Editor, who is to be the judge of the first-rate, second-rate and fifth-rate man? What is to be the standard by which we are to select the first-rate or fifth-rate man? According to this article the probability is that the fifth-rate man would be regarded as he who has not specialized in sociology, and does not socialize his church, or one who has not enjoyed the advantages of a university course and taken the usual degrees. Supposing this is the standard by which we may judge the man of ability and leadership, the very distinct fact remains that many of our ministers who cannot come up to that standard are some of our most efficient workers and are doing some of the best work in the Methodist Church.

Moreover, this talk about the first-rate and fifth-rate man, is it just the proper kind of language for a brother to employ? It almost seems that brethren who use such language are not over-burdened with humility, and approach very near either to snobbishness or intellectual pride. To say the least, it is in bad taste. It surely must prove offensive to many brethren who may be classed as fifth-rate men. Then again, the writer's contention that men of ability and leadership do not enter the ministry because the rural church does not offer scope for the exercise of those gifts, seems to be entirely wide of the mark. The writer may have met such gentlemen, but I have yet to make their acquaintance. Even if any gifted gentleman did make such an objection, I should feel like suspecting his sincerity, or put it down to his ignorance of the nature of a preacher's work. Apart altogether from socializing the rural church, there is abundant scope for the men of the very best ability and the highest leadership. Do we sufficiently realize that the work of the preacher goes deeper and is more fundamental than sociology? Is not its first and greatest task to bring men back to God, to seek their conversion and regeneration, and after this to create in men and in the community a moral and spiritual conscience? President Wilson had a true conception of the rural church when, in the little church at Carlisle, of which his grandfather had been pastor, he declared, “It is from quiet places like this all over the world that the forces are accumulated that presently will overpower any attempt to accomplish evil on a great scale. It is like the rivulet that gathers into the river, and the river that goes to the sea. So there come out of communities like these streams that fertilize the conscience of the world, and it is the conscience of the world we now mean to place upon the throne which others tried to usurp.” “To fertilize” the conscience of men is a work of such magnitude that the work of the rural ministry, even under present conditions, should indeed appeal to the imagination of the ablest minds and most capable leaders.

The reason for the scarcity of men for the ministry has often been discussed, and many reasons given; but perhaps none hit the mark so closely as that which attributes it to the greater facilities for money-making, and the numerous lucrative posi-

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tions open to business men, as compared with the small and inadequate salaries of many ministers. I have yet to meet the man who would not enter the ministry because it was not a big enough job; but I have come across some who turned from the thought of the ministry because business offered more money. Perhaps it is just as well that such a class of men, however capable, do not enter the ministry.

While I am writing this, may I say also that of the brethren who come up for ordination the greatest need appears to exist for a more theological training. Assuredly no special courses in husbandry, political economy or sociology can make up for this deficiency. Preaching is a job big enough for one man, and if he preaches as he ought he must be a theologian. I have witnessed many examinations preparatory to ordination, and I must confess my deepest regret that so few young men seem to lay a rightful emphasis upon theology. Theology is still the queen of sciences, and to study it thoroughly, with its allied subjects, will tax the keenest minds. I am afraid that what with trying to make the rural pastor a sociologist, a specialist in husbandry, and a political reformer, etc., he will ultimately land in being anything but what he ought to be—a winner of men to Christ and a creator of the moral and spiritual conscience of the community. Dr. Freeman, an Episcopalian, of Minneapolis, is reported recently to have said, “My church has spent \$1,700,000 in institutionalism, and I am through with it. It makes the minister a manager of machinery instead of a prophet of God. I am going back to the upper room life.” Yours truly,

T. M. FOTHERGILL.

Mount Hope, Ont.



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THE RURAL CHURCH AND MINISTER

To the Editor of the Christian Guardian.

Dear Sir,—In criticizing the article in your issue of Feb. 12th, by F. N. Stapleford, on "Socializing the Rural Church," I want to state some views from a country minister. We have a great deal of writing to-day on this subject, and in this article under criticism there was much more mush than cream. It is a mark of education to-day to be able to point out the weaknesses of the country minister and the failure of the country church to "function," as the man of science puts it. In answer to Mr. Stapleford:

1. He is unjust in his treatment of the country minister. The country minister may not be a genius in science, but he certainly has to be a man of great physical strength, and his enduring facilities must be large, for his work lies in much ministering to his scattered congregations. He must visit, pray, visit again. Whether he "socializes" or not, his people demand his boots, whether they get his brains or not; both are necessary to success.

I take exception to the term applied to country ministers as "second-rate men" who do the "kind of thing" (I am surprised at a scholar using such an unfortunate phrase in writing of a gospel minister). Is visiting the sick, the dying, the discouraged and down-hearted parishioner to be classed "kind of thing"? It does not need much "scientific reasoning." The old gospel, with Christian experience, does "function," thank God, in building His kingdom.

2. Small churches must be consolidated. Again, advice on this vital point is very cheap. I wonder did Mr. Stapleford ever have any experience as a "second-rate country minister" and try to unite two small churches. The writer has in mind to-day two circuits where there are two small churches one mile apart, and for years men have tried to unite them. Would Mr. Stapleford try his "scientific method" and do it, and drive away half a dozen good old Methodist families and "sour" the whole circuit? I wonder! What is the "fussy and futile work" (Mr. Stapleford's words) of the country minister? Is it preparing good sermons? Country people love good sermons, and they have them just as much as the city congregations do, for "second-rate men" are very often good preachers. Is visiting that dear old couple alone on the side-road yonder, aching for comfort and prayer, "fussy and futile work." Bah! Mr. Stapleford, you may be able to give scientific reasons, but they never did comfort dying men and save souls, nor never will.

3. Then "a proper social training for the minister." "Social evangelism" the cry of the modern man. Will "social training" alone make a man efficient in saving men, even on a country circuit? We think not. Mr. Stapleford uses a lot of modern scientific terms, in which in all his letters he is an adept; but whether his theories—beautiful as they are on paper—can be worked out on a country circuit is a great question with the writer, a country minister of twenty-five years' standing.

The article under criticism has some able arguments, which, if they could be adjusted to conditions, would improve many of our circuits; but the writer is persuaded that much of the executive work of the country minister will be necessary always. Whether "scientific reasoning," sent out from an office in the city, will remedy matters is waste of time to argue. If Mr. Stapleford or any other man can tell us how to change social conditions, do the work of a country minister without "fussy and futile work" of visiting, sermon preparation, routine work, collect the connexional funds to keep up the city office and its occupant, we shall be pleased, but not by calling us "second-rate men" (we need no thanks) for what

4. The little red schoolhouse comes in for its share of the same reasoning. Here again one must be very careful. The "school marm," as a general thing, is not very willing to acknowledge in her school such conditions do exist as hinted at in the phrase "waves of sex precocity." The body of trustees are responsible, and, as a general thing, are gentlemen who "know"; but herein lies the crux of the whole matter, and woe betide the minister who too freely offers his counsel, as there are pupils from all the "struggling causes" called churches in the neighborhood. No. Caution is here required very largely.

Mr. Editor, I do not often enter the "Forum," but I wanted to just remind Mr. Stapleford that if ever he has the chance of "travelling" a country circuit for four years he had better take advantage of it. Then his splendid "things" on paper will work out better to the man who is doing the thing conscientiously, year by year, and finding pleasure in ministering to the men who supply the "markets from the land."

Yours truly, W. G. B.

THE RURAL CHURCH SITUATION

To the Editor of the Christian Guardian.

Dear Sir,—Permit me to offer a few words of endorsement in support of a recent article contributed by F. N. Stapleford, M.A., on the timely subject, "Socializing the Rural Church."

1. The author refers to the inadequate character of the present-day church buildings and the loss in time—and, I might add, still greater loss of nerve energy—spent in driving from one church to another, as a "sort of thing that is played out." Though still young, I have ridden horseback some thousands of miles and driven some thousands more from one appointment to another on a number of missions and rural circuits, and I am firmly convinced that "this sort of thing is played out." In the days in which these churches were erected and rural circuits formed the people went to church, whole families sat in the pews, and the churches were filled. The preacher soared to heights of spiritual enthusiasm, and his hearers hung upon his every word. To-day the families are not there, the vacant pews are many, and the preacher courageously does his best to fire the spiritual ardor of his listeners; it's no use, the human element is lacking, and the tiller of the spiritual soil homeward goes his weary way. Consolidation and centralization of rural community religious work is the one and only solution.

2. In the older communities we are over-churching to such an extent that there is a church on every second side-road. It will take courage to close up and tear down a lot of these churches, but it must be done. The imperative need is for a modern institution that will appeal to the enthusiasm and initiative of the preacher, and also draw and hold the rural dweller. The legitimate use of the automobile is to bring the family to church on Sunday, and often to meetings that fill the social and religious needs of the people during the week.

