

The Christian Guardian

Established 1829

Some Timely Virtues

THERE are certain qualities of spirit and attitude towards life that are always in place and that serve great and useful purposes at all times, but that seem to be specially required for this very day and hour that is upon us. Patience, that sane and gracious attribute, the bulwark of all strong and serviceable souls, is one of these. It has always been a prime requisite in all helpful living, but it has grown to be such an indispensable to-day that its absence threatens wreck and ruin. Goodwill, that wholesome, steady, clear-sighted attitude of the soul, is another grace that every man should sedulously cultivate in this day when nerves are on edge and a riot of uncharitableness and envy so easily takes possession of us. How many of the future dangers and difficulties would vanish away if there would only come into the hearts of every one of us an earnest and sincere desire for our neighbor's good that would help us to appreciate and understand him and unite earnestly with him in the great task of building up the world in peace and goodness!

TORONTO
MAR. 5
1919

OVERSEAS COMMISSION CRITICISM

To the Editor of the Christian Guardian.

Dear Sir,—I have noticed, since my return home, that some of your correspondents have manifested uneasiness about the personnel and work of the Overseas Commission appointed by the Army and Navy Board, with the concurrence of the Executive Committee of the Board of Evangelism and Social Service. A few words from me may relieve their difficulties.

Of the lay member of the commission, Mr. Oliver Hezlewood, it should be said that he is a gentleman who, during the war, relinquished a lucrative position, and for the last two and a half years gave his life and services for the benefit of our soldiers at home and abroad without fee or reward. In harmony with this record he proceeded overseas, and has returned, after much laborious service, at the cost of not a single cent to the Church or any of its funds. I felt that our people should have known this before his departure upon the overseas mission just concluded, but his liberality and modesty forbade the mention of it.

While speaking of finance, I must correct an error which occurred in a statement made in the CHRISTIAN GUARDIAN, to the effect that one-half of the expense of the commission would be met by the General Conference Fund. The fact is that only a portion of my own expenses, amounting to less than \$255, will be paid by that heavily-burdened fund.

The supposition that any man or number of men can to-day enjoy what is commonly understood to be a "joy ride" is without foundation. Passports to Europe are exceedingly difficult to obtain, and no one receives that favor unless the British and French authorities are both satisfied that the purpose in view will bring substantial service to the State or to the army. The fact that passports were issued to members of the commission shows the regard in which their work was held.

I would suggest to your correspondents that an extended report of the doings, observations and conclusions of the commission will be presented to the committees specially concerned as soon as possible, and, with the consent of the editors, will be published in our connexional organs. When this is done, friendly criticism and suggestion will be gratefully received, and may be of value to the important work we all wish to promote. Sincerely yours,

S. D. CHOWN.

ORDINATIONS OVERSEAS

Several Annual Conferences at their last session requested the ordination overseas of a number of probationers who had completed their course of study, and had, by vote of Conference, been received into full connection with our ministry. In every case the young men were eager to be set apart in this way for their life-work.

Stewart Felker, of the Hamilton Conference, being in the employment of the American Young Men's Christian Association in India, we issued a commission to the superintendent of the Calcutta and Punjab district of the Wesleyan Methodist Church, asking and empowering him to officiate in our stead.

The Rev. R. K. Burnside, of the Toronto Conference, a member of the First Canadian Tank Battalion, located at Bovington Camp, Dorset, we ordained in the Wesleyan chapel, Wareham, in the same shire. The occasion was very impressive, the more so because three-fourths of the audience were soldiers—mostly British. The sermon was preached by the writer, and the ordination service was shared by Rev. A. H. Ashton, military camp chaplain of the United Board, a Primitive Methodist minister; and by the candidate's comrade in arms, Corp. C. Elmer Sinclair, of the Hamilton Conference.

At La Hulpe, in Belgium, about five miles from the famous field of Waterloo, a place lately frequented by the German Crown Prince, William Deans, George H. Hamilton and W. B. Willans were ordained

in the office of the senior chaplain of the Third Division of the Canadian Corps. These young men are all members of the British Columbia Conference, and ex-students of Columbian College, New Westminster. It was arranged that after the ordination, the 75th, a Toronto battalion, under command of Col. Harbottle, should march out to St. Jean, at Waterloo, and that the writer should preach to them on that historic ground. Field kitchens were to have been taken along, and we were to lunch together after the service; but the coming of a severe snowstorm on Saturday night and Sunday morning, to my deep regret, prevented the enjoyment of that desirable and romantic experience. The parade was held in a hall at La Hulpe, addresses being given by Mr. O. Hezlewood and myself. In the afternoon I preached to the 72nd, a Scottish Canadian battalion, at Ohain, after which we journeyed on to Mons.

On the following Saturday, in Wesley's Chapel, City Road, London, the ordination of Sergt. Herdman took place. Bro. Herdman also belongs to the British Columbia Conference, and was a student of Columbian College. The Rev. Dr. T. Albert Moore assisted at the ordination of all the British Columbia boys, while, in addition, Capt. Mosely; the Rev. J. Alfred Sharp, Book Steward of the Wesleyan Church; and Rev. F. E. Harte, M.A., of Donegal Square Methodist Church, Belfast, took part in the solemn rite at City Road. Owing to the movement of troops, other probationers found it impossible to attend for ordination. Wherever possible, in each case a khaki New Testament was presented to the candidate, in commemoration of the uniqueness of the occasion.

In jotting down these notes it is very gratifying to add that of the large number of Methodist ministers and probationers we have met over there every one of them is faithful to his ordination vows and looks forward with glad expectancy and renewed consecration to his work in connection with our Church in Canada. We believe they will return to us, not only in the fullness of the blessings of the gospel of peace, but fitted by a rich experience of humanity to render notable service for the kingdom of God, and particularly so for the returning soldier.

S. D. CHOWN.

Toronto, Feb. 22nd, 1919.

MISSION ROOMS' RECEIPTS.

To February 27th, 1919.

General Fund.

Previously acknowledged\$213,144 53

Toronto Conference.

Bond Head	\$50 80
First, Owen Sound	200 00
Central, Toronto	1,600 00
Sowerby	69 00
Streetsville	84 82
Streetsville	10 00
Maple	30 00
Vroomantion	70 00
Wesley, Toronto	13 75
St. Clair, Toronto	500 00
Alliston	250 00
Cochrane	17 00

London Conference.

Trowbridge	100 00
Yarmouth Centre	50 00
Thorndale	150 00
Auburn	130 00
Parkhill	40 00
Watford	150 00
Mersea	47 50
Dover	10 00
Wellington St., London	63 52
Auburn	50 00
Arkona	31 00
Springfield	180 00
Askin St., London	154 00
Maldstone	33 00
Amherstburg	100 00
Straffordville	50 00
Mitchell	100 00
Wardsville	50 00

Hamilton Conference.

Ponsonby	50 00
Teeterville	35 00
Hepworth	105 00
Fifty and Wesley	146 00
Burford	75 00
Arthur	157 39
Hepworth	11 00
Calvary, Hamilton	18 50

Hickson	60 00
Eramosa	20 00
Elora	75 00
Grimsby	100 00
Beamsville	300 00
Newport	60 00
Delhi	120 00
Stirton	100 00
Walkerton	75 00
Elmwood	2 00
Lions Head	140 00
Smithville	60 18
Oxford St., Brantford	65 00
Bridgeburg	100 00
Drew	30 00

Bay of Quinte Conference.

Prince Albert	45 00
Norwood	75 00
Queensboro	100 00
Tweed	512 19
Trinity, Peterboro	175 00
St. Ola	12 00
Odessa	127 50
Mountain Grove	30 00
Dunsford	50 00
Marmora	65 00
Wilton	35 00
Milford and Point Traverse	15 00
Cartwright	100 00
Bridgenorth	82 00
King St., Oshawa	530 00
Cannington	200 00

Montreal Conference.

Cookshire, Que.	216 75
Waterloo, Que.	30 00
Centenary, Montreal, Que.	125 00
Lyn, Ont.	71 00
Merrickville, Ont.	250 00
Ashton, Ont.	100 00
Beachburg, Ont.	25 00
Hamilton St., Montreal, Que.	21 00
Inkerman, Ont.	72 00

Nova Scotia Conference.

New Aberdeen	50 00
Granville Ferry	15 00
Gabarouse	40 00
Sambro	30 00
Dartmouth	25 00
Musquodoboit Harbour	24 00
Loulsburg	65 00
Stellarton	100 00

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

Tryon, P.E.I.	80 00
Marysville, N.B.	36 00
Gagetown, N.B.	50 00
Andover, N.B.	40 00
Hillsboro, N.B.	25 00
Newtown, N.B.	25 00

Newfoundland Conference.

Sound Island	100 00
--------------	--------

Manitoba Conference.

Deloraine, Man.	100 00
Melita, Man.	100 00
Carroll, Man.	60 00
St. John's, Winnipeg, Man.	330 02
Darlingford, Man.	200 00

Saskatchewan Conference.

Rocanville	225 00
Fleming	46 00
Windthorst	85 00
Richardson	65 00
Caron	200 00
Avonlea	100 00
Vanscoy	150 00
Carlyle	50 00
Forget	75 00
Borden	50 00
Grenfell	150 00
Lumsden	125 00
Govan	100 00
Nottingham	37 50
Rouleau	800 00
North Estevan	45 60
Eston	125 00
Avonlea	100 00
Griffin	48 50
Hoosier	61 00
Wesley, Saskatoon	95 00
Yorkton	266 55

Alberta Conference.

Tudor	50 00
Innisfall	76 00
Donalda	40 00
Lamont	15 00
Bentley	36 00
Forestburg	40 00

British Columbia Conference.

Chilliwack	67 20
Fairfield, Victoria	45 00
Hampshire, Victoria	52 00
Mt. Pleasant, Vancouver	1,000 00
Kerrisdale	51 00
Ferres Road, Vancouver	50 00
Wilkinson Road, Victoria	41 00
Port Essington	50 00
Sidney	40 00
Grandview, Vancouver	134 00

Total receipts to date	\$230,131 45
Same date last year	216,008 74
Miscellaneous receipts to date	2,164 34

In list of Feb. 19th Sawyerville, Que., is reported as remitting \$20. This should be \$200.

The Christian Guardian

• Established 1829 •

Foch's Military Terms

LAST week Marshal Foch presented to the Council of the Great Powers the military terms which he would like embodied in the conditions of peace. Those terms provide that Germany's standing army shall be limited to about 200,000 men, consisting of 150,000 infantry and 50,000 cavalry. Severest restrictions are placed upon the manufacture of all kinds of munitions, including airplanes, while Germany's submarine equipment shall be destroyed and the use of the submarine in war shall be prohibited. Heligoland and the Kiel Canal forts shall be dismantled; but the United States declares that this must not form a precedent which might apply to American canal and harbor defence. The British and United States authorities are agreed as to the advisability of destroying the large German warships, but France does not approve this policy. Probably most of these recommendations will be adopted.

Labor Wants the Railways

ONE of the grave problems which confronts both the United States and Canada is the matter of our railways. In the United States there is \$18,000,000,000 worth of railroad property, and it is not looked upon as a very profitable investment for anyone. The Government ran the railways during the war, but the financial results were far from satisfactory, and now the country is face to face with the fact that even with rates advanced, as it would seem, to about the last notch, the railways are unable to pay their way. The private owners are at their wits' end, the Government is sure it does not want the railways, and now as a last resort there comes a proposition from the railway unions that the working men who run the railways—the engineers, firemen, conductors, brakemen, trackmen, etc.—take over all the roads. The big railway unions think that they could run the roads at a profit, and they are willing to try. The dividends paid on the roads only amount to \$700,000,000 annually, while the wage bill reaches \$2,600,000,000, so the proposition is not quite so absurd as it might seem. Some of the United States newspapers think that it might be worth while trying the experiment, and there can be no doubt that if such a colossal experiment should be made and should prove a success it would be a warrant for public ownership and operation of anything under the sun.

Cold, Famine, Pestilence

RUSSIA is in the grip of winter, food is scarce and poor, and disease is ravaging the people, typhus being specially prevalent. Lenine and Trotzky still hold the reins of government, but it is said that they realize clearly enough that the game is up, although they do not see clearly how they are to get out of it. Rev. Dr. George A. Simons, who was in Russia from 1907 to October, 1918, as the head of the Methodist Episcopal mission, points out that Bolshevism in Russia is largely a product of the lower East Side of New York, and its leadership is almost entirely Jewish. Last December the Soviet of the northern commune in Petrograd consisted of 265 Jews from New York and only sixteen Russians. Dr. Simons declares very emphatically that he is not anti-Semitic, and he asserts that the great majority of the Jews are utterly opposed to the Bolshevik programme; but he simply gives the facts as he knows them. Many of the Bolshevik agents, and among them some of the most cruel, have been Jews. These Jews are bitterly opposed to all forms of religion, and their treatment of women is brutal in the extreme. The

present Government is not Russian, but German first and Jewish next, and Dr. Simons says that he fears a reaction which will let loose a storm of hatred against the Jews such as Russia has not seen for years. He says that this fear is shared by many Jews to such an extent that they have sent their wives and children out of Russia. Poor Russia! At present she seems a long way from peace and freedom.

Whither is Germany Heading?

FIERCE and strong are the currents which are now sweeping across the old German Empire, and Germany's destiny is by no means assured. In Bavaria the Reds hold Munich, and there are rumors of a royalist plot which will no doubt serve to inflame still further the fiery passions of the excited mob. And in Prussia there are flying all kinds of rumors. One correspondent declares that the German Revolution, as we know it, was a purely mechanical affair, stage-managed by General von Ludendorff himself, as the only way of getting peace for Germany. There are certain features of the revolution which certainly lend strong support to this view, and the fact that the new Reichstag is under the control of virtually the same men as controlled the old one seems significant enough. And Ludendorff is now back in Germany, and the Peace Conference has not as yet apparently made up its mind how it ought to treat the German chiefs who were responsible for the war. Whether Germany remains an empire or prefers a republic is, of course, purely a matter for Germans to decide, but it will be hard for the Peace Conference to place much faith in Germany's acceptance of peace conditions unless that Conference is absolutely sure that the signatories to the terms really represent the German people. But as we see it now it almost looks as though the real representatives of Germany are the Kaiser, Marshal von Hindenburg and General von Ludendorff. German militarism is not yet dead, and it may be doubted whether it even shows symptoms of dying.

America and the League

WHAT will the United States do in regard to the proposed League of Nations? This is the question which Europe is asking most earnestly, and it is easily the most important question which the Peace Conference can ask. Already in the Republic the twisters of the lion's tail are busy, and every Sinn Feiner, and every pro-German, is loudly crying out against Uncle Sam agreeing to enter into any compact with "perfidious Albion," and in the Senate and out of it there are not lacking voices which with frantic energy are warning the United States to beware of all entangling alliances and to keep out of European politics. But the thinking men of the United States realize that the United States is a world-power almost in spite of herself, and they realize also that any future world war must inevitably mean American participation. It is possible for the United States to refuse to join the League of Nations, but if she refuses it will simply make it absolutely imperative that the peace terms be made that much harsher for Germany. And if the United States refuse to join the other nations in a League for the preservation of peace, it will expose the United States itself, as well as the European nations, to all the incalculable hazard of the possibility of another great world war. Strong as she is, great as she is, the United States has probably more to fear from another great war than even Britain herself, and despite all the clamor of haters of Britain we cannot but think that the United States will loyally back President Wilson in his plans, and will throw all its great prestige into this new plan to preserve peace upon the earth.

Mothers' Pensions

DR. W. A. RIDDELL, Superintendent of the Trades and Labor Branch of the Ontario Government, is at present busy visiting our leading cities in order to find out how the country at large regards the matter of giving pensions to needy mothers, and so far as we have been able to judge by the newspaper reports the opposition prefers to be discreetly silent. Most, if not all, of those who appeared before Dr. Riddell seemed to be strongly in favor of the scheme. It is clear that where a mother is left with young children and without any sufficient means of support, either the mother must go out to work or the State must provide sufficient for her maintenance. But if the mother goes out to work this means that in most cases the home must be broken up, and the children must either be sent to a public or a private home, and in either case the community must foot the bill. But the result, while costly enough, is eminently unsatisfactory, and in order both to save money and to save the children a number of States have already instituted a system of mothers' pensions. It is too soon yet to speak with great positiveness, but certainly it does look as though the new departure would be fully justified by its results.

Toronto's Sewage Muddle

ABOUT six years ago the city of Toronto decided to build a sewage disposal plant, and it was found necessary to pass two by-laws, one to provide the funds, and the other to validate the operation of the plant when it was constructed. The first by-law was passed, and the second was supposed to have been passed. But the plant, which was supposed to be odorless, is very emphatically not so, and when some of the property owners in the neighborhood sued the city for damages it was discovered that the city had never passed the by-law legalizing the operation of the plant, and it was promptly ordered to abate the nuisance or close the plant. Then it was decided to apply to the Legislature for legislation which would validate the city's action and incidentally, we understand, protect the city against suits for damage. But when the proposal came before the Council it was voted down. There is no doubt that the city has a right, if its citizens so decide, to place a sewage plant even in Rosedale. This is conceded. But if the location of that plant depreciates the value of the surrounding property, the city is surely responsible for all damages. That the present plant is an undesirable acquisition to any locality is clear enough to anyone who has been in the neighborhood, and if the plant is continued, in all justice the city should recompense those who have suffered by the location of the plant in their neighborhood. Even if the law did not demand this, equity certainly does.

The Tariff Issue

WHAT shall be done with the tariff? This is one of the questions which Canada must certainly face in the near future. But it is not prepared to face it just now. The manufacturers would like the matter settled at once, so that they would know just where they stand; and the farmers would like it settled at once, so that they could secure cheaper farming implements this year. But just now, when we are facing the most pronounced industrial unrest we ever experienced, it seems to be wise to leave the matter of the tariff in abeyance. This is the view of the Government, at least, and we think that it is the view probably of the bulk of our people. Last week, in Parliament, the Hon. J. A. Calder, speaking for the Government, voiced this view. He said, frankly, that the matter of the tariff would have to be faced, and there was no disguising the fact that the west was solid for tariff reform, and when the time came would assuredly vote that way; while the manufacturing section of the east was probably as solid in favor of a high tariff. But at present the Government's most pressing duty was to proceed with its work of demobilizing the army and repatriating the soldiers. And so, for the present, the tariff must wait. But why should not the manufacturers and the farmers, the high tariff and the low tariff men, get together and agree upon some middle course? The manufacturers claim that they are not unreasonable, and the farmers claim that they are even more reasonable than the manufacturers. Why not get together and reach some middle ground? We need both classes; we shall certainly be more prosperous if we have both classes; why not then get together and find some common

ground of agreement? What the country will not stand for is that a few individuals should utilize the tariff to grow immensely rich at the expense of the public; but no reasonable man in Canada will deny his fellow the right to a reasonable profit from his toil.

Ireland and her Woes

POOOR IRELAND! She may have some enemies, but her friends seem likely to do her far more harm than her enemies. On Sunday, Feb. 23rd, some 5,000 Friends of Irish Freedom met in Philadelphia, declared that a state of war existed between England and Ireland, and subscribed \$2,000,000 in aid of Ireland. The venerable Cardinal Gibbons was the chief speaker, and he read a resolution which contained the following: "Even if conquest be acknowledged as giving one people the right to rule another, England has forfeited that right by centuries of continuous misgovernment and injustice, which are practised by the English Government to-day as relentlessly as at any time in the past, and in utter disregard of the opinions, protests and wishes of the Irish people." And Sean O'Cealligh, better known as J. T. O'Kelly, is now in Paris trying to get the Peace Conference to declare in favor of Irish freedom. But so far as we can discover Ireland seems to find it impossible to agree upon what she really wants. *John Bull*, in a recent issue, speaks probably for a good many others when he urges that Britain cut the painter and let Ireland do exactly as she pleases. But the editor of *John Bull* is democrat enough to insist that if Ulster wants to stay with England she must be allowed to do so. It seems to stand to reason that if England, with all her experience in colonial government, has made an awful mess in governing Ireland, Ireland in turn, with no experience of the kind, would probably make a worse mess in governing Ulster. Certainly Ireland is no help to England, and she could hardly hate England any worse than she does now, and it may be that if she were left perfectly free it would be best for both nations. But surely Ulster has the same right to self-government that the rest of the island has.

Britain's Industrial Situation

AN industrial situation in England so serious as to warrant the Premier leaving the great Peace Conference in the attempt to use all his own great personal influence to ward off the threatened tie-up of Britain's great manufacturing enterprises, is full of significance. The British coal miners, after considering the coal situation, had decided to strike unless certain terms were granted them. The men's demands involved, so Mr. Lloyd George declared, an addition to the cost of producing coal of from eight to ten shillings per ton. The men declare that certain needed economies would make good this addition, but the Premier doubted it, and he pointed out that already in England the cost at the pit mouth was seventeen shillings, while in the United States it was only eleven shillings. But the story of enormous war profits has taken hold of the working man everywhere, and has certainly done much to exaggerate the present universal unrest. If the miners quit work the railway employees were also ready to quit, and it looked like the paralysis of most of Britain's industries. The Government offered to appoint a Commission to examine the whole situation, but the men looked upon this as simply an attempt to delay the strike, and finally a conference was called of both employers and employees, and there met together in this great labor conference the representatives of 10,000,000 of Britain's workmen and the representatives of her leading industries, with representatives also of the British Government. The seriousness of the situation was admitted by all, and the labor men insisted that there could be no discussion as to returning to the pre-war standard of living, as this would not be allowed, and it was pointed out that rent, interest and profits were no more inviolate than wages. One lady speaker declared that unless the Government did something to remedy the evil of low wages there would soon be no Government. Finally a committee of sixty was appointed, composed half of labor men and half of employers, to investigate the whole question of wages, hours of labor, unemployment, conditions of work, and the relation of labor and capital. Pending the report of this committee it is supposed that there will be no strike. One thing seems sure, that labor has awakened to a consciousness of its strength, and it will insist that it have a square deal in the future.

THE WORLD-WIDE LABOR UNREST

THESE are signs of a tremendous upheaval in the whole civilized world. It may be that the fears of many outrun the danger, and it may be that after a comparatively short period of very natural unrest the world will settle down again into the old grooves. But we do not look for this. The signs are too numerous and too unequivocal to mislead us, and the world is looking for momentous and epoch-marking changes in our whole social and economic structure. The war compelled certain action, which emphasized most unmistakably that the old axiom, "the safety of the people is the supreme law," holds good to-day, and to such an extent that even the most democratic of democracies found themselves without hesitation conscripting the manhood of the nation and sending it forth to fight, and suffer, and possibly die, for the national good. We have emphasized in war the basal fact that the national good is the supreme law, and in peace we cannot refuse still to recognize it. And in peace, as in war, private good, private property, private gain, and private rights and privileges must all be subject to the public well-being.

This fact we emphasized in war, and yet it is startling to some, who have much to lose by it, to have it now emphasized just as emphatically in peace. But we cannot escape the fact, and we cannot deny its implications. The whole labor unrest hinges upon this fact. The world of labor is insisting, as it has a right to do, that the well-being of hundreds of thousands of workmen must ever take precedence of the well-being of a few hundred exceptionally favored individuals who, by skill, sheer ability, inheritance, accident, or fraud, have become leaders of commerce and industry, employers of labor, or controllers of enormous aggregations of capital. This may sound very disturbing, but it is already the one fact which must be reckoned with. When the well-being of the units stands opposed to that of the millions the units must suffer; when the rights of the few come into conflict with the rights of the many, the few must be prepared to give way; when the will and determination of the four hundred stand opposed to the will of the forty millions, the four hundred must be prepared to yield. This is what democracy means if it means anything, and we cannot afford to deny it.

In England public attention has been called to this fact in a startling way by the threat of a combined strike amongst coal miners and transportation workers, which would mean such a tie-up of British trade as would probably result in untold loss and suffering, and even in the overturn of the Government. England cannot exist without her coal miners. This is the simple fact. The manufacturing supremacy of England depends upon the fidelity of the men in the pit, to whom she would not even grant a minimum wage of five dollars a week. It is evident that to appeal to a man's patriotism while we refuse him a living wage is rather a foolish and hopeless task. But it is idle to imagine that the only unrest is amongst the coal miners. The whole labor world is astir. Men who never did much hard thinking before are asking themselves, with an intensity of meaning and a persistency which means much, why they should not have an easier life, why they should not share in Britain's prosperity? And they are going to find an answer.

We have a right to emphasize the responsibilities of labor. We have a right to point out that there can be no national prosperity unless the toiling millions continue to toil. There is no millennium possible to a nation of idlers. This is true, and we have a right to insist that every man who is able to work shall work, whether with body or brain, at some useful toil. Labor has no fault to find with this.

But when we insist upon the responsibilities of labor we must also insist that the rewards of labor must be in proportion to its responsibilities. The laborer is worthy of his hire, and in every calling we must insist that whether there be a labor union or not labor shall receive a fair recompense for its toil. The standard of living must go up. The poor man has a right to decent food and plenty of it; he has a right to have the highest education in the country made freely accessible to his children; he has a right to decent treatment and to resent anything like slave-driving in any and all businesses; he has a right to be freed alike from the fear of unemployment and the dread of a penniless old age; he has a right to the best medical treatment for himself and his family in time of sickness; and he has a right from beginning to end to be treated, not as a pauper nor as a chattel,

but as an independent citizen of a free country. These are his rights, and these must be freely accorded him.

It will be argued now, as it has been for centuries, that the only way to deal with labor is by the use of force, and men laugh at the idea of dealing with men as men. Only the other day a good brother assured us that the men working for him were "devils," and the Golden Rule was only wasted on such men. But the day of the club and the bludgeon has gone by, and the only way to settle labor disputes is to settle them right, by an intelligent application of virile Christianity. To us the tremendous labor upheaval is but the voice of the Most High speaking through oppressed humanity and demanding righteousness upon earth.

WAITING FOR SOMETHING TO TURN UP

POOR Micawber! We met him the other day—in fact, we have often met him—and he never wears the same clothes twice, nor does he look the same; sometimes he is a preacher, sometimes he is a business man, sometimes he is an editor, and sometimes he is not a man at all, but a good sister; but always, wherever he is and whatever he looks like, he is "waiting for something to turn up," or, to use the classical expression, he is sitting on the bank waiting for the river to run by. This waiting for something to happen is a very ancient habit, and usually gets most of us at some time or other, even if only for a short time.

Where is the schoolboy who has not, at some time or other, sat chewing the top of his pencil and waiting impatiently for ideas that would not come! And where is the preacher who has not spent many weary hours awaiting the bright ideas and the brilliant suggestions that are supposed ever to haunt the study—and they did not come! And the editor who waits until the spirit moves him to write will often find blank spaces crying out against his folly. And the politician who tries the same experiment will usually find that the only thing at all likely to turn up is his political funeral.

We believe in meditation, we believe in patience, we believe in providence, we believe in caution; but the man who wants results must get out and dig. Learning to labor and to wait is natural and wise, but learning to wait and labor is a little different, and is neither as natural nor as wise. It is all right to wait patiently after we have ploughed and sown and cultivated, but it is all wrong to wait patiently when we ought to be ploughing. The man who does all his sowing in his mind or with his mouth will find little use for a binder for his harvest. The robin which sits on an apple tree and waits for the worms to come after him will be apt to be very thin before the summer is over. We are told that the Lord "openeth his hand and satisfieth the desire of every living thing"; but we notice also that it keeps these "living things" hustling in the liveliest kind of way to get what the Lord intends for them.

Dreaming is a magnificent thing for the race, but it is valuable only as it is wedded to action, and it is a positive evil when it is made a substitute for it. And yet we have known men who dreamed and told their dreams, and who seemed to imagine that that was the end. But it is only when men take hold and begin to hammer out the dream into concrete form that the dream becomes really valuable. The man who talks of a new heaven and a new earth, but doesn't even turn a spadeful of earth in his own neighborhood to produce this new earth, is surely of little value to men.