3. The question of adequate remuneration is one that must be solved, and at no distant date either. The writer could tell of a case of one of our men who received the princely sum of \$2 at his August, 1918, board meeting. That was all the stewards had to report. The steward system in vogue on the average rural field is a farce. To expect any red-blooded man "to go his face" for three months, and in many cases more, is surely "exploitation" to a degree that is a menace and disgrace to our professed Christianity. The time has come for the preacher (if no one else will do it) to tell his board that his salary must be adequate for his needs in the community in which he resides, and also be paid monthly.

4. To place the blame or responsibility upon the Church is to place it just where it belongs. But we are the people and the people are the Church, therefore this tremen-

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dous task is ours to take up and accomplish. It is the mark of a child to resent criticism, as is done in some quarters; it is, however, the mark of a man to take up the challenge and face these issues in a firm and fearless spirit. The time is overdue to scrap much of the machinery that has worn out its usefulness, and put in modern machinery run on up-to-the-minute methods. The modern church is going to have to fight for its very existence, and the old armor will not suffice.

5. The keynote is struck in the close of this article, "a broad and warm brotherhood, which will fuse all into one faith, one Lord, one baptism." Here lies the human element, without which all our plans will utterly fail. Give us men with broad vision and warm Christian blood, who will bind themselves together to see this job through, and the Church of God can win. God give us men.

- A RURAL PASTOR.

EDWARD TRELAWNEY ON THE "SIGNIFICANCE OF THE SOVIET"

To the Editor of the Christian Guardian.

Dear Sir,—For many years I have been an interested reader of the articles appearing in the GUARDIAN over the name "Edward Trelawney." I have rejoiced that the Methodist Church of Canada commanded the services of such a forward-looking man. To the charge that the Church is reactionary I have replied by many a quotation from his articles. It was, therefore, a matter of regret to me to read, under the above caption, in the GUARDIAN of Feb. 5th, his judgments on recent labor crises and developments.

The writer guards himself by saying that the object of his article "is not to assert the wisdom or propriety of every Bolshevik policy," it is true; but one cannot help concluding that his sympathies are quite with the Russian proletariat and its leaders in the events of this past eighteen months. It is strange to what lengths our sympathies will carry us. One is perplexed to understand in what sense "Western civilization waits the coming of the Slav to save the soul of civilization," unless he means that civilization's soul can never be saved till humanity at large is civilized—the 400 millions of Chinese, the 300 millions of Hindus, as well as the 170 millions of Russians. Sheer numbers must count, it is true; but what peculiarly great contribution to civilization has the Slav yet given excepting a few distinguished names?

Edward Trelawney accuses those making frequent use of the epithet Bolshevik of anger and mental indolence, and of "sub-

stituting abuse for thought and earnest purpose." Has it occurred to him that a much more justifiable emotion lies at the basis of frequent discussion of Bolshevism—fear? Civilization is not the product of a day, and the sudden awakening of a worker-peasant class to a knowledge of their rights carries elements of danger as well as those of progress. This the writer of the article chooses not to see.

Is "the one fact about constitutional procedure—that it does not proceed"? By what method has Great Britain—or, more properly in this connection, England—proceeded. Perhaps Edward Trelawney would argue that she has not proceeded. We are ready to grant that a progress which is proportionate to the number of funerals is indeed slow; and that we of the working class cannot view with unanimity the almost imperceptible rise of that class. The rate must be accelerated. But how? The soundest, safest, and, in the end, the quickest way is not the way of sabotage, but the speeding up of constitutional processes. Why should we abandon constitutional methods? Because the bond-holder is taking the place of the capitalist behind national government as the force controlling industry? Absurd! Let the working class use the tools that have come to its hands increasingly since 1830. No intelligent, peace-loving worker, much less one "with Christian standards of values," can look forward with pleasure to the industrial war which must come if direct action is to take the place of political action. Some of the philosophers who lend the weight of their influence to the Syndicalist movement seem to have forgotten that man is fundamentally an animal in whose life mere creature comfort figures largely. Compare the chances of success by direct action on the part of musicians, artists, preachers and other vendors of life's supposed frills and luxuries, with those of railway men, sailors, coal miners, farmers, etc. Men must eat, be kept warm, and in these modern days move quickly from home to business; and if the shop steward becomes the immediate judge of social values, millions of conscientious workers in the so-called non-essential occupations will awaken to discover that they have substituted for the undoubted tyranny of capitalism the even harsher tyranny of a new privileged class—the workers in the essential industries.

We do well to fear Bolshevism. Let us make haste slowly—only faster than before. Thanking you in anticipation, I remain,

Yours truly,

NORMAN F. PRIESTLEY.

Wainwright, Alta.

SOME EXPLANATIONS

To the Editor of the Christian Guardian.

Dear Sir,—So much has been said in the press throughout Canada about the absence overseas of the Rev. Dr. Chown, General Superintendent, and Rev. Dr. T. Albert Moore, Secretary of Social Service, that I cannot refrain from giving the readers of the GUARDIAN some first-hand information. I happened to be in England when a cable was sent by the D.C.S. to Dr. Chown requesting his presence overseas. There were matters requiring the immediate attention of the General Superintendent, matters which vitally concerned the Methodist Church and which it was not wise to discuss publicly. There are times when a commander must not make public his plans and movements.

It is only fair to state that leaders of the other denominations were already overseas (before Dr. Chown and Dr. Moore went), eagerly studying how to link up their Churches with reconstruction work in Canada. Moreover, a good-citizenship campaign had been organized, calling for social leaders of the various Churches. Bishop Stringer and Dr. Symonds, of the Anglican Church; Rev. Dr. Grant, of the Presbyterian Church, and others were in Europe familiarizing themselves with conditions of overseas

service as they concerned the Canadian Expeditionary Force. Undoubtedly, these Churches were making a sound investment in thus sending representatives to glean knowledge they could get in no other way to help in solving "after-the-war problems." Surely it cannot be thought unreasonable that Rev. Dr. Moore should represent the Methodist Church?

ARTHUR E. RUNNELLS (Capt.).

Douglas Methodist Church,
Montreal, Feb. 24th, 1919.

A BIG JOB

To the Editor of the Christian Guardian.

Dear Sir,—Regarding the author of "The Clash" and its fair admirer from Montreal, who have so magnanimously proffered their services to bring about a lasting peace between English Ontario and French Quebec, it may well be doubted whether these writers have an adequate conception of the size of the job they have undertaken. Commendable as their motives may well be, it must be borne in mind that the same Author who made the declaration, "Blessed are the peacemakers," said also, "I came not to send peace, but a sword." In view of their divine origin, both statements must be true. While there are, therefore, conditions of human strife where peace-making brings a blessing, there are also struggles between the forces of right and wrong, liberty and bondage, good and evil, into whose arena the peacemaker cannot enter without bringing dishonor upon his own head. Such contentions can only terminate in a decisive victory for one or the other side.

Few people who have given serious thought to the recent war but are now able to see clearly that it could only end in domination by Germany or the domination of Germany; for such was the nature of the challenge of the Central Powers when they launched their drive for "world power" in 1914. There cannot be any peace between a liberty-loving democracy and a slave-driving, would-be world autocracy. Neither can there be even an armistice between religious liberty and the thralldom of a dogmatic hierarchy. And the peoples who united to overthrow the political Kaiser of Berlin are not likely to tamely submit to the government of the ecclesiastical Cæsar of Rome obsessed by similar ambitions.

But what has that to do with the Ontario-Quebec estrangement? is the query that may be expected at this point; and the answer is, "Everything to do with it." For this is scarcely a racial question at all, and lingual only in an indirect way. In its essence it is a religious difficulty only. French and English have no racial antipathies worth mentioning. But the barriers existing between Roman Catholicism and the Protestant faith rise higher and go down deeper than any racial or international boundary.

Realizing that the English language is the greatest medium in the world for the dissemination of Protestant doctrine and ideals, the Vatican looks upon it as her most dangerous foe. So wherever her children, speaking a different tongue, are grouped together in touch with English-speaking people, there the foreign language must be maintained at all cost. Knowledge of English is dangerous to her aims. Ignorance of English means comparative safety for her flock. Hence the strife for foreign-speaking Catholic separate schools in Canada; and hence, also, the efforts to resurrect the ancient Hibernian language in Ireland, whose people, in generations more or less remote, so far forgot their duty to the Church as to learn the language of the despised Sassenach. But now, alas! it is to be feared that the modern Irish tongue is neither long enough nor nimble enough to acquire the skilful lingual art of their long-deceased forefathers. No doubt many, manifesting the "glorious" martyr spirit of the early Jesuit fathers in their voyages to the then far western Canada, will undertake this expedition into the bewildering lingual hiero-



glyphics of their ancestors, but with what success remains to be seen.

By the way, before Protestants are invited to worship at this Jesuitical shrine, would it not be well to give them a fuller description of the aims and a more extended history of the past operations of this order? For a certain European sovereign, after a rather protracted experience with them, advised a friendly contemporary, "If you want to ruin your country, call in the Jesuits."

The attitude of Ireland and Quebec in the war ought to reveal to every British subject how little is to be expected from these perennially disgruntled sections of the Empire in a time of national peril; and our past history shows that they have had altogether too much to do and to say in the government of the country, for which they apparently care so little. The truth is, Quebec is neither British nor French. It is Papal, and it is difficult to see what is to be gained by trying to make peace with an institution that will take every privilege that a free democracy can offer her, and, while basking in the sunshine of those privileges, continue in a rebellious mood, showing every indication that nothing short of the imposition of her mediæval rule in the State would be satisfactory to her.

It may not appear very charitable to say so, but the history of numerous States goes to show that it is not in human nature to forever endure the bondage of Roman rule, and perhaps the best cure for it is the surfeit of that kind of government the Church is so anxious to supply.

CANADIAN.

TOOTHFUL ARGUMENTS

To the Editor of the Christian Guardian.

Dear Sir,—Your toothless editorial in the issue of Feb. 26th on the relations between British-Canadians and French-Canadians will do as much to check the schemes of French-Canadian priests as the pious pacifism of pre-war days did to stop the Germans. You hint that my letter contains exaggerations. Please state them. The virtues or vices of the French-Canadians are not the issue. The more virtues they have the worse, provided they are willing—not knowing what liberty is for themselves—to be tools in the hands of designing ecclesiastics who intend to destroy our school system. The issue, you say, is a practical one, namely, how the two sides can be put together. Your method of putting them

British to keep backing up while stroking the tiger's back and saying, "Nice pussy." Are you in favor of Regulation 17? If so, why not say so. If not, let us have a practical solution, as you are a practical person. Do you regard the Catholic Church as an institution that can be trusted with power over the political and religious liberties of Canada? I venture to think they will ask nothing better at the present stage of the process than platitudinous verbosity about conciliation, self-forgetfulness and the love of peace.

JOHN J. FERGUSON.

Toronto, Feb. 27th, 1919.

(In answer to Mr. Ferguson's questions we would venture mildly to affirm that to us his whole attitude toward this matter is a monster exaggeration, while we think a beginning to a practical solution of it might be made if all who feel as he does could be brought to a more conciliatory and less toothful mood. To us it is not a matter of pious pacifism, but rather of sane, earnest Christian spirit.—The Editor.)

THE PUBLICITY AGENCY

I.—General Conference Legislation, Book Committee's Responsibility.

To the Editor of the Christian Guardian.

Dear Sir,—As the author of the memorial upon which the recent General Conference legislation re a publicity agency for our Church as a connexion was based, I may be permitted to make some suggestions. The General Conference has instructed the Book Committee to establish the agency, and the members of that committee are charged with a serious responsibility and confronted with a glorious opportunity.

Such an agency has been long overdue. The writer believes our Church has lost immeasurably through lack of it, and he is profoundly convinced that a thoroughly organized, well articulated, efficiently managed and energetically directed agency can serve the interests of the kingdom, the Church and the nation.

The members of the Book Committee should be seized with the importance of the issue, and should grasp the scope of its work, the range of its interests and the reach of its influence. It should become as distinctive a feature of our Church organization and effort as are our connexional organs, missionary movements, evangelistic social service campaigns, and our educational and other institutions.

CAREFUL ORGANIZATION NEEDED.

It will need careful and thorough organization, both negatively and positively. In succeeding articles I hope to make suggestions as to what I deem should enter into its organization and work. Let it be clearly understood, however, that I have no thought or suggestion that it should interfere with any publicity or propaganda which any department may deem advisable to undertake. Liberty of action should be unhampered. It should be at the service of all the departments, and every connexional interest would be strengthened, the field of usefulness of every department enlarged, every connexional appeal would be more fruitful, and every connexional organ would have its base of operations widened through its activity.

CONNEXIONAL UNITY.

It should have a vital interest in all the departments, but should direct its work not simply for the whole Church, but for the Church as a whole. Hence it should not be directly connected with any department, nor should any department control or dominate it. Intensely interested in the vital work of each and every department, it should present the work of the Church as a connexional unit, for there is an underlying unity in our work. It should not be concerned with the relative value of the various departments, but should be constantly alert

to present to the public any work of value, and to present it in such a way and by such means as will inform the public mind, enlighten and arouse the public conscience, and form and direct public opinion to the worthy ends of the kingdom. In a not unimportant sense the Methodist Church is more than the sum of all its parts; the connexion is greater than its parts. The publicity agency should, therefore, be automatic.

NOT TO FORMULATE POLICIES.

The work of the publicity agency is not that of formulating policies or building platforms. That would be, indeed, a dangerous idea, and with that work it should have nothing whatsoever to do, in my judgment. Its sole work should be the gathering of information, the fashioning of such information into items of news value, the giving of such news to the public through every available modern method, and the directing of propaganda, when necessary, through leaflet, pamphlet, etc. In other words, the publicity agency exists for just what its name indicates. Its energies are exerted to give proper publicity to actual work and authorized policies of the Church as a whole. This does not imply that publicity might not be given to proposed changes, but these should be announced as such. This, indeed, might serve the interests of the connexion by creating a more widespread interest and by stimulating a better informed discussion, so that our connexional movement might be more broadly based upon the people's intelligent interest. Publicity, in fact, is the cure for evils if they exist, and the promoter of every righteous cause in a democracy.

In my next article I propose to show that a publicity agency is in accord with the genius and historical development of Methodism; is needed if Methodism is to exert her legitimate influence, and to indicate some ways and means by which the agency should be directed. It is a fascinating subject.

S. F. DIXON.

Stirling, Ont.

REGENERATION AND REGULATION;

To the Editor of the Christian Guardian.

Dear Sir,—In the letter of Wm. Philp, of Morewood, the antagonism to the social programme issued by the General Conference of the Methodist Church comes to a plain and definite statement. We will not be able to democratize industry and "a fair wage for every employee, with a percentage of the profits and a frank, open management of an industry" is the highest vision which this brother has for the future.

Surely the letter quoted above must have been penned "far from the madding crowd," possibly in a community of farmers, who are confirmed individualists. But supposing labor compelled industry to democratize, forced capital to share the management of business with the accredited labor representatives, what would this brother say? And this is the situation which is developing in Europe, even in England. All patching up and making "frank and open" of the status quo is being rejected. The method proposed by the "Whitley

scheme" is not to be classed with Government ownership. Public men are seeing in this "Whitley scheme" the only way out for capital. From a pastor's easy chair, or from the shelter of a rural station, the rising of the tide of labor's unrest and power is not so evident. But yet it is here.

To socialize democracy it is not necessary that one swallow the whole scheme of public ownership. That which is the pride of the worker on land must be granted to the laborer in the town, i.e., some measure of self-direction. He must share in the management. In some degree he must be "boss." The "regeneration" in the Church in the past has not always produced for the employees of the converted one a fair wage, or a "frank and open management of the industry." Possibly this was a limitation in the message of the evangelist; yet the fact is as stated. What labor wishes to-day is to crystallize into law some of the dreams of men who have been fully converted or regenerated. In religion there is a time of spiritual babyhood, or of servanthood. But the New Testament called men to be friends of God (John 15: 15). Labor asks to be taken into the counsel of industry that cannot go on without labor and of the profits of which it is indubitable labor has never drawn an equitable share. And labor wants this incorporated into society. As we face the near future one may predict as well as another, and it is the belief of this writer that democratizing of industry is coming, and soon.

One feels strange to read the call to the "regeneration of society," and then the statement that "Jesus only required that we should love our neighbor as oneself, not more than, or as much as, for that matter." We read (John 15: 12), "As I have loved you." If we take the practice of Jesus as evidence of what he meant, then surely our brother has been seeking for the least meaning possible in the law of love. Of course I have quoted John, and it is said that higher critics do not judge its discourses as historical as those of the Synoptics. But is the law of self-preservation the first law in the Church as well as in nature?

Cannot the possessive impulse be brought within the limits of justice and equity? What exponent of regeneration would deny this? And might not now the experience of centuries be precipitated into a preliminary or tentative attempt to democratize industry? The stand-pat religious teachers of the days of Jesus have been proved wrong by history. Or, to come back to our question as to the possessive impulse, can faith not lead a man to where he regards his wealth as God's in actual practice; and, if so, will such a Christian not be willing to aid in a day when the present conditions of labor and capital can be ameliorated? I put these thoughts into question form rather than state dogmatically my opinion, for in the region life has reached to-day the impossible happens overnight, and faith's victory may yet astonish our Morewood brother. And, by the way, how is this "regeneration of society" succeeding? Down here life that way is marking time.