But why do not all men try to make their dreams come true? One chief reason probably lies in our tremendous inertia. It seems to take cyclones and earthquakes to awaken the slumbering activities of the race. And one of the most potent factors in any reform is the evil which needs to be removed. Let hunger grip a man, and he becomes to a certain extent a reformer. It was hunger which changed the Corn Laws. It is hunger and poverty and the pinch of inequality which is threatening to-day the greatest economic upheaval the world ever saw. It is the kicks and bites which the under-dog gets which help to make him a zealous, persistent and successful reformer. Thus every evil carries within it the seed of its own destruction. The evil of every wrong is the death-warrant of that wrong.

And it is a good thing for men and a good thing for churches when they get where they feel the need of getting out and

hustling. Perhaps the very best thing for a church is to lose its congregation and come near going on the rocks, as this, in some cases at least, is the only thing which will send it out into the highways and hedges to compel men to come in. Every complaint that men do not come to church is probably much more an indictment of the Church than it is of those who do not attend its services. The Church cannot afford to wait for something to turn up; it also must get out and dig.

LIFE THE GREAT ALCHEMIST

FEW thinking men but have considered with an interest and wonder which the years do not abate the subtle alchemy of life, which takes the most diverse materials and with infinite skill transmutes them into just that material which is needed, and applies them when so prepared to just that place where they are needed. If the bird needs feathers, life provides them from the grain it eats; if the horse needs hair, or the sheep wool, the same food provides them, and bone and brain, flesh and nerve, are all built up in strangest fashion by the invisible fingers of that greatest of all great magicians, Life. We think to cheat her by changing the food supply, but life is too much for us and, within certain limits, takes the most diverse foods and performs the seemingly impossible. It is true that even life has its limits, and it cannot bring into being what does not exist, but its workings are so wonderful that they compel our perpetual admiration. The frost is supposed to be its deadly enemy, and yet it so adapts itself to the cold that we are told that blueberry scions do not thrive unless they are subjected for a prolonged period to true zero weather. And excessive heat is another deadly foe of life, and yet even here life has triumphed so that certain life germs survive even a temperature of boiling point. So wonderfully life adapted itself to its varied environment.

And what is true in the natural world is true also in the spiritual. There is a spiritual life in man which adapts itself most marvellously to changing environment, and we find that it manages to survive alike the fierce heat of the fire of persecution and the frigid cold of religious apathy, so that traces of it are to be found wherever man dwells. The God of the world is the God of the Eskimo, the Australian blacks, and the highly civilized but un-Christian Chinese. Let us not imagine for a moment that the Spirit of God has forgotten any part of our race or passed by any portion of our earth. Even in densest spiritual darkness no race is forgotten by God, nor left without some measure of His Spirit. The spirit of man still preserves in some feeble fashion at least a portion of the life with which God endowed it.

And the war has taught us more plainly than anything that went before the falsity of the contention that any one Christian Church contained all the spiritual life of a nation. We have found that there was spiritual life in other communions, sometimes differing very, very widely from ours in its manifestations, but nevertheless real and genuine spiritual life. And many of us have been compelled to face the question whether there did not exist outside of the organized Church a considerable body of something which has some at least of the earmarks of life, though differing very widely from its orthodox expression.

One of the most characteristic features of spiritual life is that it finds its own mode of expression in every age and every clime, and laughs at all our attempts to restrict it. If Methodists could have had their way the whole world would have been Methodist; but it is not, and never will be. And even if it were to come to pass, it would only be a few days before a new mode of spiritual expression would have been born. In our search after church unity it is well to bear this in mind, that the new Church which is to be, if it is to survive, must be big enough to include many different types of religious life and thought. And while many of us deplore the passing away of certain features of Methodism which were prominent in earlier days, we must not conclude, for we have no right to conclude, that this implies spiritual declension and lessened vitality. The life of our day will assuredly find its own methods of expressing itself, and it is not wise to harp too much upon the assumed fact that "the former days were better than these."

And one of the most comforting facts in this connection is that a man's religious life does not depend upon his environment. A good many of us excuse our shortcomings by bewailing our business, or finding fault with our home associations, or our social surroundings. We argue that we might have been like Enoch if

we had lived in his day, or like Paul if we had been placed in Paul's position, forgetting that it wasn't the surroundings which made Enoch walk with God, nor his opportunities which made Paul a Christian hero, but rather the life within them. The surroundings don't make the rose; the pine grows on barren soil; the chrysanthemum is at its best in cheerless November; the nightingale sings after the sun goes down. The child of God doesn't need coddling; he doesn't need to have everything his own way. He was made to master circumstances, and he has no need to ask the devil's permission to live. If our life is not of this type let us give it a chance and it will be. It makes no difference where you live, nor what your difficulties are; it makes no difference what your ancestors were, nor even what you are; if you will simply unshackle your faith and let life have its way, you will find that you, too, can "walk with God," and "do all things through Christ who strengtheneth you." This is an experience intended for all.

WE MUST LIVE UP TO IT

IT is often refreshing to see ourselves as others see us, especially when the others are folk with viewpoints very different from our own. The *New Republic*, as is well known, voices the vigorous spirit of American intellectuals, and is not excessive in its admiration of ecclesiastical Christianity. So when we find two whole pages of editorial devoted to Canadian Methodism we begin to feel that by some means we have found a place on the map of the people for whom that journal speaks.

Here is a refreshing word for all Canadians: "We who dwell in the United States are numerous and rich, and, at least in our own eyes, extremely progressive people. . . . As to our Canadian neighbors, we admit somewhat patronizingly that they are of good stuff, almost the same stuff as ourselves. Often we seem to be assuring them that they will arrive if they will follow our lead faithfully. Sometimes Canadians are said to resent this attitude. Sometimes they are said to claim the position of leadership for themselves. And certainly they have the best right in the world to do it. If any American from this side of the border requires proof on this point we would call his attention to the proceedings of the General Conference of the Methodist Church of Canada. Two of the reports adopted by that Conference, 'Evangelism and Social Service' and 'The Church, the War and Patriotism,' exhibit a degree of courage and enlightenment unexampled in the work of any religious body in the United States, or anywhere else so far as we know. They place the Canadian Methodist Church, with its million members, in the extreme forefront of the modern democratic movement."

All Canadians will welcome this compliment, and wonder how far we have deserved it; so we look to see the reasons assigned: "For half a century the Christian Churches have been bitterly assailed by humanitarian and industrial reformers, on the ground that their personal bias in ethics has placed them in a reactionary attitude to institutional ethics. They have not grasped the fact that in the vast complex of modern industrial life there are grave evils that require other remedies than the inculcation of personal good-will and charity. . . . Statesmen and political scientists have seen in the Great War not merely the result of personal and dynastic ambitions, but, more than anything else, the logical result of an epoch of unrestrained international competition under an undemocratic industrial system. This was thoroughly understood by the Hamilton Conference and its implications drawn with logical rigor. Let the reader ask: Did I ever expect to see any religious body taking a position in the van of the times after the generations of playing safe and innocuous? . . . The same spirit which has placed the Methodist Church of Canada leagues ahead of any religious organization of the United States in its conception of social policy is operating in other departments of Canadian life. We shall yet learn to look to the north for light, as to east and west."

Of course all this means that the Canadian people and the religious leaders of Canada have had deeper experiences of the world tragedy, and have been compelled for a longer period to think to a purpose about the corporate sins of our past life; and it is a matter for devout rejoicing that the best elements of our neighbor people have come to see in their little northern sister a nation with a definite character all too virile to be merely a geographical adjunct to the republic. The beaver has been gnawing while the eagle has been preening its feathers for flight.

The Challenge of our Ideals

By

Arthur L. Phelps

PRAISE gets its color from its source. If we suspect a man we are largely suspicious of his commendation. On the other hand, when appreciation comes from those to whom we can apply all our best adjectives, we experience a lively satisfaction. One imagines that the Methodist Church in Canada will not, on the whole, be dubious about enjoying the following editorial paragraphs under the caption, "How They Do Things in Canada," from the Feb. 8th issue of the *New Republic*. The *New Republic* is a New York journal that may be described as independently strong-minded, broadly liberal (not in our party sense), and constructively humanitarian. Along with the quotations which follow there appeared the text of the resolutions referred to.

"We who dwell in the United States are numerous and rich, and, at least in our own eyes, extremely progressive people . . . as to our Canadian neighbors, we admit rather patronizingly that they are of good stuff. Sometimes Canadians are said to resent this attitude. Sometimes they are said to claim a position of leadership for themselves. And certainly they have the best right in the world to do it. If any American from this side of the border requires proof on this point, we would call his attention to the proceedings of the General Conference of the Methodist Church of Canada, held at Hamilton, 1918. Two of the reports adopted by that Conference, 'Evangelism and Social Service' and 'The Church, the War and Patriotism,' exhibit a degree of courage and enlightenment unexampled in the work of any religious body in the United States, or anywhere else, so far as we know. They place the Canadian Methodist Church, with its million members, in the extreme forefront of the modern democratic movement.

"For half a century the Christian Churches have been bitterly assailed by humanitarian and industrial reformers, on the ground that their personal bias in ethics has placed them in a reactionary attitude towards institutional ethics. . . . Thus they have lost a splendid opportunity for leadership. They failed to grasp the underlying ethical character of the democratic humanitarian movement, and surrendered its guidance to men who were often unreligious, if not irreligious. This the Hamilton Conference sees and openly confesses. . . .

"Statesmen and political scientists have seen in the Great War not merely the result of personal and dynastic ambitions, but, more than anything else, the logical result of an epoch of unrestrained international competition under an undemocratic industrial system. This is a view that few of our religious and ethical teachers have grasped. It was thoroughly understood by the Hamilton Conference and its implications drawn with logical rigor. . . .

"We submit that it is time for Americans on this side of the line to disabuse themselves of the illusion that all progress is destined to diffuse itself from us outward and northward. The same spirit that has

placed the Methodist Church of Canada leagues ahead of any religious organization of the United States in its conceptions of social policy is operating in other departments of Canadian life. We shall yet learn to look to the north for light, as to the east and west."

This is high praise and awakened appreciation. It not only exalts the Methodist Church, but it remarks also a reflected glory upon the Canadian nation as a whole from the clear mirrors of the Church's thought. There is a profound psychology in praise administered to those who respect its source. This every good teacher knows in dealing with students. This anyone knows who has a friend possessed of the art of proper praise. It can be imagined that this praise and appreciation, coming just now when the Methodist Church in Canada has a will flexibly ready to be bent earnestly in new directions, will inspire effort and generate enthusiasm. It may make some of us who are the rank and file of the Church kindle and ask ourselves, "Well, now, what are we doing with these resolutions of ours that are so praised, with these commitments that are making a name for the nation? We must be up and doing something."

What are we doing? This is a question which a young man, immature in the counsels of religion and Methodism, is asking himself. This article is taking form because the writer feels that anybody's thinking, if it can be granted the characteristic of sincerity, is interesting, however misguided. The misguided and immature portions of anyone's thinking can often lead to discussion and to the truth.

What are we doing, then, about these great resolutions of the Church? In the particular ways of necessary organization and appeal the Department of Evangelism and Social Service is doing much. But are there further things that can be done, developments nourished, policies pursued, by the Church at large through her ministry and membership which would, just by virtue of their general and, one might say, atmospheric nature, create conditions favorable to the advance of the department's specific plans? Are there not some subtle, pervasive principles of thought and action which must be generally apprehended in order that the department's leadership may have a following? The writer believes there are, and offers some of them as follows:

I.—SOCIAL PREACHING.

The newly-named department is the Department of Evangelism and Social Service. If this were not an article with the latter phrase more particularly in view, pause might be made for a more or less detailed inquiry into the validity of an assumption. It is the assumption, tenaciously held to in certain quarters, that we have an increasingly diminishing need for special emphasis upon evangelism to-day. If evangelism

means the bringing home to the individual of the significance of personal religion, and cooperation with the power symbolized by the word regeneration, we shall never have done with it as long as we are human. But that is a tangent from the present discussion. The present discussion concerns itself with "social sermons." Neglect of another type is in no wise suggested or involved. Reader pens than the writer's have dealt with the necessity for social sermons. There is an extensive literature on the subject. The mention of the matter here is more in the way of a reference to that literature which may easily be discovered by any preacher, than as the proffer of matured opinions. The other day a young man, a teacher, was talking about a minister prominent in one of our Conferences. "Say," he said enthusiastically, "that man just makes the questions of the day live! And he's so fair! His sermons are full of problems, and he puts them right up to us!" The young man's interest may have been predominantly intellectual, the interest of the individual who likes to use his brains, to "have problems," and to flatter himself with the sense he has a mind for them; I don't know what he himself was really doing to get at flesh-and-blood grips with those same problems. He may have been only toying with them. But his preacher was at all events spreading the notion that there were problems, and that brains in connection with those problems were not altogether a futility. The preaching that inculcates this doctrine is surely necessary.

Canadians are in the flux of the world. They can no longer keep in the dear grooves of accustomed associations. Happy the preacher who feels he has power in some of his sermons to be for his people the articulate voice of noble change above the thin and broken cries of bewildered misdirection. There need be no real fear of change. It is inevitable. The only buckler for the inevitable is courage. But people are so often terror-struck when the first implacable lift of the world's tides comes under them. They gasp and act foolishly, as does sometimes the timid swimmer, in to his armpits, when a sudden wave makes his feet futile. It is a case then for brain and heart and the reassuring cry of a friend. Happy again, in these days when the tides of the world suck about and roar in from far horizons, that preacher whose cry is the cry of a friend, whose steadiness steadies heart and brain. Social sermons, sermons that know and that reveal.

II.—WIDER READING.

When can reading ever stop? Too often to-day it stops with a curt suddenness. The political economist, the lawyer, the social science expert, the farmer, the doctor, the civil engineer, the business expert, even the historian, have a marked periphery. Concerning all books beyond the circumference of their immediate interest they say, "Out of my realm!" Our intellectual life is becoming a system of closed circles and none

of them concentric. If this process cannot be stopped it will mean the dissolution of intelligence. There is a particular woe for the preacher who is ever tempted to say "Out of my realm!" If he moves in a closed circle of denominationalism, or doctrine, or dogma, he is doomed to insignificance. The impulsion of his ministry is upon him to know no periphery less inclusive than the sympathetic inclusiveness of Christian truth. It is a terribly exacting impulsion if one attempts to follow it in the endeavor to retain significance. The minister who pointed to his volumes of history, science, art, literature, theology, and said, "These are my commentaries," was putting upon his moving expenses account (if he was a Methodist) the burden of his necessity, and possibly upon himself and family the burden of penury. Yet he was performing the high function which the ideals of his ministry opened to him.

All this is idealistic, and many a minister will say "impossible," because life is inevitably a process of compromising with one's ideals. But the insistence of his advance away from compromise, rather than towards it, is often what marks out a man. A minister can help to save his face and his soul by resolution in this regard. In the matter of reading there are approximations to the ideal within reach; the "Encyclopedia Britannica" is purchasable on the instalment plan! Even with the price of books going up by leaps and bounds (like ministers' salaries, they seem to have just started to go up now the war is over; maybe the process will be arrested), it is surprising, nevertheless, how evocative a few dollars may become when rightly manipulated. Here the writer of this article, if it has not come over him before, suffers an access of timidity. He is afraid that his suggestions will seem presumption. Generalities are so much less brazen than concrete proposals—witness the Peace Conference. Yet enthusiasm begets zeal, and zeal is half of boldness. There are certain British and American journals whose coming into a preacher's study is the coming in of the world, and his reading of which is literally the preacher's going out "into all the world." It is not that these journals deal adequately or without partisanship with the problems they set out to handle, but that they are forever dealing with them in challenging and provocative ways that is significant.

No one can read the *Manchester Guardian*, *The Nation*, the *New York Nation*, *The Dial*, or *The New Republic*, to mention only a few, and escape the burden the present social conditions in the world lay upon the thinker. These journals are liberal journals, not in the restricted party sense in which we in Canada have too much used the word; they are liberal because they believe in the better day coming. We should be in sorry plight indeed if the specific "Liberal" party in Canada contained, according to this definition, all the liberal elements of the Dominion's life. These journals then are, for the most part, sincerely liberal journals. Because of this, whether he can follow and agree with all their gestures upon public affairs or not, they have an appeal for every earnest man.

They carry documents, comments and facts which are necessary to anyone interested in the social order or disorder. The *New York Nation* has been carrying, for instance, in its regular pages and in special supplements the word for word constitutions, documents, decrees, etc., which have been issued during the past months in the countries overseas. Human documents indeed. The last supplement at this writing is one containing "General Smuts' Plan for a League of Nations," which is the basis upon which the Peace Conference is working. Can any minister, attempting to preach social sermons, be without it? Or without the "British Labor Party's Memorandum on War Aims," or the sub-committee's "Report on Reconstruction," which our Church department has so urgently recommended? The investment of a few dollars will invoke all of these mysteriously through the mails to the preacher's study and into his heart and brain. Dare we go along in these days equipped with only the old theological libraries and the devious inadequacies of the ordinary daily press? Periodical literature, it is true, is apt to be evanescent, but it is not evanescent when it contains the political human documents which are being born out of the stress and pain of these days.

III.—AN UNDERSTANDING OF SOCIALISM.

The widening of one's reading even to the slight and casual degree above indicated to serve the end of social preaching, will involve for those who have not before made it an investigation of Socialism. It is said that when the resolutions above referred to by the *New Republic* were being put through in Hamilton some hot debating about Socialism hold the floor. The other day two good Methodist officials were talking. One said, "What? Socialism? Let that good-for-nothing loafer have half my farm, the farm I've worked fifteen years to get? Not on your life!" Misapprehension! One of the primary things to know about Socialism is that it is a general name covering many differences. Socialism, about the edges of its main contention, is as diverse as the patchwork border of certain quilts. Just as no one with knowledge would allow the statement to pass that Free Methodism or High Anglicanism adequately represented the central, fundamental contentions of the Church as a whole, so no one conversant with the facts would admit that anarchism, or trade unionism, or communism completely represented the central fundamental contention of Socialism. Socialism is a movement in the flux of modern life that can no longer be dismissed with inconsequent indolence or the hysteric dogmatism which fears the unknown. It will brook longer neither intolerance nor neglect. To state this fact is to make no plea for Socialism as the be-all and the end-all of economic or philosophic or social theory. Amid all its diversity, Socialism has never manifested an emphasis upon individual regeneration or any particular interest in personal religion. This may mean that Socialism is open to condemnation for a great omission; it may mean what it claims for itself almost universally, that it has nothing to do with religion as such, that it leaves religion to

do as it pleases—in other words, to emphasize personal regeneration if it likes. Whether either of the above be completely true or not, this is true—that Socialism holds out a less inclusive programme for world betterment than that involved in the ideals and principles of the Church. The problem for the Church is to exploit all her ideals and principles to the full. When she does it she will not repudiate Socialism, but incorporate it. If she doesn't do it, it is conceivably possible that Socialism might incorporate the Church. One view of Socialism is that it was conceived and has grown because the Church forgot to exploit her full truth. There is a possible rapprochement open to the best elements alike in Socialism and the Church. A vital union of these elements would possibly mean great social advance in the application of the ideals and principles of the kingdom of Jesus Christ on earth. It would probably also involve the abandonment, far in the rear of the advance, of the dilapidated wrecks of the inadequacies of both the Church and Socialism.

There is reason to believe that intelligent and earnest Socialists are watching the Methodist Church in Canada. It is certainly true that the progressive elements of the Methodist Church in Canada are looking at truths Socialism has always emphasized. The present plea is that we of the Church must, in these days, at least understand Socialism. If we are moved even by human curiosity we should be moved to do this, because Socialism is a vast human project with multitudinous ramifications. It enjoys the devotion of tens of thousands of folk; it is an increasingly significant phenomenon of modern times. No adequate social sermon can be preached to-day without a necessarily involved background of real social understanding, implying more than ordinary reading and a deep insight into the fundamental causes that lie back of the bickering and barking of capital and labor, back of the modern limousine and the I.W.W.

It is the duty of the preacher to-day to know the social order or disorder. This involves such a depth of never-failing sympathy toward the alien and the foreign, such a broad and always marshalled mental understanding, such a clear vision in the Light of lights, that it is a demand upon the very fundamental virtues of Jesus himself. It will take a great Church, through her ministry and membership, to rise to it. The resolutions of our General Conference stand. We have measured the scope of our ideal, and it is very great. But the inhibitions of our prejudices, they are very great.

Conway Parsonage,

Adolphustown Circuit, Feb. 15, 1919.

Capt. (Rev.) Roy P. Stafford is chaplain of the 17th Reserve Canadian Battalion at Ripon, Yorkshire, England. Capt. Stafford has quite recovered from the wound in the right heel, received in France last August. He anticipates returning to Canada this summer. "Roy" is the son of Rev. George Stafford, of Spencerville, Ont.

Citizens of the World

By
H. D. Ranns

IT was a fete day in a certain small city in south-eastern Europe, and the inhabitants were out in their holiday garb in crowds in the uneven streets. A motley crowd they made, too, on that Sunday morning of which we are writing, and the crowds and the surroundings of the little city, with its mosques and minarets, presented an animated and colorful spectacle. That day was destined to be known for something more than the day of a religious fete. A visitor was expected, about whom the populace of that city entertained very diverse feelings. Some respected and admired him, while others just as thoroughly disliked and detested him and all for which he stood. That visitor, a great one in his own land and a man of more enlightened opinions than any of his compeers in his own country, came and was received with all the salaams of a civic reception. But something happened. Some bombs were thrown by those who hated him, and one man, a young student, shot both the visitor and his wife. And those shots rang through Europe and the world.

You will most likely have guessed already what is the incident I am describing. The city you will know as Serajevo, in Bosnia; the time as Sunday, June 28th, 1914; the personage described was the Archduke Francis Ferdinand of Austria, and the student in the story as Prinzip, the young Serbian student who fired the shot that shook the world. You know that that shot started the world war and involved us all, in some way or another, in its results. But you may be asking why anyone should take the trouble to go back to what is now ancient history, though, as a matter of fact, it may well be doubted whether all the truth about that event is yet known to the world. One thing you may be sure, the writer of this article is not describing that event simply to revive the memory of it. He has another object in view.

The thing that struck me as I thought about that event was the wonder of the fact that even well-informed people did not immediately realize its infinite possibilities for evil in the world. You may recall how you read about the matter in the papers and thought it was nothing more than a case of the murder of an Austrian princeling, and, after all, what did his fate matter to the world? Even those who should have known better did not at once grasp its significance. There was everything to reassure the world. The Kaiser was away cruising in Norway, the British navy was away paying a friendly visit to Kiel, French Cabinet Ministers were holidaying, and it was a very preoccupied world on which the blow fell. So even when the official world did come to understand, the man in the street went on his way unheeding—until the world went mad. Then he knew what that shot at Serajevo meant to the world.

Now the question I want to ask is: Are we going to let the experience of startled surprise with which we realized what that tragic event meant recur some day? The war is over and the victory won. The boys are

safe and will come marching honorably home. And when they do, and the peace is signed, what then? Are we to go carelessly and unheedingly on, indifferent to the march of events in this wonderful world in which we live? If we do, we deserve any fate or ill-fortune the future may bring to us. It was because men and women like ourselves had been so placidly unconcerned about the vital matters of the relations of the different European countries that a shot from a half-crazy student could start a fire that has taken more than four years of costly effort, involving lives and treasure, to put out.

We all know that President Wilson has told us that our object in the Great War was to make the world safe for democracy. But neither the President nor any other man can make the world safe for democracy, which means for average men and women like ourselves, unless we know once and for all that there are no "foreign" affairs any more. There can be no "splendid" or any other kind of isolation for any nation or man in the future. As we live in the world we are all responsible for its safety, and we cannot place that responsibility on the shoulders of any other person or of any entity we call a "government." It is our affair in the future to keep the world safe for democracy, and to that end we must be alert and informed, creating a public opinion that will effectually prevent a recurrence of that world tragedy from which we trust we are emerging. Not merely a high patriotism, but the veriest self-interest demands that we wake up in this matter and never talk of international matters as "foreign" affairs. For, after all, it was because of what we called in our folly "foreign" affairs that your sons and brothers and fathers went out to fight and to die. When that war in Europe took away that son or brother or father in far-off Canada, it became a "home" question enough to my mind and, I think, to yours also. When the price of everything you need went soaring, that began to get close-at-home. So there is need to say, as King George did some years ago about another matter, "Wake up!"

All of which means that we must begin to take pains to equip ourselves to be citizens of a new and better world, a world in which we, as good, average citizens, will count more than we have ever done before. No longer can we afford to be ignorant of affairs beyond our backyard. It is necessary and right that we should be intensely interested in community work, and a lively interest in what those men we send to Provincial and Dominion Parliaments are doing is both commendable and wise. But in future our horizon can only be the whole world. You know what the founder of Methodism said, speaking of religion, "The world is my parish." That was a fine saying, and every follower of John Wesley should remember that broad outlook and

take it for his motto in religious and other matters. Every one of us—farmer, merchant, teacher, preacher, politician—for us it is literally true that the world is our domain. Our right to it has been bought at a tremendous price. King George recently said to a group of wounded men, "You have saved the world and the world is yours." So it is—and ours for whom those men did their valiant work.

First, then, we need the world outlook. Which means, we need knowledge of how the world wags. For that we must not despise our daily papers. Remember that the events of to-day are the history of to-morrow, and a very important and stirring history at that. So, as we read our daily papers, let us give them our intelligent concern. I remember that Thomas Champness, a very shrewd and wise evangelical Wesleyan preacher, used to say, "A preacher can make all the sermons he wants out of his Bible and the daily papers." That is slightly exaggerated for these days of the making of books that we all must read or be voted out of date, but there is essential truth in it. Too many of us who think we read our daily papers do not read them, but glance at the headlines. Ask the friend you meet in the street to give you a straightforward, concise account of what has already happened at the Peace Conference, and it will be surprising if he can be coherent at all. And he may be a man thought to be quite well-read and intelligent. At once you meet the old, old story, "I have no time to do anything except look hastily at headlines." As a general rule that excuse may be dismissed as a camouflage (blessed word!) for mental indolence. The fact is that most of us do not read our papers as we ought because we have not a proper view of their significance.

Much more than a diligent and painstaking reading of the best daily papers is necessary for the citizen of to-morrow. The reason why so many of us did not realize the significance of that event at Serajevo was because we were not informed as to Austrian and Serbian and general European history and politics. All that was obscure would have been as clear as daylight had we possessed that knowledge. And to think that there are books published at the price of a good meal that tell us about those things of which we were ignorant. That is one advantage we now have over the time of the outbreak of the war. It is much easier to get knowledge now than it was then. The Great War has produced a mass of popular, readable literature about the history of the various European countries in recent years, years not dealt with by the ordinary school or college history. (Incidentally it has always seemed strange to the writer that school histories always finished when history began to be really interesting.) All the big publishing houses would tell you about them. Though I hold no brief for this particular book, I would like to say that there is one short and authoritative guide to modern European politics that you can easily procure if you wish, and that is

Mrs. J. R. Green's "Epilogue" to J. R. Green's "Short History of the English People." This is fascinatingly written, and can now be bought separately; but if you have not the whole revised volume on your shelves, you should buy the whole book. Of course this article is not written for the "highbrow" minister or layman, one who

perhaps understands more about the riddle of Russia than the rest of the perplexed world, and seems to possess knowledge denied to the British Premier. It is not for that type of man that this article is written, but for the average minister or layman who may feel that he has not given as much attention in the past as he should

to those international affairs which have the power to disturb and disrupt the world.