TERTIUS.

ENO'S
FRUIT SALT

Women fly to Eno's
when Headaches threaten

THE REPORT OF THE OVERSEAS COMMISSION

(Continued from page 2.)

briefly mention several other services of importance to the Church, such as:

1. The setting apart of men whose immediate ordination was requested by their respective Annual Conferences.

2. Coming to an understanding as to the means of linking up the returning soldier with the home church.

3. Setting in motion the machinery necessary to arrange for another Ecumenical Conference of Methodism in 1921.

4. Obtaining a promise of co-operation in respect to emigration of their people by the Methodisms of Great Britain, and of united action in other respects.

5. Obtaining a very large amount of information as to the success of self-insurance on the part of sister Churches in Great Britain.

6. Securing the consent of the British Ministry of Labor to the demobilization of several of our Chinese missionaries.

7. Enquiring into the administration of the Belgian Relief Fund raised by the Methodist Church in Canada and securing an accounting of the same.

8. Enquiring into the application of the Chaplain Service Fund raised by the Churches of Canada, and the future needs of the fund.

Many other services of a significant nature were also rendered, as, for instance, when Dr. Moore, speaking on the same platform as Rev. John Clifford, D.D., and the Right Hon. Herbert Asquith, had an opportunity of speaking to some ten thousand people in Albert Hall some strong words for Canada and Christ; and when Dr. Chown found a field of great helpfulness as military chaplain aboard the returning ship. In

fact, providential opportunity awaited your Commission at every turn, so that we could not but feel that there is reality in such appreciations as the following, which have unexpectedly come to hand since reaching Canada:

Col. John M. Almond, Director Chaplain Services, Overseas Military Forces of Canada, writing to Dr. Chown under date of Feb. 5th, says:

"I beg to place on record, upon your return to Canada, my personal appreciation and that of the Chaplain Services of your visit to England and France. The fellowships you made and the impressions you left behind on your former tour have not been forgotten, and the universal testimony to your ministry to the troops and that of your colleagues has been good and only good. I consider it a matter of the utmost importance that the leaders of all the Churches should have first-hand knowledge of conditions overseas in order that they may lead their people in the solution of the social and moral problems among the troops with which Canada is now face to face."

The same gentleman, writing the Rev. Dr. Moore, says:

"Permit me, on behalf of the Chaplain Services, to express my gratitude for the services you have rendered upon the occasion of your visit to England and France just now drawing to a close. Your sane and eloquent addresses have been everywhere well received, and have done much to allay the prevailing restlessness and to cause the soldiers to look forward to their return home with confidence and hope. I feel sure that your visit to us will enable you to take your part with the other Churches of Canada in assisting the Government to solve the many problems with which Canada is now confronted. Kindly convey to Mr. Hezzelwood our appreciation of the good work he has also done."

Sir Robert Perks, in a friendly letter, written on Feb. 8th, said:

"I feel that Methodism throughout the world will be richer by such visits as Dr. Chown and you have been able to pay your brave Canadian lads overseas. God grant to you both His protecting mercy and bounteous grace."

We also quote from a letter from Lieut. H. L. Porter, Canadian Forestry Corps, Sunningdale, Berks:

"I wish to report on the 'Citizenship' address of Mr. Hezzelwood. He gave by far the best address we have yet listened to. It was very practical, yet one felt it was distinctly religious, and, coming from a business man, carried much weight. He had those boys with tears in their eyes, a thing I have never seen before at this place, and when it was over they did not stay around the hut very long. The crowd seemed to melt right away to their huts to discuss the subject. It will do them good. In my opinion—and I have had a good number of lecturers since the armistice—if you could keep Mr. Hezzelwood over here for a month to talk to the men it will do them a good deal of good. He has the right type of citizenship. Thanking you very much for sending him to our men."

Allow us to say, in conclusion, that your Commission has sought in this report to give as full an account of the work done on behalf of our Church, our army, and our country as the limits of time and space will permit. Specific recommendations are reserved for the consideration of the Army and Navy Board prior to publication.

Respectfully submitted,

S. D. CHOWN.
T. ALBERT MOORE.
OLIVER HEZZELWOOD.

PERSONALS

Rev. John Morrison, of Sarnia, received his degree of doctor of divinity, on Feb. 17th, from the Temple University, of Philadelphia.

The Rev. J. Husser, M.A., Ph.D., who is completing his third year as pastor of Harrow, has tendered his resignation to the Quarterly Board, to take effect at the close of the present Conference year. During his pastorate the board has twice increased the salary and are this year paying \$1,200.

Rev. Samuel Sellery, M.A., B.D., of Bowmanville, has declined to accept an invitation to remain another year, although strongly urged by members of the Official Board to continue his pastorate one year more at least. In June next Rev. Mr. Sellery will complete forty-eight years in the ministry, and desires to retire from an active pastorate.

The Miss Marion Walwyn mentioned in a recent letter of Dr. Chown's in last week's issue is a daughter of the Rev. I. B. and Mrs. Walwyn. Miss Walwyn went overseas two years ago as a V.A.D., and served in No. 2 Base Hospital, London, for a year, was then transferred to the Y.M.C.A., and has been social director at "Beaver Hut" ever since. Not only is her work of a pleasant character, but she finds many opportunities, which she gladly seizes, to give the boys good advice, and kindly reminds them of what their loved ones are expecting of them at home.

W. L. Clark, specializing in the problems of youth for the Department of Social Service, recently visited Jarvis, and the local press speaks of him as follows: "The addresses on good citizenship by Mr. W. L. Clark, which commenced in the Jarvis Methodist Church, on Sunday morning last, have been attracting large and interested audiences, and the most favorable comment is heard. Mr. Clark's lectures possess a grip and fascination which, together with an ever-ready Irish wit, are drawing larger and larger audiences."

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Asst. Gen. Manager

Head Office, 83 Bay Street, Toronto

MISSION ROOMS' RECEIPTS

To March 6th, 1919.

General Fund.

Previously acknowledged\$230,131 45

Toronto Conference.

Chapleau	\$115 00
Hillside	31 00
New Toronto	100 00
Iroquois Falls	100 00
Aurora	222 75
King	200 01
Mimico	50 00
Mansfield	200 00
King St., Toronto	37 50
Riverdale, Toronto	300 00
Bellefair, Toronto	85 00
Coldwater	40 00
First Collingwood	350 00
Flesherton	50 00
Sherbourne St., Toronto	741 55
Danforth Ave., Toronto	100 00
Thornbury	85 00
Edgeley	40 00
Huttonville	10 00
Minesing	100 00
Ravenna	100 00
Crawford St., Toronto	20 00
First, Owen Sound	200 00

London Conference.

Fingal	25 00
Cottam	65 35
Harrow	55 00
Thorndale	70 01
Gorrie	50 00
Warwick	166 25
Cedar Springs	100 00
Vienna	40 00
Belgrave	50 00
Charing Cross	100 00

Fordwich	77 80
Ridgetown	125 00
Ontario Street, Clinton	500 00
Blenheim	207 73
Bervie	30 00
Alvinston	70 00
Woodslée	50 00
Milverton	57 50
Florence	50 00

Hamilton Conference.

Paisley	40 80
Oxford Centre	60 00
Hagersville	250 00
Kelvin and Bookton	35 00
Millgrove	76 00
Ayr	61 15
Sheffield	70 00
Bartonville	100 00
Milton	350 00
Port Colborne	53 00
Canboro	100 00
Moorefield	50 00
Garth St., Hamilton	20 00
Jarvis	200 00
Durham	50 00
Paisley	41 05
Charlton Ave., Hamilton	250 00
Hepworth	25 00

Bay of Quinte Conference.

Wesley, Trenton	100 00
Hastings	36 80
Fenelon Falls	110 00
Omeme	50 76
Canton	80 00

Montreal Conference.

Athens, Ont.	175 00
Sydenham St., Kingston, Ont.	186 55
Perth, Ont.	50 00
Elgin, Ont.	200 00
Point Fortune, Que.	27 00
Lanark, Ont.	150 00
Lachine, Que.	40 00
Oxford Mills, Ont.	5 00
Chesterfield, Ont.	65 00
South Mountain, Ont.	430 71
Lyn, Ont.	40 00
Brome, Que.	50 00
Diamond, Ont.	190 00
St. James, Montreal, Que.	586 22

Nova Scotia Conference.

Granville Ferry	15 00
Bear River	43 00
Musquodoboit Harbour	16 00
Horton	50 00
Pictou	20 00
Weymouth	80 00
Belmont	50 00
Pugwash	100 00
River Philip	33 00
Lunenburg	100 00
Caledonia	77 00

N.B. and P.E.I. Conference.

Mt. Stewart, P.E.I.	75 00
Wesley, Moncton, N.B.	61 83
Exmouth, St. John, N.B.	25 00
Alberton, P.E.I.	75 00
Springfield, N.B.	70 00

Newfoundland Conference.

Blackhead	129 50
Bay Bulls Arm	50 00

Manitoba Conference.

Pilot Mound, Man.	90 00
Rainy River, Ont.	100 00
Swan River, Man.	100 00
Benito, Man.	100 00
Medora, Man.	30 00
Gordon, Winnipeg, Man.	40 74
Roland, Man.	675 00
Oak Lake, Man.	30 00
Fort Frances, Ont.	25 00
Neepawa, Man.	100 00
Griswold and Alexander, Man.	41 00

Saskatchewan Conference.

Carnduff	40 00
Balcarres	114 00
Elstow	150 00
Duval and Clapton	45 00

Alberta Conference.

Airdrie	12 00
Bellevue	137 00
Millet	10 00
Camseland	78 25
Donalda	50 00
Wainwright	20 00
Claresholm	230 00
Sedgewick	35 50
Acadia Valley	19 00

British Columbia Conference.

Chiliwack	15 00
Wesley, Vancouver	90 00
Wesley, Victoria	140 00
Bella Bella	30 75
Metropolitan, Victoria	400 00

Total receipts to date\$243,722 49
 Same date last year 235,920 13
 Miscellaneous receipts to date. 2,264 34
 In list of March 5th, Wesley, Toronto, is reported as \$13.75. This should be \$1,375.00.

Canadian Government and Municipal Bonds

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

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THE LATE PTE. DONALD HOPE.

There entered into rest (December 29, 1918), Donald, the dearly loved son of Alfred and Mary Hope, of Moose Jaw. The gallant young soldier enlisted in June, 1916, and went with his regiment to England in April, 1917. In September of the same year he arrived in France, and fought valiantly and continuously for thirteen months, until returned wounded to an English hospital. Splendid reports were received of his condition, and his devoted parents and sisters anxiously awaited his home-coming, but this was not to be. A letter received from overseas conveyed the sad intelligence that Donald had fallen a victim to pneumonia, and was laid to rest in one of the ancient churchyards of Old England. Thus "in the morn of life," like one of those tropical storms that break with startling suddenness from a cloudless sky, the one we loved is gone, and we are left to "trust" a Providence we cannot always trace. It was the writer's privilege, on the Blue Hill circuit, to have the friendship of this choice young spirit, and to admire through the passing years, the quiet dignity and grace with which he bore himself. Strength and gentle-



PTE. DONALD HOPE

ness were beautifully blended in his character, and his merry laughter was as fragrant as a garden rose. To know him, was to love him. A hero and a gentleman were my first thoughts of him. He did not live long, as we count years. On life's bright morning, he was called into the presence of the King. But life is not a question of duration, but of direction. Hence he has lived long, and lived well. "Grant him, O Lord, eternal rest."

In his peaceful home the Christian graces were exemplified, and the serene faith of those he loved so well, we feel assured, have laid the great foundations for an abundant entry into the Eternal City. With the parents and sisters, whose devotion to "rural" Methodism has been most faithful, deepest sympathy is felt in this great hour of sorrow. The love of all good people comfort thee, Till God's love set thee at his side again.
 H. J. H.

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G. McMillan, E. M. Rowand, M. C. Purvis.

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FLIGHT-LIEUT. LLOYD ELSLEY.

Flight-Lieut. Lloyd Elsley was in his
22nd year, and the only son of Mr. and
Mrs. D. W. Elsley. Educated at Galt
Collegiate, he resigned his position in the
Bank of Commerce at Collingwood and en-
listed, took his Lieutenancy at Toronto, and
was attached to the 129th Wentworths.
He trained at Camp Borden and went over
seas August, 1916. At Witley Camp he
was attached to the Royal Air Force and
was sent to France March, 1917, and joined
the 23rd Squadron, under commanding
officer Major Creighton. On April 5th the
whole squadron were sent out, and Flight-
Lieut. Elsley and Captain F. Higginbottom
have never been seen nor heard of since.



THE LATE FLIGHT-LIEUT. LLOYD
ELSLEY.

and both are officially reported dead. A
most creditable letter was received from
Major Creighton, their commanding officer,
who unfortunately was killed two weeks
later. The most recent word was a letter
from Geneva, to hand February 22nd, to
say their report from Berlin, Germany, was
fruitless, and no trace whatever of the two
missing officers could be found, and on
account of the long lapse of time and per-
sistent search there can be no hope that
they are alive. His father touchingly
writes: "We are so saddened. Our joy
seems to have passed out. But he is only
one of our good Methodist sons that faced
wrong for the sake of liberty and righteous-
ness. It is some comfort to know we gave
all we had. May His grace aid us to bear
our burden."

THE GOVERNOR-GENERAL VISITS
VICTORIA UNIVERSITY.

His Excellency the Governor-General of
Canada paid a brief visit to Victoria Uni-
versity, Toronto, on Wednesday, Feb. 26th,
taking luncheon with the faculty and some
invited friends. The occasion was a most
enjoyable one. The following address was
presented to His Excellency by the College:
May it please Your Excellency:

If the welcome which Victoria College
extends to you to-day is shorn of certain
formalities, it is not, we assure Your Ex-
cellency, the less cordial and unfeigned.
Not only do we greet you as the repre-
sentative of our Gracious Sovereign the
King, and as the head of our Canadian
Government, but also as the Chancellor of
an honored sister university in the Old
Land, and as the head of a house that
through long generations has deserved well
of the State, and as one whom the Can-
adian people have learned to regard with
the utmost esteem and goodwill.

As the representative of the Crown,
Your Excellency may be interested to know
that this college owes its corporate exist-
ence to a Royal Charter granted by His
Majesty King William IV, in days when it
was not easy to obtain such a privilege.
Never before had any such charter been
granted to an institution not under the
control either of the Crown or of the Es-
tablished Church, and many difficulties had
to be overcome by prolonged negotiations
before the advisers of His Majesty felt
justified in recommending a privilege so
unprecedented. It was in effect one of the
minor landmarks in that gradual but un-
broken movement towards the ideal of a
free democracy under the Crown which
marked the last century, and which has
received its supreme justification in the

ASSURANCE.

Use Foresight

The time to prepare for a rainy day is when
the weather is fine.

That is a truism. Yet many a person that
would never for a moment dispute so obvious
a piece of common-sense forgets that the
time to prepare for a financial "rainy day"
is NOW, and that the way to do so is by
means of Life Insurance. To the great
majority Insurance offers the only way with-
in their reach of taking care of the future—
not only the future of dependent ones but
their own as well.

The Great-West Policies provide such In-
surance on exceedingly attractive terms.
Premium rates are low and profit returns
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"Be Prepared"

MOTHERS' DAY



PROGRAMME FOR SUNDAY, MAY 11th 1919

This is the design for the front page of the Service Book for the Church of St. Thomas in Toronto, May 11th, 1919. The Service Book is published by the Church of St. Thomas in Toronto, Ontario. Price, 25c. per dozen, \$1.50 per 100.

This is just a little picture of the front page of our Mothers' Day Service, which has been specially prepared for use in our own Sunday Schools.

Shouldn't your school "Be Prepared" to make the day a big one?

We can also furnish Mothers' Day Buttons, special Invitation Postals for the day and a splendid Mothers' Day Pennant.

Glad to answer any inquiries about them.

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cohesion and loyal devotion of all the peoples of the Empire under the strain of the recent war.

The rights and privileges granted under this charter to the Methodists of Canada have from the first never been interpreted in any narrow sectarian spirit; the authorities of the college have earnestly striven to use them in the service of all the people and solely for the advancement of sound learning and true religion.

For several years after its foundation it was the only institution where large numbers of the youth of the province, of all denominations and classes, could obtain an education beyond the elementary instruction of the common schools. It was also the first institution in the province to engage in the instruction of undergraduates in arts, and the first in the province to confer the degree of bachelor of arts.

Had Your Excellency visited us five years ago, there would have been found in attendance more than 400 men and some 150 women students. The men last year had dropped to less than 75 in arts, with about 30 in theology, a number made up of youths under military age and men of low category. Over 550 members of the college have enlisted for service overseas and of these 64 have given their lives for freedom.

Had Your Excellency again visited us a year, or two years, ago, you would have found our buildings given over largely to the needs of the military authorities, the quadrangle filled with tents, and this hall filled to overflowing with men in khaki. Now, happily, the tide has turned. The soldiers, welcome though they were, have gone, our numbers are growing again, and most of all we rejoice to have back with us already many men who have returned from overseas to resume their interrupted courses.