My last word is—the citizen of to-morrow must be a citizen of the world. Our homes are not safe unless millions of peaceful, law-abiding citizens wake up and read and think about what we have blindly called "foreign" affairs.

England's After-War Problems

By

Rev. William Wakinshaw.

NOW is the hour and power of the Jeremiahs of England. Our weeping prophets are having the time of their lives. Like the gentle rain from heaven their tears are falling in many of our pulpits, and numbers of articles in our newspapers are moistened, if they are not soaked, with tears. No one can justify the inordinate melancholy which for the moment pervades the public mind. But it can be explained, both on general and on special grounds. We are all suffering from the reaction of the war. For more than four years the nation has been living at extreme tension. Now that the strain is eased we are all in danger of passing to the opposite pole of feeling. The marvel is, not that our fibres are for a while relaxed, but rather that we have endured so long and so heroically. Time is a great healer, and as the days go by the mood of the nation will more and more approximate to the normal. In the meantime there are several serious causes of anxiety which I will touch upon in succession.

The first is the demobilization of our soldiers. In round figures we have, or we had, four millions of men in khaki or in blue. Leaving our sailors for the present out of sight, it has been decided by our military authorities that three men out of every four shall be liberated from their duties and restored to civil life. Nearly a million of our lads, until peace is signed, will be required to form an army of occupation. Something like a million men have already been emancipated, and they are being freed at the rate of nearly forty thousand a day. But there is no struggle to be numbered among the indispensables. By hook or by crook the vast majority of our lads are striving to be liberated. But certain drastic conditions are imposed. The men to be set at liberty must be over thirty-seven years old, they must have at least two wound stripes, and they must have joined the colors before Jan. 1st, 1916. There are certain "pivotal" men, such as miners and teachers, who are also to have preferential treatment. The process of selection is a very difficult and delicate operation. It is causing much agitation, both at home and abroad. Everyone knows best the hardships of his own lot, and it is very hard to convince Jack Brown that he ought to continue with the flag while his comrade, Tom Smith, is allowed to "get his ticket." In the meanwhile I am convinced that the authorities are really doing their utmost to treat all the forces fairly and to demobilize men as rapidly as is consistent with the requirements of the situation at home and abroad. It is a good sign that in this morning's papers, in the shape of a large and striking advertisement,

the whole position has been fully and effectively placed before the country. The men who are to be retained are to be paid on a much higher scale, and as soon as ever peace is proclaimed they will be liberated. It is distinctly promised that when that auspicious hour strikes "no man will be left with the colors who is not serving of his own free will."

Another source of unrest is the multitude who are out of work. This is inevitable. Women by the tens of thousands are now among the unemployed since our munition factories were shut. Their case is so pitiful that the Government is paying them thirty shillings a week for six months, or until they can find some other form of toil. This is a feat which they are both unwilling and unable as a mass to achieve. Having revelled in from three to six pounds a week in a factory, amid all the excitement engendered by kindred spirits, they are in no mood to return to basting meat over a spit or mopping up a scullery. Many of the stories that were circulated about munition girls and their fur cloaks and their diamond rings were no doubt apocryphal. But they had more than a basis of fact, and now that their inflated wages have vanished they and their friends are not in the sweetest of tempers. But matters will joggle down to something like the normal presently. Many of the girls were simply war workers, and they have returned home. Others are gradually gliding into other forms of service, and in a little while the worst aspects of this trouble will have disappeared.

The strikes that are now raging in many parts of the country, with London, Glasgow and Belfast as their chief centres, are a much more serious matter. It is a curious fact that in practically every case the demand is not for bigger wages, but for shorter hours. These disturbances have another peculiarity. They are unofficial—that is, the eruption has begun without the sanction of the trades unions to which the strikers belong. The malcontents have implored the Government to interfere. But Mr. Bonar Law, speaking for the Cabinet, has had ready a very effective answer. He has insisted that to go behind the recognized leaders of the men would do more harm than good, and he has been as firm as adamant in declining to force the hand of trade union officials. At the moment of writing the outlook is stormy, and we can only hope that in a day or two the clouds will break and the blue sky will appear. There is, of course,

much to be said for both sides. This week I was in the house of a coal miner, and he put the side of his mates very fairly. He had just returned from his work, and his face and hands were grimy with coal dust. He was eager for a six hours' day for hewers. He told me how exhausting was his toil, digging for black diamonds in a narrow seam and in a cramped position, and always under more or less dangerous conditions. No doubt the colliery owners have their version of the case to place before the public. What we need in all these bitter and apparently needless upheavals is a league of industries, that will make these disturbances impossible, by compelling both masters and men to abide by the arbitration of a competent, independent authority.

The drink question has again become acute. Our own Wesleyan Temperance Committee met a few days ago. There was much lamentation. Mr. Sharp, our Book Steward, declared that the prospect was darker than it had been for fifty years. A message was read from the Right Hon. Walter Runciman, in which he spoke in very gloomy terms of the outlook. Our forces are divided. Many temperance reformers are in favor of the State purchase of liquor licenses, and others are equally fierce in denouncing these proposals. The interests of the brewing fraternity have been mightily reinforced in the new House of Commons. The trade is flushed with insolence. The drink lords are determined to do all they can to restore the conditions that existed before the war, so far at least as these conditions brought grist to their mill. In two or three of their skirmishes they have already been victorious. They have secured an increase of twenty-five per cent. in the output of beer, and there are signs that in a week or two they will have obtained a corresponding increase in the flow of spirits. We have sustained a nasty setback at Carlisle. Under the restrictions of the Liquor Control Board Sunday closing was in force over an extensive area, and spirits were prohibited from sale on a Saturday. Both these beneficent restraints have now been withdrawn. These are disquieting items to record. But in looking at them we need not mount our magnifying glasses. The main provisions of the Liquor Control Board still stand, and will remain operative until twelve months after the ending of hostilities. Public houses are still restricted to something like five hours a day for opening. I believe the mass of our people have no desire for us to gravitate to the conditions that prevailed before the war. Mr. Lloyd George has not recanted, at any rate in public, from his opinion on the "lure of drink," and I am sanguine

enough to believe that before 1919 has run its course we shall have legislation which will permanently garner the most valuable fruits of the special restrictions that were imposed on the drink trade for the duration of the war.

Here end the lamentations of Jeremiah. Now, in closing, let us hear what our Isaiahs, our prophets of hope and deliverance, have to tell us. We will begin with money bags. The amazing financial resources of the country are a convincing proof of its stability. The amounts invested in War Loans and Certificates are almost fabulous. Big cities like Manchester and Liverpool were every day in friendly rivalry as to which should lend the largest sum to the Government. After a long and loud flourishing of trumpets the fourth special effort ended on Jan. 18th. But our coffers still need replenishing, and the fifth War Loan was launched on Feb. 1st. That is destined to succeed. The overflowing wealth of the nation is seen in our Methodist finances. Our Mission House has just closed its accounts for last year. The largest income on record has been received. It is beyond £200,000, and is an increase of £15,000 on the revenue of last year. Food is every day becoming more plentiful, and the tendency of its price is steadily downwards. Rations and coupons will soon be abolished. The Government seems to be rousing itself to provide land and houses for the people at large. Every patriot wishes that our rulers may have more power to their elbow. Finally, the acceptance by all the great powers of the principle of the League of Nations has infused a most hopeful spirit into the whole English community. We are all on the ridge of the Delectable mountains. Last week, at the Albert Hall, London, Mr. Asquith for an hour commended this beneficent project to an enthusiastic audience of ten thousand, and, through the reporters at his feet, we believe he spoke to the whole civilized world, turning to him with a sympathetic ear. The night lingers, but the eastern sky is flushed with streaks of dawn.

Recently Manager J. W. G. Watson, of the Bank of Montreal, St. Marys, asked the editor of the *Journal* to step across the street with him for a moment. On entering Mr. Andrews' jewelry store some twenty-five or thirty of the leading citizens of the town were standing hat in hand, and Mr. Watson, turning to the inoffensive newspaper man, informed him in a few well-timed and flattering phrases that the war bulletin service which he, as publisher of the *Journal*, had given the citizens of St. Marys during the past four years, was appreciated by them to such an extent that they wished to give expression to it in a tangible form, and the handsome hall clock before them was a token of their esteem. The clock is of solid mahogany, nearly seven feet in height, and beautifully engraved upon a silver plate is the following inscription: "Presented to J. W. Eedy, Esq., by a few of his many St. Marys friends, in appreciation of the very valuable service rendered the public during the Great War. Nov. 11th, the great day of the armistice." One editor at least got his deserts!

ACKNOWLEDGMENT.

Mrs. W. J. Conron and sons, M. E. and A. B. Conron, wish to express heartfelt thanks for the many kind and helpful letters of sympathy received in our sorrow in the sudden death of our husband and father. Capt. (Rev.) M. E. Conron.

Among the Books

—MOON OF ISRAEL. By H. Rider Haggard. (Toronto: William Briggs.) \$1.50 net.

A book by Rider Haggard is always sure of a certain audience, and no doubt this one will be welcomed by thousands. The scene of the story is laid in Egypt in the time of the exodus of the Israelites, and, as may easily be imagined, is not lacking in incident and excitement. Those were stirring days, and they are made to live again in the pages of this book with considerable fidelity, so far as we can tell, to historic fact.

—DR. PAUL. By Ethel Penman Hope. (Toronto: McClelland, Goodchild and Stewart, Ltd.) \$1.50 net.

This is an interesting tale of genius wedded to an inherited vice which threatens to wreck the life of the unfortunate one who has been so cursed. A love story is interwoven into the tale of the heroic struggle to master self, and in the end the man masters his evil appetite, and the love of his fiancée helps him in no small degree to achieve the victory.

—BIRTH. By Zona Gale. (Toronto: The Macmillan Company of Canada.) \$1.60.

This isn't a very pleasant story, and yet it has its appeal to thoughtful readers. Some of the situations are plainly impossible, or nearly so, and still there is a human interest which is very real, a feeling which says, "Well, this man played the fool; but are not thousands of us also doing something the same? Let us not be too hard on one another."

—THE UNSPEAKABLE GIFT, and Other Sermons. Preached in a Historic Pulpit. By E. Griffith-Jones, B.A., D.D. (London: James Clarke and Company.) \$2.10 net.

The historic pulpit was that of Whitefield's Central Mission, London, of which Mr. Griffith-Jones was the temporary superintendent during the great days of the fall and winter of 1917-18. The sermons are not in definite sense war sermons, though they were preached in the very throes of the great struggle. They deal with the great matters of religious faith and experience, and are instinct with the life and spirit of the gospel of Christ. Mr. Griffith-Jones is one of the greatest of the Welsh preachers, and this is a very readable and striking volume.

—THE THRONE OF GRACE. By W. A. Quayle. (New York: The Methodist Book Concern.) 75c. net.

This is a small volume of personal prayers, which reflect in a most striking way all the unique personality of Bishop Quayle. A few may object to published prayers, but to the vast majority of our readers the perusal of this book will be accompanied not only by the pleasure of reading Bishop

Quayle's artistic presentation of his prayers, but by a marked enrichment of their prayer-life. The reverent and spiritual tone of the book is very marked.

—THE OLD HOME. By Charles Coke Woods, author of "In the Beauty of Meadow and Mountain." (New York: The Methodist Book Concern.) \$2.00 net.

These vivid and beautiful pictures of the old home and the old home life will be greatly enjoyed by all lovers of the beautiful in nature and the homely and the genuine in life. Many of the photographs are real works of art.

MEN'S WORK IN THE CHURCH

There is evidently in progress something very like a revival in men's work in connection with the Christian Church of all denominations. We hear and see signs of it in every direction, signs that are full of stimulus and hopefulness. Men's organizations are being formed or reconstituted, and are entering into work of broad scope and compass with a zeal and earnestness that is full of encouragement. In many places this work is taking on an interdenominational character, which gives further ground for hopefulness. It is safe to say that over a score of men's organizations within the Church in the city of Toronto have taken on new life within the past few months, and are undertaking some splendid tasks with fine courage and enthusiasm.

Howard Park Church may be cited as an illustration. For a number of years an active and successful Brotherhood has existed in this church, which has done much good, both within the church and in the community; but this organization has recently taken on something of a new form, and is broadening out to take up greater and more diversified tasks. The launching of the greater enterprise took place at a meeting held last week, when wonderfully stirring and impressive addresses were given by Mr. Robert McHardy and the Rev. Dr. T. Albert Moore, the latter dwelling chiefly upon the splendid achievements of the Brotherhood movement in England. Mr. Fred Moore, manager of the Benjamin Moore Company, is president of the Howard Park organization.

INVITATIONS.

Rev. T. B. Edmonds, of Allenford, to Burgessville; W. E. Wright, of West Brome, to Shanly. Second year: G. A. Bainborough, Uffington. Third year: W. E. Egan, Fort Frances; H. E. Wellwood, Aurora. Fourth year: C. W. Cosens, Walkerton; E. W. S. Coates, Iroquois.

CORRECTION

In last week's *GUARDIAN* Rev. W. E. Darling's name appears as invited to "Hatchley" for a second year. It should read "Kelvin and Bookton," first year.

You cannot begin to measure its goodness alongside of others, the quality being INCOMPARABLE.

"SALADA"

**Black, Green } Sealed Packets Only.
or Mixed ... }**



THE HOME AND ITS OUTLOOK



After Sunset

I have an understanding with the hills
At evening, when the slanted radiance fills
Their hollows, and the great winds let them
be,
And they are quiet and look down at me.
Oh, then I see the patience in their eyes
Out of the centuries that made them wise.
They lend me hoarded memory, and I learn
Their thoughts of granite and their whims
of fern,
And why a dream of forests must endure
Though every tree be slain; and how the
pure,
Invisible beauty has a word so brief,
A flower can say it, or a shaken leaf,
But few may ever snare it in a song,
Though for the quest a life is not too long.
When the blue hills grow tender, when they
pull
The twilight close with gesture beautiful,
And shadows are their garments, and the
air
Deepens, and the wild veery is at prayer,
Their arms are strong around me; and I
know
That somehow I shall follow when you go
To the still land beyond the evening star,
Where everlasting hills and valleys are,
And silence may not hurt us any more,
And terror shall be past, and grief and war.

—Grace Hazard Conkling, in "Century."

A Fireside Confab

BY SUSAN SUNSHINE.

"The war is over, and I've been dressed in velvets and feathers and evening gowns, and been to two card parties, one dance, one dinner, two formal luncheons and five teas this week, my musical club and a meeting or two besides. I was invited to about seven other teas and things which it was a physical impossibility to accept, and now I have a rank indigestion the like of which I have not had for four years. I'm glad the war is over, but oh, give me war-time peace!"

My friend, who is a big, gracious, rosy woman, uttered the foregoing in almost one breath as she laid aside her long seal-like coat (the inevitable nowadays) and sank into an easy chair by my fireside. A smile of tolerant amusement lighted her face as she gazed reminiscently into the fire.

"You know I haven't seen Bertha Kling for nearly five years until yesterday at Mrs. B's big tea. It seems she has taken to spiritualism during the war, and has been holding seances, making a regular business of it in a club she formed up in her neighborhood. She doesn't look spooky, but I fear she is gone quite batty. The man she was engaged to was killed, you know, and that set her off on this tack. She was never any too well balanced, poor girl."

I murmured an assent, and my friend went on:

"And Betty Cornwall was there! Also not seen for five years! Would you ever have thought that she could be serious enough to settle down? She has become a

dietitian, and is engaged as one in — Hospital. Oh, I've seen a host of old acquaintances in new guise lately. You remember Clare Belmont—the tiny girl with the big voice, who was at school during our second year? Well, it seems she married, an R.M.C. man, and while her husband was busy in the hospitals in England she was singing to the soldiers, part of the time in France. Oh, she has developed! I thoroughly enjoyed meeting her."

"It almost repaid you for the indigestion," I remarked, with a glance of friendliness that disarmed any hint of sarcasm.

"To be frank," she responded, "I find myself with a double attitude of mind. I'm enjoying these things, and criticizing them most scathingly at the same time. The first topic in everyone's greeting is how good it is to see people again, and the second is how nice it is to have thick 'goosey' icings on our cakes and serve ices and do what we like. But I see myself being caught in that old social whirlpool. Everybody at all these affairs feels she must give some sort of entertainment to repay her obligations, and there we go 'round the mulberry tree.' Somehow I regret not going to bed at a Christian hour like I've been doing for four years and more, and feeling that I'd done some good with my day."

I have been on the outer rim of this whirlpool myself—the "vortex," as Lord Charwood, with whimsical smile, named the social allurements that entrap our Cabinet Ministers when they visit England—and so I made it plural when I asserted seriously: "We can still choose, Margaret."

"True; but I don't like it 'either, or'; I want it 'some of each.'"

"I do, too, but it is hard to manage unless you make a list of certain varieties of entertainment that you persistently decline invitations to—big teas, card parties, dances, for instance. I think we should still be saving of food, for if the rich begin to waste as they used to there will be less and higher-priced food for the poor, and this will only serve to create further unrest among the working classes. Did you read Sir George Brown's address to the Canadian Club?"

"Yes, about our 'putting our house in order' and the situation in Canada being very grave; it's one of the things I really came in to talk to you about. I see so much that needs to be done to improve conditions here. During these four years we have come into touch with people outside of our own class, and have found concrete instances of ignorance, and injustice, and of mismanagement by those in power. I wanted to tell you I've had a little re-taste of pre-war festivities, and I assure you I want little more than this taste—it is too futile and there is so much we must do; the political situation, for instance—"

And then we waded in deep.

His Strong Point

Mrs. Crane was looking over a copy of the Conference Minutes, and remarked to her husband: "I see that Bro. Stebbins has gone to Ryders Falls. That's quite an advance. He gets a thousand instead of eight hundred."

She began to laugh as she let the book fall into her lap, and continued: "I don't understand how any charge can really want him—he's such a little, near-sighted, innocent-looking creature."

"He is indeed," her husband responded, "but he seems to get along all right, in spite of his peculiar appearance and—his wife."

Mrs. Crane laughed again as she exclaimed: "She looks enough like him to be his sister, and the way she trots up the aisle after him is too funny. You saw them at Conference, I know, but did you notice her hat? Well, I musn't laugh, but I do wish I knew how they win their way."

"So do I, and when I have a good chance I'll find out. I often meet men from Cedar Valley, his last charge."

A few days later a man brought a load of wood for the parsonage fireplace—a luxury highly prized in coalless days—and Dr. Crane soon discovered that he was from Cedar Valley. As he was paying for the wood he said: "You've lost your old pastor, I see. He was with you five years, wasn't he?" and with a hospitable air he invited Farmer Blake to a seat on the piazza.

"Yes, five years; but we hated to have him go," the farmer answered, settling for a welcome rest while his horses nosed the edges of the parsonage lawn.

"He gave you good sermons, did he?"

"Yes, yes, but he's not a good preacher; I've heard better myself."

"What seems to be his strong point?" pursued Dr. Crane.

"Well, now, I don't know's I can tell. He's awfully near-sighted, you know, but he can see folks pretty good, and he knew us all. I guess we won't ever have a man that's acquainted with all of us as he was."

Farmer Blake sighed, then continued, with a shrug of his shoulders: "He's strong for temperance, and I guess he done more'n any other man to get no-license in our town. And then, after we got it, he just kept after the men he thought needed looking after. Gracious! it did seem as if he happened 'round where he wa'n't wanted. It was like the hymn says, 'Where duty calls or danger, be never wanting there.'

"I was in the drug store one day, and Lon Smith come in to get a glass of hot malted milk, he said. Well, I knew Lon's weakness, and we knew the druggist would bear watchin', so I felt sort of anxious when I see Lon wink at the clerk, who took his glass into the back room. Well, just

then in come Bro. Stebbins! He shook hands with me, and then with Lon, and says he: 'I was up to your house yesterday, Mr. Smith, and saw that fine boy of yours. I never saw such a smart four-year-old—but I guess you know it,' and then he laughed and took out some bright cards for the boy, and talked some more, and when they parted he says: 'You've got a good deal to live for—such a neat little home and a nice wife and such a boy. May the Lord help you to bring him up just right!' The clerk come out, but when he saw the minister he skipped back in a hurry. Smith went out to his team—he's our expressman—lookin' real pleased, though I'll bet my boots he'd have had something stronger'n malted milk if it hadn't been for the minister.

"This happened the first year he was with us. Some folks called it 'snoopin' 'round,' but somehow he did it so innocent nobody could get mad. A man from the other church says to me, 'Blake, how do you like to have that little, near-sighted man lookin' after things the way he does?' And I says, 'I'm a farmer, and if my fences get down there's Texas to pay! I guess our minister knows what he's about lookin' after his fences.' And that's the way he was—always takin' care of us. Whoa there, Nero! My horses don't know it's a lawn. What you doin', Tam?"

This word brought forward a fine large collie that had been behind the cart. He walked in front of the horses and they "backed" respectfully, while he quietly stood on guard.

"He seems to know his duty," said Dr. Crane.

"Good dog, Tam is; but I declare, I must be gettin' along home. Just want to tell you how Bro. Stebbins got hold of our Bert. He'd got to an age when he didn't want to go to church, and when he went he'd draw pictures of the minister and other folks—great with a pencil Bert is. Well, we was worried, of course; but the minister, he went to the field or the garden, wherever the boy was, till he fairly won him over. Yes, sir," Farmer Blake's voice grew husky, "Bert's a good workin' Christian now and in the church."

There was a little silence, and Dr. Crane asked, "Did your church increase its membership while Stebbins was with you?"

"Yes, yes, by about fifty; you know Cedar Valley is a small place. They come in one or two at a time, and good cases they be; they haven't backslid yet, I'm sure."

"And his wife helps him—does she?"

Farmer Blake shot a quizzical glance at his questioner, but replied soberly, "Yes, she does. My wife gets sort of distressed over her hats, but that's her business, I guess. They work together like a—like a pair of scissors. She lives for him—and, well, we liked 'em both. They're good—just plain good, and we sha'n't never forget 'em, never! If you ever come to Cedar Valley, make yourself to home at my place. I've had a good rest; much obliged. Get up, Nero. Pick up your feet, Liberty. Good-bye," and Farmer Blake drove away briskly, with Tam trotting behind.

Mrs. Crane had wondered that her husband could talk so long with the wood-

seller, but listened with much interest to his rehearsal of the conversation.

"And did you decide what his strong point is?" she inquired.

"I should call it a sort of sanctified common sense," he answered, "and I think perhaps I can learn something from his methods."

And then Dr. Crane went into his study and shut the door.—*Amelia Langworthy, in "Zion's Herald."*

Nova Scotia Letter

BY BLUENOSE.

The present winter has been one of the mildest on record in this province, and one of the calmest. We have had neither cold weather nor storms. About Christmas time, in the part of the province from which I write, dandelions were picked on the side of the road. It has been a great boon to the poor in saving of fuel, which costs more than twice as much as before the war.

Strange to say, Nova Scotia coal is cheaper in Montreal than in most parts of the province from which it is exported. Most of our coal fields are held by three different companies. In Cape Breton there are great submarine coal areas held by the Dominion Steel and Coal Co. and by the Nova Scotia Steel and Coal Co. There has been some difficulty of late between the companies as regards the operation of these submarine areas, one company desiring to work through the other's holdings to reach its own.

All minerals in this province belong to the Crown, except in some localities where the original grant to the settler carried with it the minerals beneath as well as the forests above. The Government leases the coal fields to the operating companies, and collects a revenue of ten cents a ton on the coal raised. There is a growing sentiment that the Government should take over the coal mines and operate them for the good of the people, and not hand over the country's resources to men whose ambition is to get the most possible out of the people for what belongs to the people.

The influenza epidemic continues to be very severe in parts of the province. Some places have had two or three visitations of the scourge. In several places in the Annapolis Valley and on the South Shore at the present time all public gatherings are forbidden. In Annapolis an exception was made of the churches—a very reasonable exception. There is little danger of infection in an ordinary church gathering, and in these gloomy days people need the help and courage which religion alone can give and which the church services help instil. What the consequences of this epidemic will be on church finances and church work generally it is hard to say. Some charges are going to find it difficult to measure up to what is expected of them. But what effect will all this sorrow, suffering and bereavement have on the religious life of communities that are suffering? Whether God sends the epidemic or not, He permits it. Does He hope that our hearts, untouched by the war, unquickered by its sufferings, will be melted by a closer acquaintance with death, and that we will turn and seek the Lord? Surely God is speaking—speaking loudly. "I have sent among you the pestilence, after the manner of Egypt; your young men have I slain with the sword . . . yet have ye not returned unto me, saith the Lord," Amos 4: 10. The looked-for, longed-for revival of religious life still tarries. We hear no reports of successful evangelistic campaigns in any part of the province. The generality of people seem still indifferent to the claims and call of God.

Ministers and circuits got a pleasant surprise from an announcement in the last

Wesleyan that as the Supernumerary Fund assessments had always been paid in advance, it will only be necessary under the amalgamation agreement to make up this year the balance between the amounts paid last year and the assessment made last fall. But even that will mean that some circuits must raise more this year than formerly. However, it is going to make some ministers and some circuits breathe easier, for the new assessment and added percentage was, for most circuits, a very stiff advance over former years.

Our Missionary Superintendent is endeavoring to help bring about in this province a measure of what has been so well accomplished in the west and in Northern Ontario, in the way of co-operation with the Presbyterian Church, so as to avoid the crime of unnecessary overlapping. In the conservative east probably both Methodists and Presbyterians are harder to convince of the religious reasonableness of such a move. And those who stand in the way of this wise plan are not only the laity. We have some ministers who think we ought to keep a man on a country mission, drawing six or seven hundred dollars missionary grant, where two or three Presbyterian ministers are receiving their salary from the community, because, forsooth, there may be some good laymen come from that country section to the town or city by and by, and they want him to come to the Methodist church rather than to the Presbyterian church, where his life could mean just as much for the kingdom of God.

It is useless to talk about fair exchanges down in this province. It cannot be done on a fifty-fifty basis; more Methodist missions were started in Presbyterian territory than *vice versa*. The Methodist Church in Nova Scotia would be much stronger, both in influence and ability, to help evangelize the needy parts of the Dominion if she withdrew, without any bargaining with the Presbyterians, from some of the fields we now occupy only for the sake of Methodism—certainly not for the sake of the kingdom of God. It is a crime to send a minister to such a circuit. He gave himself to the ministry to help extend the kingdom of God through the instrumentality of a Methodist pulpit; but not to do such trivial work as to keep a few families from becoming Presbyterians, not for the sake of keeping up an unnecessary Methodist appointment at an unwarranted expenditure of missionary funds. In these times, would not any minister who wanted a real man's job and a real opportunity be justified in refusing to be sent to any such appointment? We think he would. However, the sooner union comes the better for real religion in many parts of Nova Scotia.

Halifax is protesting against the withdrawal of the big transports from that port, and against the hospital ships being routed to Portland, Me., on the plea of a shorter railway trip for the invalided men. It is hard to convince the people who have one of the best and safest and most commodious harbors in the world that anything is really gained by these changes, or that the reasons given have any foundation in fact. The rapidity with which troops have been disembarked and entrained at Halifax can hardly be excelled anywhere.

The provincial capital has been experiencing an outbreak of lawlessness and rioting. Just what is the cause for this may be hard to say. There are many men kept waiting for their discharge from the army who are growing restless. Law enforcement has never been very rigorous in the city, and respect for law has not been developed as it might have been. The majority of citizens have been criminally negligent of their civic duties and responsibilities. A mere handful of voters have been electing the city authorities, who have not generally been selected from among the best and most capable citizens. But events and conditions that cry for redress are waking up the people of Halifax, and this spring's elections promise a larger interest in the city's welfare.

Saskatchewan Letter

(From Our Regular Correspondent.)

MORE MISSIONARY MATTERS.