For many years the college has owed to the generosity of successive Governors-General two highly valued medals offered for competition in the arts faculty, and we take this opportunity of thanking Your Excellency for your generosity in continuing this gracious gift. There is also a Governor-General's medal offered for competition to the students in all the Arts Colleges of the University at the final examinations for B.A., a medal that is in some sense the premier award at these examinations. This Governor-General's medal, we are proud to be able to inform Your Excellency, has, in six out of the last seven awards, been won by a member of this college. We have, therefore, a special reason for thankfulness that, through your generosity, this medal also is still awarded by the University of Toronto.

We trust that the remaining years of your vice-royalty may be crowned with the satisfaction of seeing happier days return to Canada under Your Excellency's regime, bringing not only peace and prosperity, but a new life and a new spirit in all our institutions and communities.

On behalf of Victoria College.

R. P. BOWLES, President.
February 26, 1919.

EDUCATIONAL DAY, ST. THOMAS DISTRICT.—MARCH 23rd.

- First Church, St. Thomas—A.M., J. W. Graham, D.D.
- Town Line, Talbotville—Afternoon, J. W. Graham, D.D.
- Grace Church, St. Thomas—Evening, J. W. Graham, D.D.
- Aylmer—Morning, W. B. Caswell, B.A.
- Mt. Vernon—Afternoon, W. B. Caswell, B.A.
- Springfield—Evening, W. Bleaswell, B.A.
- Central, St. Thomas—A.M., Prof. Greaves.
- Dexter—Afternoon, Prof. Greaves.
- Port Stanley—Evening, Prof. Greaves.
- Union—A. M., Rev. Geo. A. King, B.A.
- Shedden—A.M., Rev. S. L. Toll B.A., B.D.
- North Bayham—A.M., Mr. R. A. Blackburn, Victoria College.
- Delmer—Afternoon, Mr. R. A. Blackburn, Victoria College.
- Brownsville—Evening, Mr. R. A. Blackburn, Victoria College.
- Sparta—Evening, Rev. G. T. Watts, B.D.
- Yarmouth Centre—A.M., W. K. Hager, B.A.
- Orwell—Afternoon, W. K. Hager, B.A.
- Malahide Circuit—Rev. J. N. Gould.
- Richmond Circuit—Rev. W. M. Kately.
- Fingal—Rev. G. Clifton Gifford, B.A.
- Avon—A.M., Rev. R. H. Barnby, S.T.D.
- Ebenezer—3 p.m., Rev. W. A. Walden, B.A.
- Crossley and Hunter—7 p.m., Rev. W. A. Walden, B.A.
- Lawrence—Rev. C. W. McKenzie, B.A.
- Culloden—A.M., Rev. L. C. McRoberts.
- Talbotville—A.M., Rev. I. W. J. Kilpatrick.
- Iona—P.M., Rev. I. W. J. Kilpatrick.
- Copenhagen—A.M., Rev. T. C. Wilkinson.
- Dunboyne—Afternoon, Rev. T. C. Wilkinson.

Will the superintendents of circuits please notify educational supply as to train arrival and make arrangements for transportation from one point to another.
S. L. Toll, B.A., B.D., Chairman.
Geo. T. Watts, B.D., Sec. of Com.

THE BOOKS OF THE WEEK

- MARCHING ON TANGA, WITH GENERAL SMUTS IN EAST AFRICA\$1.75
by F. Brett Young
- FRANCE FACES GERMANY\$2.00
Speeches and Articles by Georges Clemenceau, Premier of France.
- POLAND, PAST AND PRESENT\$1.50
by J. H. Harley, M.A.

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GULL LAKE SUNDAY SCHOOL.

The annual Christmas tree of the Gull Lake Methodist Sunday school was a great success, so far as the Armenian Fund was concerned. The accompanying cut represents the primary department of this school, the teacher, Mrs. C. Benjamin Oakley, the pastor, and the superintendent, Mrs. J. O. Hambly. The success of this enterprise is due to the initiative of the teacher. She asked her husband if he would build for her a ship to be used at the entertainment. Of course he could not refuse, so here she is, together with her noble commander and crew. The little girls in the picture represent Edith Cavell and the noble band of Canadian Nursing Sisters. The programme, which was rendered entirely by the scholars of the school, was an excellent one, and delighted the large audience. The Orange Hall was secured for the occasion, the church being too small to hold all who wanted to go. The last item on the programme was the part to be taken by the little ones, and every one was anxious to see what they were to do. The ship was placed upon the platform, and contained



PRIMARY DEPARTMENT OF GULL LAKE SUNDAY SCHOOL.

The teacher, Mrs. C. B. Oakley; the pastor, Rev. C. B. Oakley; and the Superintendent, Mrs. J. C. Hambly, are in the background.

the good things provided by Santa Claus. The little ones performed their part in an acceptable manner. Then came the hoisting of the presents by each of the lots from the hold of the vessel. This provided considerable excitement, and the delight of each as their presents were landed upon the quay was appreciated by every one. The sum of \$30 was raised for the Armenian Fund. Jan. 19th was Armenian Day in the Sunday school, and the sum of \$27 was realized, making a total of \$57 for that worthy cause. Our Sabbath school is progressing splendidly under the capable leadership of our esteemed superintendent, Mrs. J. O. Hambly. We have bought a Victory Bond of \$50, and in addition to this we expect another \$50 or more for the Missionary Fund.

GOLDEN WEDDING.

On Monday, Feb. 24th, a very interesting gathering was held to celebrate the golden wedding of Mr. and Mrs. Thos. Sibbald, of Cobalt. The celebration was held at the home of Mrs. E. H. Partridge, in Barrie, which was beautifully decorated for the occasion. A large circle of relatives and friends were present, some of whom came from Montreal, Toronto and other places to participate in the happy event, and extend their congratulations to the respected couple. Congratulations were also received during the day from Winnipeg and Cobalt, as well as from numerous friends in Barrie and vicinity. Many valuable presents were also given. Thomas Sibbald and Agnes Nelson were married in Bond Head, by Rev. Dr. Fraser, Feb. 24th, 1869. They have had seven children, two of whom died some years ago. Three daughters, Mrs. Welker, of Montreal; Mrs. Dinsmore of Paisley, and Mrs. Partridge of Barrie, and one son, Mr. W. J. Sibbald of Conneaut, Ohio, were present. The other son, Mr. H. Sibbald of Cleveland, was not able to attend, but sent his congratulations accompanied by a handsome cheque. Mr. and Mrs. Sibbald have for many years been faithful members of the Methodist Church. Their numerous friends wish for them many years of health, happiness and usefulness.

H. M.

RECENT DEATHS

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

AMUNDSEN.—In the recent tragic accident which resulted in the death of Mr. and Mrs. O. J. Amundsen, Claresholm, not only were two lives cut off when scarcely past their prime and a family bereft of their parents, but the whole community suffered a distinct loss, the full weight of which it is difficult to estimate. Mr. and Mrs. Amundsen were born in Norway, and while very young people both came to North Dakota, where they were married in 1885, and where for several years they homesteaded and lived on a farm near Carey. He afterwards located at Claresholm, Alta, where he became the original owner of the town-site and homesteaded the quarter section adjoining the town on the east. Later when this homestead became a part of the town, he purchased the section immediately adjoining it and built one of the finest resi-

to his own family, but to guests, with wife and children he was ever genial, considerate and affectionate. The funeral services were conducted by Rev. Mr. Watson, who based his remarks on, "For he giveth his beloved sleep." He is survived by his wife, who before marriage to Mr. Beatty was Mrs. Lottie Howland Johnson; three sons—Gordon Beatty, at home; R. M. Beatty, also of Manitowaning; M. W. Beatty, of Minde-moya; and two daughters—Mrs. R. Guthrie, Weyburn, Sask., and Mrs. D. McIvor, Toronto. One son, Lawrence, gave his life on the battlefield in France.

M. A. H. Hurlburt.

LINTON.—On Oct. 26th, 1918, in the early morning there passed away with the utmost calm from earth to her home above, Angelina, beloved wife of Rev. John Linton, of Prospect circuit, Manitoba, after an illness extending over a year. The funeral took place on Monday, 28th, from the parsonage to Hillside Cemetery, where interment was made. The service at the home and grave was conducted by the President of the Conference, Rev. J. W. Churchill, M.A., U.D., assisted by Rev. D. B. Kennedy, Chaplain of Government Institutions, Portage la Prairie. Mr. Churchill spoke very feelingly and beautifully of the life of the deceased from the words, "The memory of the good is blessed." Mrs. Ditchfield sang with great helpfulness and comfort to the sorrowing friends, "The city four square." The casket was borne by members of the Quarterly Official Board, and a large concourse of friends gathered, despite the epidemic, to pay their loving respect to the departed. Many wreaths were placed upon the casket by the I.O.D.E., W.M.S., the S.S. intermediate class of "Ever-ready Workers" and the family, denoting sincere and loving memory. The dropping of the little "white bow" on the bosom of the deceased, in the open casket by each member in turn of the W.M.S., to which the deceased belonged, was beautifully symbolic and much appreciated by the family and friends. The late Mrs. Linton, who was in her forty-sixth year, was born in Cumberland Township, Ont., and twenty-nine years ago with her parents came to Manitoba. She was married to Rev. John Linton twenty-five years ago. She was a most lovable woman, wife and mother, and a great help to her husband in church work. Her disposition was kind and gentle and loving, unostentatious, unassuming, but always ready in her quiet way to do her utmost for her home and the church she loved so well. There was never a time she did not love Jesus, and she loved the friends of Jesus, and sought to extend His kingdom everywhere on the respective circuits she travelled with her husband. She was much beloved by all the people of her own and other churches with whom she became acquainted. During her last illness she was patient and long-suffering, always solicitous for the comfort and welfare of others. She died as she had lived, the life of the righteous, and her last end was peace. Besides her husband she is survived by two children, Mrs. D. E. Hyde of Wiseton, Sask.; and Johnnie, at home. Also three brothers, William, of Prelate, Sask.; Dufferin, of Tugaskie, Sask.; and George, of Vancouver.