The correspondent has received a further memorandum of the missionary campaign in the Conference from Mr. Gowler, of Grenfell. This time the account is given up to Jan. 30th. At that date a total of \$10,299 had been paid, and this amount is 14 per cent. of the allotment, so that though the campaign is growing, there is still a very long way to go. In the honor list of districts Balcarres ranks first, with a percentage of 30 per cent.; Rouleau next, with 27; Arcola, 21.8; Shaunavon, 21; Regina and Moosomin, 20 each. Amounts contributed by districts show as follows: Balcarres, \$1,724; Rouleau, \$1,690; Regina, \$1,494; Moosomin, \$1,130; Saskatoon, \$917. Contributions by circuits show Grenfell still in the lead with \$1,110; Yellowgrass, \$700; Grand Coulee, \$660; Abernethy, \$500; Grace Church, Saskatoon, \$437; Sintaluta, \$403; Govan, \$400. Twenty-nine circuits have remitted since Dec. 26th last. The report still shows 153 circuits from which no word has yet come, so there are missionary anniversaries yet to be held. The "flu" situation is now apparently clearing all over the province, and this month should show a remarkable jump in missionary returns. One district has not yet sent on one cent to the Mission Rooms, but doubtless the "flu" is largely responsible, and this district will in the long run do its share.

SALTCOATS DOING WELL.

A very good report of progress on the Saltcoats circuit has been received. The work on the field is in a most satisfactory state, and the minister, Rev. Carl J. Olsen, is being finely supported by his people. At a recent Quarterly Official Board the officials expressed pleasure at the work done, and gave Mr. Olsen a hearty invitation to remain with the circuit. Mr. Olsen came to our Conference last year from the Lutheran Church, and every one of our ministers will wish him the best of success in his new work. The "flu" has seriously hindered the work at Saltcoats as elsewhere, and the ban has been on twice. Notwithstanding, the spirit of the circuit is excellent, as is particularly revealed in the missionary campaign. At present about \$450 has been subscribed, and it is expected that \$600 will be forwarded to the Mission Rooms in the end. As last year's contributions amounted to \$288, this will be a splendid advance. Well done.

INTERVIEW WITH MR. DOBSON.

The Regina Post has recently interviewed Rev. Hugh Dobson, who has just returned from a prolonged trip to Alberta. Mr. Dobson said that it was plain to him that there was a nation-wide effort on the part of interested parties to dislodge prohibition and to leave the impression that it had been a failure. "The liquor interests are using large sums of money to persuade us that the returned soldier would have us go back to booze." Mr. Dobson also declared that the sure cure for influenza, got out by the liquor interests, had proved a fake and had been repudiated by the American Medical Association. Mr. Dobson had no doubt of the feeling of the people regarding prohibition, and was no more afraid of an appeal to the soldiers than to the civilians. Mr. Dobson also mentioned the unrest regarding unemployment, and stated that the Saskatchewan cities were not as much affected as some others by it. "I believe we will be forced to face the most serious problem on unemployment that we have ever

been up against in Canada"—not a conclusion that sounds nice, but one it might be well to heed.

SAD DEATH AT MILDEN.

The town of Milden and adjacent country was one of the bad spots during the "flu" epidemic, and our pastor there, Rev. J. T. Stephens, did heroic work, to which reference has previously been made in this letter. Mr. Stephens now sends the correspondent a short account of the death of one of their prominent workers. Here is what Mr. Stephens says: "The Milden circuit has suffered heavily from the 'flu' epidemic, but no loss will be more keenly felt than that sustained in the passing of Mrs. Hartley Graham, who, before her marriage, was Miss Della Brokenshire, of Lindsay, Ont. She was a young woman who, filling various offices in the Milden church, leaves a vacancy difficult indeed to fill. The entire community mourns her loss, but we rejoice to believe that she has joined the choir invisible."

EVANGELISTIC EFFORT ON WILKIE DISTRICT.

The Wilkie district recently decided to hold evangelistic services throughout the Wilkie district, and made arrangements by which special services will be held at Macklin, Wilkie, Biggar and Unity during the month of March. The chairman of the district, Rev. James Smith, B.A., with the other ministers—Rev. W. T. Cleave, B.A., Rev. F. Blatchford Ball, B.A., Rev. Harold Marshall and Rev. R. M. Seymour—will take part, the home minister having charge of the service and a visiting minister preaching. There is a tendency for the development of the practice of the ministers being their own evangelists, and it may well be that these gatherings will prove just as successful in the deeper sense as some more widely advertised and sensational services by special evangelists who play on the passions of the people only too often.

KINDERSLEY ITEMS.

A correspondent from the Kindersley district sends us the following items from that district: "Rev. W. G. Challice, who has just received his discharge as a returned soldier, has been appointed to the Dodsland circuit. Welcome home to friend Challice.—A very impressive memorial service was held at Dodsland on Sunday, Feb. 2nd, in memory of Rev. A. Stretch. A very large crowd from all the points of the circuit gathered, thus showing the appreciation of the people for their deceased pastor.—The postponed anniversary services were held at Brock, on Sunday, Feb. 9th, the Rev. T. W. Johnston, B.A., being the preacher. Mr. Johnston gave very timely messages. On the Monday evening the usual concert and fowl supper were held. Local talent gave a fine programme, and Mr. Johnston related very interestingly some of his experiences in the ranks of the fighting army. He thoroughly captivated his audience with his story."

DR. MILLIKEN AND METROPOLITAN.

At a recent meeting of the board of Metropolitan Church, Regina, it was decided to extend a hearty invitation to Dr. Milliken to remain for a fifth year, subject to the approval of the Stationing Committee. The resolution passed by the board was to the effect that, after canvassing the whole situation, the members of the Official Board had come to the conclusion that the best interests of the church and the community would be served by Dr. Milliken staying a fifth year. In accepting, Dr. Milliken stated that he was largely influenced by the possibilities of progress in Saskatchewan and by the open-mindedness of the leaders of the province toward the great problems of today. The Regina Leader, in reporting the invitation and its acceptance, heads its report, "A Popular Step."

H. D. R.

Carievale, Feb. 18th, 1919.

Northern Alberta Letter

(From Our Regular Correspondent.)

Alberta Methodism will have a strenuous time making good with its missionary objective, and from personal indications every circuit must do better than its best thus far or we shall miserably fail. Look at the most recent figures: Total sent in to headquarters up to end of January, \$5,000. Balance to be raised to meet objective, \$35,000, that is, \$12,000 per month. Can we make it? Yes, but only if all get busy. We learn further that there are still several districts that have not yet sent in a cent of their missionary collections. Thirteen districts have made reports of moneys received, and five have accomplished nothing as yet.

The Edson Church expects to double its contribution this year to missions. That is the best news we have to hand from any quarter along this line, though we cannot boast of any reports from any other source of missionary activities. Just think of that and what it means to us as a Church. In Northern Alberta there are a hundred circuits and missions, and in a whole nine months one appointment only thinks it worth while reporting its missionary enthusiasm. But we are looking for an immediate change. News has begun to arrive at last, and though this relates chiefly to anniversary services, we think the way will now be cleared for action along other lines. Meanwhile do your best, and then go further and do more. Remember that the hope of the world is the gospel of Jesus, and it may be our joy to do the Master's will in abundant service and consecrated giving.

The Edson friends have invited Brother Jonas E. Collins to return for the second year, and we learn that the church there is in good humor financially. The Ladies' Aid is endeavoring to clear a mortgage from the parsonage of several hundred dollars, the minister's salary is paid up to date and the missionary objective is going to be exceeded. Besides this the attendance at the means of grace is steadily increasing.

Eastwood observed its anniversary on Feb. 9th, when the Rev. W. H. Irwin and A. M. McDonald preached to large congregations. The financial response was excellent, and larger things are being planned for the future. On Monday evening the Ladies' Aid gave a concert, which was much enjoyed. The work is progressing favorably and the church is meeting a real need.

LACOMBE ANNIVERSARY SERVICES.

Our work in Lacombe has been very seriously handicapped by the recent epidemic, the church being closed for practically thirteen weeks. The anniversary had in consequence to be postponed, and all our financial interests were imperilled. However, the very difficulty became an incentive to greater endeavor, and the occasion was marked by more than ordinary loyalty and sacrifice. Our funds showed a deficiency of over \$900, and the congregation, after discussing the situation on Sunday, Jan. 26th, decided to make a thorough canvass during the week and have results in by anniversary day, Feb. 2nd. To the encouragement of all, the total realized is a little over \$1,000. Towards this Lakeside splendidly contributed, and the effort helps on the fine circuit feeling so essential to our work here. This means that we shall be able to win through this year and to reduce the debt on the almost new parsonage to about \$500. Our anniversary was specially happy in the visit of one of the former pastors of Lacombe, Rev. H. E. Gordon, B.A., of High River, whose work is remembered with great

honor by the people of the circuit. Mr. Gordon delivered messages full of inspiration and power and of undoubted profit to the people. Of the proceeds over \$600 was cash, and the balance is carried over two months. To those who know best the problems facing our church here, this will tell its own story of splendid devotion.

The anniversary services of Norwood Church, in the city of Edmonton, were held last Sunday; the Rev. W. A. Smith, of Calgary, preached at both services very acceptably. The event, however, was of more than passing moment from that of any previous anniversary of the church, in that an effort was made to pay off the whole debt on the church, amounting to \$13,500. Some weeks ago the pastor, Rev. W. H. Irwin, who since coming here has wonderfully helped and inspired the congregation, proposed to clear off the whole debt and stop the great drain that the interest charges were making on the membership. At first this seemed a staggering proposition, but after careful thought it was decided to try out, and a careful canvass towards this end was made. This canvass revealed a spirit amongst the members to make a sacrifice somewhat commensurate with the whole undertaking. On anniversary Sunday the pastor, who had prepared a board with cards on which were printed various sums, making a total of \$13,500, asked for subscriptions to clear off one section or one-third of the whole amount. These were soon forthcoming, the greater portion being paid in cash and placed in envelopes which were previously distributed. In the afternoon the Sunday-school scholars brought in over the sum of \$650, almost all in cash. In the evening the balance of the second section was fully subscribed.

On the Tuesday evening following some who were unable to be present on Sunday and other subscriptions brought the total indebtedness down to \$675 to be raised. The committee has since met, and this sum will be easily taken care of, and the whole church will shortly be clear of debt. This debt had for years seemed like a burden too great to be endured, and at all times the huge sum seemed to cast a shadow over the whole work of the church. At the Tuesday evening entertainment, which followed a splendid supper given by the Ladies' Aid, and after the board had been almost wholly cleared, a number of members of the Finance Committee advanced to the platform, carrying a basket bouquet of flowers. These they presented to Mr. Irwin, and, seizing him, placed him on their shoulders, and all joined in singing, "For he's a jolly good fellow," in which the whole assembly heartily joined. This only expressed in a feeble way the high esteem in which he is held in this community, and the high spiritual plane on which he has ever placed our obligations and service. While Mr. Irwin only came to us last July, and since that time the church was closed for two and a half months through the influenza ban, he has by self-sacrificing service and by the high plane of his messages produced a very marked awakening in this community, and the hope is that with the passing away of this cloud of debt the church will arise to higher usefulness in this community.—H.

The brethren of the Wainwright district are fortunate in being able to arrange district meetings during the year, and their coming together on Feb. 5th and 6th proved to be a deep inspirational blessing. The subjects dealt with may be suggestive to the members of other districts, and so we give them. Bro. T. F. Lund dealt with "The Content of Evangelism." Bro. M. D. Bayly read a paper on "The Non-Church-Goer and How to Reach Him." Dr. T. C. Buchanan outlined, in an inspiring address, the nature of "Our Missionary Task." Bro. D. Simpson gave a study of "Some Methods that Have Proved Helpful." Bro. Priestley told of "The Work of the Department of Evangelism and Social Service." Bro. G. H. Backus gave an address about "The Preparation for, the Conduct and Follow-up of

Evangelistic Services." And Bro. C. G. Hockin dealt with the problem involved in the small Sunday school. All these talks were followed by discussions. The devotional needs of the brethren were met with hours for prayer and praise, and also a service for consecration and the Sacrament of the Lord's Supper. These district meetings can be made very helpful, and from them the brethren go forth to greater usefulness, with a cheered spirit and an encouraged heart.

The crippled Indian, Chila, is dead. This voyageur, who resided close by the Hudson's Bay post at Fort St. John, was an example of cheerfulness in the midst of adversity. He was rendered a cripple by exposure some seventeen years ago, yet his spirit was not crushed—rather was refined and purified. He has for seventeen summers cultivated a garden, lying on his back, and to get around would propel himself with his elbows. We do not need to go abroad for examples of sterling heroism. T. D. J.

Southern Alberta Letter

(From Our Regular Correspondent.)

The Calgary Methodist Sunday School Association is holding a series of institutes extending over February and March. The first took the form of "A Model Sunday-school Board Meeting," and was a very helpful demonstration. Rev. W. E. Galloway is the president.

Pincher Creek; Rev. J. N. Wilkinson.—From the local paper we gather the following items of interest about the work of the United Church, just closing its first full year. In spite of drought and the church being closed for over one-sixth of the year through the epidemic, every phase of the work is strong and encouraging. The missionary givings are larger, the floating debts of the two uniting churches have been paid off, as well as the current expenses of this year, and the salary raised to \$1,500 for 1919. The Sunday-school enrolment is 182, and is doing splendid work through the C.S.E.T. and C.G.I.T. We note the following features in this all-round annual meeting—attendance larger than expected, presentation to organist, various votes of thanks, a resolution of friendliness to one who, through illness, was unable to attend, being his first absence in twenty years; and a resolution of sympathy to Mrs. McPhail, whose husband, Capt. (Rev.) McPhail, was a former pastor, and among those drowned by the sinking of the *Llandoverly Castle*. Rev. Mr. Wilkinson has accepted an invitation to continue as pastor. Coffee and sandwiches, the accredited symbols of good-will and optimism, gave to this auspicious gathering that social seal called "atmosphere."

BOYS' WORK.