FRASER.—There passed away at her home in West Toronto on Monday, January 13, 1919, Miss Ada May Fraser, daughter of Margaret E. and the late Alva V. Fraser. She was born in eastern Ontario, but, with the exception of some seven years at Farnham, Que., has lived in Toronto. She has been an invalid since her early childhood, but was always patient, cheerful and wholesome in her sure faith and certain hope, and social, helpful disposition. She was only ill a week with "flu" and confined to bed a few days with pleuropneumonia. She leaves mother and sister, Arloa, by whom she will be greatly missed. She has entered into rest from labors and worship in church militant to joys and rewards of church triumphant.

LUXON.—At Orono, Ont., on Sunday, Jan. 12th, 1919, at the age of seventy-nine years, Mrs. Mary Broad-Luxon, a devoted Christian and life-long Methodist, passed from earth to heaven, from prolonged suffering to fullness of joy. She belonged to a godly Methodist family. Her father, Mark Jackson, and a brother, also Mark, were local preachers, and one brother, Rev. T. W. Jackson, was a well-known minister in our Church. All of this family, except her brother, William, of Saskatchewan, have gone home. Our sister was twice married, twice a widow, twice a mother and ere long childless. But in joy or sorrow her faith and love never faltered, and her zeal for the cause of the blessed Master never slackened. She loved the house of God and the fellowship of His children, and was always ready to help forward every good and worthy cause; but the work of the W.M.S. seemed specially dear to her heart. For nearly thirty years she was honored by her associates in being chosen as treasurer of that society. She was one of the first in that community to become a life-member; and in her will she left money to make her six nieces life-members, leaving \$200.00 also for her home church in Orono. W.C.W.

dences in the district. Here the family is still living. So great was his confidence in the country, that he not only came with his own family, but succeeded in interesting his friends and neighbors as well, so that he was really responsible for the great tide of emigration from North Dakota to this part of Southern Alberta that brought such a splendid class of settlers to this district. As evidence of his ability and enthusiasm, he was at one time employed by the C.P.R. as special colonization agent and sent to Norway to interest immigrants and investors in this part of the west. Mr. Amundsen was an optimist, and as such had unbounded confidence in the future of the West and of the Claresholm district in particular, and while he was not able to carry into execution all the plans of which he dreamed, yet his active interest was a valuable contribution to the history of the town and community. The Amundsens were members of the Methodist church and loyal supporters of its enterprises. Not often is a church or community called upon to lose at one stroke two such honored members, and all join in paying tribute to their lives and extending sympathy to the stricken sons and daughters. L.McK.

BEATTY.—Calmly and peacefully, "like one who wraps the draperies of his couch around him and lies down to pleasant dreams," Mr. William A. Beatty, of Manitowaning, went to his heavenly home Nov. 2nd, 1918. His last illness was but for a day and without suffering. Mr. Beatty was born at Kleinburg, Ont., Nov. 18th, 1841. He was reared in a Christian home. In youthful days he gave his heart to God and joined the Methodist Church. He purposed studying for the ministry. With this object in view he attended Victoria College (Cobourg) for a time, but circumstances prevented him carrying out his heart's desire. However, he served with great acceptance as a local preacher in his home town, Kirkton, where he was greatly appreciated, and in surrounding towns. Being a man of ability, strong in the faith and strong in the conviction that it was every person's duty to serve the Lord God, and possessing a good voice, with the entire absence of self-consciousness, and willing to take time from farm work for preparation, he was well fitted to occupy the pulpit. The Guardian was a much prized weekly visitor for years. Family worship, never neglected, was a means of grace, not only

FENWICK.—Suddenly, at midnight, January 6th, Mrs. M. H. Fenwick, wife of Rev. Mark Fenwick, St. John's, Newfoundland. The passing of Mrs. Fenwick has left sorrow in many hearts and homes. To Methodism in the Island, and to Gower Street Church in particular, her death has been accompanied by a loss well nigh irreparable. No woman wielded a greater influence for good. From childhood's days, Church work had been her joy. Though comparatively young when the call so suddenly came, she had long been regarded as a mother in Israel. No church function was complete without her sympathy and presence. In labors oft she was weary; or if physical weakness made protest, her indomitable spirit triumphed over fatigue. No marvel, then, that despite the raging of the storm many gathered yesterday to take a silent and sympathetic part in the memorial service.

The pulpit and choir were draped in black, whilst similar drapery marked the entrance to her pew. The service throughout, prayer, scriptures, music and sermon alike, was in harmony with the occasion. The pastor, Rev. E. W. Forbes, M.A., B.D., preached impressively from 2 Timothy 4: 6-8, the verses in which the Apostle speaks of his approaching departure, and in the course of his remarks paid merited tribute to the memory of the deceased. His illustrations of the triumph over death and the grave will not easily be forgotten. Poetry and prose alike bore testimony to the reality of the life beyond, whilst Bunyan's immortal story of the crossing of the river by Christ's valiant warrior, offered fitting parallel to the passing of one who had equally been valiant for truth.

At the close the congregation stood in reverent silence whilst the solemn and melodious strains of the Dead March in Saul filled the Church with triumphant notes of victory and immortal life.—St. John's Daily News.

CORRECTIONS.

Dear Brother,—In the report from Arkona, London Conference, in The Christian Guardian of Feb. 26th, the following corrections should be made:—

"On the afternoon of the same day four persons were received on profession at Bethel."

"To perpetuate the memory of a darling daughter, who was suddenly translated, should have been 'almost' suddenly."

Then, a cheque for \$500 to be sent to the General Missionary Society, who agree to a five per cent. interest for twenty-five years should read 'twenty years.'

CHANGED DATE FOR TRANSFER COMMITTEE

In order not to interfere with special devotional services during Passion Week, with which I am in the greatest sympathy, I have decided to call the meeting of the Transfer Committee for Wednesday, April 9th, beginning at 10 a.m. Please make this clear to readers of the CHRISTIAN GUARDIAN.

Sincerely yours,

S. D. CHOWN.

INVITATIONS

Rev. S. C. Moore, of the Tabernacle, Belleville, to Bowmanville; second year, T. H. Bole, St. Paul's, Tillsonburg; W. H. Harvey, Hespeler.

ALL PEOPLES' MISSION, SAULT STE. MARIE

All Peoples' Mission of this city was dedicated to the worship of Almighty God on Sunday, Feb. 9th, when we were honored in having with us Revs. C. E. Manning, General Secretary of Home Missions, and F. L. Brown, Superintendent of Missions. The morning service was an open session of the Sunday school, when an address was given by Mr. Manning. The dedicatory service was held in the afternoon, when Mr. Manning preached and dedicated the church.

ORGANIST-CHOIR DIRECTOR
Methodist Church, desires change, May 1st, fifteen years practical experience, first-class vocal teacher, highly recommended. H. WEAVER, 79 Grenadier Road, Toronto.

G. Bowles, Jos. E. Wilson and E. E. Lovelace. Mr. Brown conducted the evening service.

It is now about eight years since work among the foreigners in the west end of the city was commenced by members of Central Church, and though there have been many difficulties and discouragements in that time, yet the faithful band of workers kept at it, and now they greatly rejoice that such a splendid building, with living apartments, and so suited to carry on the work, is erected and is now free of debt. The cost of the building, with furnishings and site, is approximately \$12,000; the W.M.S. of Central Church paid \$1,400 for the site and about \$500 for furnishings. The Missionary Society very generously gave a grant of \$7,500, the balance being provided by friends of the mission.

Like many other places, we have a very big home mission task ahead of us. Out of a population of about 20,000 we have about

7,000 foreigners, divided as follows: 2,500 Italians, 2,000 Finns, 1,500 Austrians, 300 Russians, 300 Poles, 200 Scandinavians, 75 Chinese, 50 Jews and 30 Syrians; and less than ten per cent. of them yet have been influenced by the Protestant churches. Greater opportunities are afforded the workers now to reach out after the many whom we are responsible to endeavor to win to Christ. The aim is, in addition to the Sunday services, by varied mid-week activities to appeal to the strangers within our gates, and ultimately lead them to Christ. The great hope lies in the work among the children. The average attendance now at the Sunday school is 100, and practically all the workers assisting our faithful, successful and much-loved deaconess, Miss Haddock, come from Central Church. Much credit is due Mr. J. P. Reed, the superintendent of the school, who for eight years has faithfully labored in this work.

I. G. BOWLES.

MR. BLACK'S BIBLE CLASS

The Danger of Compromise

Joshua, the great soldier and leader of Israel, has come down to the closing days of his eventful and epoch-making life. He is an old man now, and his life has known many cares and hardships and responsibilities. And those cares and hardships and responsibilities were borne largely on account of his people, to whose interests and welfare he had given himself up so completely. And now, as the shadows of the end gather around him, his thought is still of the people, those children of his to whose well-being he had made such a complete sacrifice of his life and service. Our lesson gives us Joshua the old man, the hero, the patriot, the father of his nation, saying good-bye.

His leadership, since those days when as a dashing young soldier he had first fought their enemies, or as a spirited spy had brought back a good report of the promised land, had been a wonderfully successful and splendid one. The Hebrew nation had been really formed and had come into its inheritance, after much struggle and hard fighting. There was peace and rest in the land, a peace and rest that had been well earned and that were being very greatly enjoyed.

But with the fighting all done and the land theirs and everything at peace, the dangers that lay in the path of the life of the nation were not all over and gone. Joshua, looking ahead from his point of vantage on that last hilltop of his life, sees some things that are to be very faithfully and earnestly guarded against, some tendencies against which the people must struggle heroically and successfully if they are going to realize anything like all that the past and the present promised them.

And the one great danger that he seeks to arm them against is the danger of compromise, the danger of lowering standards and ideals, of stepping down, at the invitation of ease and comfort and expediency, to unheroic and commonplace living. And he urges two reasons to deter them from such a course—first, compromise would separate them from God, who had been their guide and the source of their strength through all the years; and second, it would disqualify them for doing their own part in working out their destiny, would weaken and enervate them, and make fine living an impossibility.

Of course we have to admit that the inter-

national standards cherished by the Hebrew people at this time left something to be desired from our modern Christian point of view. For a strong and warlike people to divide up other nations by lot and take their lands by force and deliberately carry on a campaign of extermination does not impress us as being a very righteous proceeding. But we must remember that standards very different from ours prevailed in that day, and that their actions must be judged in the light of the prevalent standards, and remembering that compromise with them was very much the same kind of thing that compromise would be with us. The incident and outward seeming of their life were very different from ours, but for them to have sold themselves to the weak and easy and careless thing would have been to be guilty of the same folly as we would be guilty of if we yielded to the compromising and unheroic thing in our day.

Of course it may also be admitted that compromise is the sin that age is very likely to preach against with special emphasis. But admitting that, we are not to come to the conclusion that there is no such sin, or that it is not a specially deadly and fatal thing. The old man may think he sees signs of compromise in what is only changing manners and customs, but if the old are inclined to make this mistake it is well to remember that the young are sometimes inclined to make the opposite mistake, and that perhaps the latter mistake may turn out to be a more serious one than the former. It may be that we have to be rather painstaking and careful in our diagnosing of this sin, but we mustn't forget that it is not only a possible, but often a very prevalent one, and that where it exists it works very serious and terrible havoc.

Joshua's sermon against compromise had two points, as we have already said—first, it separated from God; and second, it weakened and made flabby and ineffectual the individual or the nation. And these two effects may be looked upon as different aspects of the one thing. When the consciousness of the presence and nearness of God drops out of a man's life, ideals inevitably sag, and life loses its inspiration and its outreach. Compromise is, in reality, letting something else take the commanding and central and authoritative place in life that should be taken alone by the will and purpose and thought of God. And to make any such substitution as that is to wreck life at its very heart and centre.

The International Sunday-school Lesson for March 23rd. "Israel Warned Against Compromise." Joshua 23: 1-13. Golden Text, 1 Cor. 15: 33.

William Black

The Christian Guardian

(Established 1829)

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BIRTHS.

SMITH.—At "The Lindens," Bain Ave., Toronto, on Jan. 25th, to Rev. and Mrs. R. H. Smith, Orton, Ont., a son, Wilson Roscoe.

IN MEMORIAM.

TUCKER.—In loving memory of Miss Annie Eliza Tucker, who entered into rest on March 4th, 1918, sister of Mr. Walter Tucker, of 98 James Street, Ottawa.

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

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Connexional Notices

NOTICE TO ALL AUXILIARIES OF THE WOMAN'S MISSIONARY SOCIETY.

At a recent meeting of the Sub-Executive of the Home Department of the General Board of Missions the General Secretary reported that he had conferred with the Sub-Executive of the Woman's Missionary Society relative to forming Strangers Committees in connection with each W.M.S. Auxiliary, for the purpose of getting in touch with Methodist immigrants and strangers and relating them to the Church, and in other ways rendering them helpful service. As the general plan of work of the Woman's Missionary Society is, according to paragraph 376, sub-section 2, of the Discipline, to be subject to the approval of the authorities of the Missionary Society of the Methodist Church, this Local Sub-Committee places on record its approval of the proposed action on the part of the Woman's Missionary Society, and commends it for this evidence of its aggressiveness and devotion to the work of the Kingdom of God.

In accordance with the above the Sub-Executive of the Woman's Missionary Society passed the following resolution:

That the Woman's Missionary Society co-operate to the fullest extent by establishing what shall be known as "The Department of the Stranger." At its Annual Meeting each Auxiliary is hereby requested to appoint a Strangers' Secretary, and a Committee also, if local conditions call for one. Name and address of such secretary to be placed last in the list of officers published in Annual Report. Full instructions regarding purpose and working of this department will be forwarded to branch officers and auxiliaries at a later date.

E. W. Ross, President.
M. Brown, Rec. Sec.

TORONTO CONFERENCE EXAMINATIONS

Toronto Conference Examinations will be held in all districts where required from 9.30 a.m., April 15th, to 6 p.m., April 17th, 1919. All applications for papers must reach the secretary on or before March 25th. The papers of those desiring to write for license as local preachers will be sent to their respective pastors; who will act as presiding examiners. Chairmen are asked to send names and addresses of district presiding examiners not later than April 1st. Candidates are asked to forward with their applications (a) Certificates of literary status, (b) Proof of standing as local preacher, (c) Copy of recommendations of Quarterly Board signed by superintendent and recording steward. Probationers are asked to send their Conference Certificate with their application, and to forward required sermon at the same time to Rev. W. R. Young, B.A., D.D., 225 Dunn Ave., Toronto. Probationers completing courses of study are requested to send certificates to the secretary for final inspection as soon as college examinations are recorded. For time allowed for each paper and percentages required to secure standing consult the Conference report of Board of Examiners.

W. A. Potter Secretary,
47 Castlefield Ave., Toronto.

Toronto, March 6, 1919.

Wise and Otherwise

A man entered a drug store very hurriedly and asked for a dozen two-grain quinine pills.

"Do you want them put in a box, sir?" asked the chemist, as he was counting them out.

"Oh, no, certainly not," replied the customer. "I was thinking of rolling them home!"—*Tit-Bits.*

The story is told of some pickaninnies who went to pick blackberries, and a great bear rose up in the bushes. They ran home, and told Uncle Ephraim. He didn't believe their story, but just to show them that he wasn't "skered of any beast," he got his gun and shuffled along on his rheumatic legs after them. Sure enough, when they reached the bushes again, a huge bear rose on its haunches with a ferocious growl. The children fled, forgetting Uncle Ephraim and everything else but "safety first." When they got home they told their mamma the story, and then suddenly remembered Uncle

Ephraim. "Oh, mamma!" they cried in horror, "de bear sure cotch Uncle Ephraim, 'cause he got rheumatism an' can't run. Get the men to go fin' the pieces." "You chilluns go 'long; dey ain't no pieces o' Uncle Ephraim; he done come a-runnin' home fifteen minutes ago."

A fresh crop of "howlers" from the *Spectator*: "Bigamy is when a man tries to serve two masters." "The law allowing only one wife is called monotomy." "The liver is an infernal organ of the body." "The priest and Levite passed on the other side because the man had been robbed already." "Soldiers live in a fort; where their wives live is called a fortress." "A buttness is the wife of a butler." "A schoolmaster is called a pedigree." "Fili-gree means a list of your descendants." "The wife of a prime minister is called a primate."

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