At Blackie, under the leadership of Rev. H. Coates, there is a Scouts' group of twenty-five. The bugle band of fourteen has a march twice a week. At the February Quarterly Official Board the pastor received a unanimous invitation for a third year.

At Cayley, also, Rev. S. H. Irving is carrying forward a very fine work with boys. A large and enthusiastic "father and son" banquet has just been held, with addresses by Mr. Jack Cohen, one of Cayley's splendid soldiers, and Rev. W. E. Galloway. As an outcome of this gathering a meeting of the men of the community was held for permanent organization. Robert Coote was elected (by ballot) chairman, John Elves secretary-treasurer, and an executive of five business men and farmers.

One hundred dollars was paid in to provide for initial expenditure. The men also offered to finance girls' work whenever such advisory committee might be appointed. For the benefit of any who may be interested further in this work we would say that the Men's Committee is undertaking to secure a meeting place and suitable equipment for games and exercise. So far as your correspondent has heard, Cayley has the community idea for its young people more completely worked out than any other point in the Conference.

Walsh; T. H. Lockhart, pastor.—The Superintendent of Missions, Rev. T. Powell, visited this mission in the interests of the missionary campaign. A free banquet was given by the ladies on the Friday night, with an attendance of fifty. After an address by Mr. Powell subscriptions were received. As a result of this and the Sunday services at Irvine and Walsh, the mission will reach its objective, \$150.

MISSIONARY CAMPAIGN.

To the end of January \$5,000 had been sent to Toronto by thirteen districts; five districts had sent *nothing*. From another angle—there are 157 fields supplied this year. At that date forty-three had made returns, and 114 fields had sent *nothing*.

There is a question that challenges every Methodist of Alberta in these empire-shaking days, when he only is truly Christian in his home citizenship who is loyally missionary for the far-flung battle-line of God's kingdom. "Is it I?" upon whom in any way rests responsibility that thus far we have not measured up?

Tudor (Rev. G. A. Hipkin) is the first place to send in the full amount of its objective. Well done, Tudor—pastor and people!

Burdett; F. A. Hutchings, pastor.—We are sorry to report that Mr. Hutchings, who has been ill since November, is not yet able to take up his work. It is a matter of encouragement, however, that in spite of the absence of pastor and the influenza interruption finances are well in hand, and the February board meeting found pastor's salary almost up-to-date.

THE LIGHT IN THE CLOUD

To the Editor of the Christian Guardian.

Dear Sir,—The following note to me from Mrs. George Awrey, late of Hamilton, is self-explanatory. It is so good that I feel I ought to pass it on. LeRoy was her third son to enlist. C. R. MORROW.

"I wish to thank you for your very kind message of sympathy and comfort concerning LeRoy's sacrifice. We are thankful that he chose the path of duty knowing what it meant. He honored us in this, and if in facing and meeting death he found life eternal through the sacrifice of the Son of God, we should be so glad. We are aiming at this, and while we feel a little staggered yet, still we believe and are trusting. And now, since his father has passed from us into the presence of God, 'where there is fullness of joy,' we are glad for him, too. Although to us the change is somewhat bewildering and we are groping for the light that seems to be hid, we believe the Word of God, 'I will never leave thee.' We want to honor Him. May He lead us to a closer walk and to an understanding of His will, and use us to help bring in His kingdom."

SAVE YOUR FACE

It's well worth while. Don't let your cheeks get rough or red, or your lips chapped, when you can so easily prevent it by using CAMPANA'S ITALIAN BALM. It will keep your skin fresh and soft and beautiful, in spite of winds and sun. 35c., at druggists. E. G. West & Co., Wholesale Druggists, 80 George Street, Toronto.

The Conferences

MONTREAL

Newington.—The third Official Board meeting of this circuit was held on Feb. 18th, with a full attendance of officials from each appointment. The stewards all referred in eulogistic terms to the services of the pastor, Rev. Fred Horton, during the last three years. The circuit to-day stands in a better financial position than for years past. The new hymn book has just been introduced, and the individual Communion service. The meeting very unanimously invited the pastor to remain with them for a fourth year. The old and much revered members—Gordon Pyckes, Jas. Duval, George Watson, Leslie Foster and others—are still with us, and greatly interested in the work. May the Lord still prosper the work of His servants.—A. F.

HAMILTON

College Avenue, Woodstock; Rev. J. M. Haith, pastor.—Sunday, Feb. 16th, marked another milestone in the history of this church, it being the occasion of the nineteenth anniversary. The services were conducted by the Rev. Dr. S. A. Laidman, pastor of Dundas Street Church and chairman of the Woodstock district. This afforded our people a splendid opportunity of hearing Dr. Laidman, who came to our district only in July last. We were delighted with the able and timely messages delivered, and appreciated very much the services rendered on this occasion. A special appeal of \$600 was asked for by the board, and when all returns are in we hope to have reached the desired amount. At the regular meeting of the Official Board, held on Feb. 4th, a resolution of appreciation of the pastor's services, coupled with an invitation to remain the third year, was unanimously passed. Another resolution was passed recommending Mr. Ernest Long as a candidate for the ministry. Great things are expected along spiritual lines in this church and the community which it serves during the next month, as we are entering upon a series of evangelistic services with Evangelist G.

Our New "Upstairs" System

Is popular in New York and other large American cities. Through it two-thirds of the overhead expenses are cut out, resulting in much lower prices to our customers. Write us for information about anything in the jewellery line. We can save you money.

THE JOHN WANLESS CO.
JEWELLERS SINCE 1840
Room 1—243 Yonge St., Toronto
WANLESS BUILDING

M. Sharpe, Miss Wooton and Mr. Rudd as leaders. These services are being preceded by a week of cottage prayer-meetings.

BAY OF QUINTE

Bloomfield circuit, under the able leadership of Rev. A. E. McCutcheon, recently very successfully celebrated the anniversary of the remodelling of their church by a canvass of the members and adherents of the church for funds, a very successful Sunday service, followed by a supper and concert. The pastor, who made such a whirlwind campaign for the Victory Loan, conducted the canvass by himself, with splendid results. On Sunday the Rev. A. J. Terrill, B.A., B.D., delivered two very eloquent and inspiring addresses, and the pastor concluded his appeal for funds. On Tuesday evening supper was served in the schoolroom to over 500 people, after which a grand concert was given in the main auditorium of the church. The choir of Pieton Methodist Church, under the leadership of Prof. Brown, furnished the musical part of the programme; while Miss Pearl Newton, of Toronto, one of Owen Smiley's graduates, captivated her hearers by a fine exhibition of modern elocution. Over \$2,600 in all has been raised, which puts Bloomfield on its feet financially, after installing electric lights and paying off all indebtedness. The prospects for Bloomfield church are very bright, for which a good deal of credit is due the pastor.

THE SIBERIAN EXPEDITION

A Very Interesting Letter from Major Clarke

To the Editor of the Christian Guardian.

Dear Sir,—After eighteen days of rolling and tossing across the turbulent waters of the unspacious Pacific, we arrived this morning at Vladivostok, the beginning of our great Siberian adventure. We left Victoria on the evening of Dec. 26th, in a drizzling rain, while the people at home were still in the midst of their Christmas festivities. Only the immediate relatives and friends of the troops were present at the wharf to say their last farewells and to wish their loved ones God-speed on their voyage. Our transport was the s.s. *Protesilaus*, a freighter converted into a troopship for the occasion, so that our travelling was not de luxe.

We had our first church parade on Sunday, Dec. 29th, in the men's quarters, but it was not a huge success, owing to the fact that so many of the officers and men were down with sea-sickness. To the few present who were able to maintain their sea legs, Capt. Askey, the Church of England chaplain, conducted the service, and I spoke to them on the passage, "And ye shall know the truth, and the truth shall make you free." By the time the service was concluded I was glad to seek the refuge of my own bunk to allay an attack of mal-de-mer.

On the following day we had a terrific gale, which resulted in a fatal accident to Rifleman Harold Leo Butler, of the 259th Canadian Rifles. He was crushed between the coaming of No. 9 hatch and a troop ice chest, the lashings of which were carried away owing to the exceptionally heavy rolling of the ship. He died a few hours later. He was a Roman Catholic, and as there was no Roman Catholic chaplain on board I did what I could to administer spiritual comfort to him according to the faith in which he had been reared. I got one of the Roman Catholic officers on board to read to him their act of contrition, and then, after asking this officer's advice about the matter, and receiving his endorsement, I administered the Sacrament to the dying trooper. I have never in my whole ministry felt the presence of Christ more consciously than I did in this communion. At 3.15 the same afternoon we buried him at sea with military honors.

We crossed the meridian while we were at dinner on Friday, Jan. 3rd, and so lost the Saturday, passing from the Friday to Sunday, the 5th. We utilized this day to

good advantage. Capt. Askey had an Anglican communion service at 7.30 a.m., which was well attended. At 10.30 a.m. we held a united voluntary parade service, and as most of the men had now recovered from their sea-sickness we had a large number present. Capt. Askey again conducted the service, and I spoke on the subject of "Prayer." At 11.15 a.m. Capt. Archer, the Y.M.C.A. secretary, Presbyterian minister from the north of Ireland, and myself held a joint communion service for non-Anglicans. At 7.30 p.m. we had another voluntary service, when Capt. Archer delivered a most appropriate address on "The Moral Significance of the Present Campaign." He sketched Russia's great contribution to the war before the debacle, the duty which now lies before us of bringing stability to their distressed country, and the stern necessity of each soldier doing nothing that would bring reproach upon the fair name of his own Dominion.

In a voyage such as this one realizes something of the wonderful genius of that wizard, Marconi, who succeeded in belting the world with an invisible chain of communication. Never once during our trip of over 4,000 miles across the Pacific have we been out of touch with great world events. Every morning a wireless bulletin is published, containing the most important items of news from different countries. It is safe to say that although we were in mid-ocean, we heard the result of the English elections and the sad news of Theodore Roosevelt's death before many of the smaller towns and villages at home heard the same news.

During a terrific gale on Tuesday, Jan. 7th, we had the misfortune to lose one of our propellers, consequently for the rest of the journey our speed was greatly reduced. We got our first glimpse of land on Sunday, Jan. 12th, when we skirted the shores of Yesso, one of the northern Japanese islands. The following day we passed through the Tsugaru Straits. Although some of the land had the appearance of cultivation, we saw no signs of any dwellings. For the most part it looked bald and bleak under its covering of snow.

At the time of writing we are alongside the wharf in Vladivostok. The city is surrounded by snow-clad hills and is not unlike Quebec in appearance. There are huge warehouses along the water-front, built of corrugated iron. The harbor itself is ice-bound. Before we reached the wharf several tugs had to go ahead of us to break up the ice. Vladivostok in normal times had a population of 50,000, but at the present time its population has been increased by the influx of refugees and soldiers to over 125,000. At the present time we have no definite knowledge as to our destination; but vagueness never daunts a soldier, so we are looking forward with keen anticipation to the opportunities of doing some good among the men who have come to help stricken Russia.

HARRY B. CLARKE, Major.

Wednesday, Jan. 15th, 1919.

E. R. WOOD
President

H. C. COX G. A. MORROW
Vice-Presidents

Assets	- - - - -	\$9,850,000
Capital (Subscribed)	- - - - -	2,500,000
Capital (Paid-up)	- - - - -	1,750,000
Reserve Fund	- - - - -	1,750,000

**CENTRAL
CANADA
LOAN & SAVINGS COY.**
26 KING ST. E. TORONTO.

The Forum

LOOKING AFTER THE RETURNING MEN

To the Editor of the Christian Guardian.

Dear Sir,—In the GUARDIAN of Feb. 12th our General Secretary of Home Missions very aptly and ably describes the method employed and work attempted by the Missionary Society on behalf of returned soldiers entering Canada, either at Quebec, St. John, N.B., or Halifax. Be it understood that this work embraces the welfare of soldiers and sailors permanently attached to the Canadian Army and Navy having headquarters at Halifax. Mr. Manning's citation of facts and general discussion thereon may prove, let us hope, a corrective to certain adverse criticism of the situation appearing in the same issue.

We have no special knowledge of what Canadian Methodism has done for our men at the seat of war, but may modestly affirm some knowledge of its activities on their behalf at this seaport, through which tens of thousands have passed and are still passing all the time.

The military hospitals here provide, on a large scale, for the wounded and sick, both among soldiers and sailors. Methodism, as well as other communions, provides chaplains to wait upon them in the fruitful ministry of Christian love and helpfulness. For months before receiving our appointment by the Missionary Board as chaplain we visited the hospitals on our own private responsibility, and since the appointment visitation has been greatly multiplied and carefully attended to. We are at their service literally morning, noon and night, responding to calls from 5.30 a.m. to midnight. Within the wards and upon those beds are met men from all parts of Great Britain and Ireland, Canada, United States of America, the West Indies, Bermuda, Newfoundland, Australia and New Zealand.

The Christian public of Halifax, both through the Y.M.C.A. and Red Cross, and in their own congregations, have been ceaselessly and zealously active on behalf of these men. Methodists are not second to any in these respects. Let me cite a few instances in proof of the above. Thirty-five young ladies of the small church to which I belong, one evening every week since last June (barring the five weeks of the influenza ban) assist in entertaining from thirty-five to seventy-five soldiers and sailors in our vestry. A fair average attendance would be fifty, making a total of 1,400 men socially cared for during that period.

Fully twenty-five of our married ladies have met weekly, the last four years, for Red Cross work, while many of them meet much oftener for that purpose. Another member has been convener of a committee, during the past three years, which was responsible for a social evening, weekly, in one or the other of two hospitals, and now provides fortnightly on the same lines. Our homes have been opened freely to these lads in khaki and blue. One lady alone, for the past three winters, from October till May, has entertained in her home an average of ten per week! No reasonable expedient is neglected that may conduce to their social joy and comfort while in our midst.

As for our returning soldiers, our port chaplains meet them at the dock, though it is physically impossible to do much, if anything, for them personally, owing to the dispatch with which, under military discipline, they are hustled from the deck of the ships into the waiting trains and thence to their destination all over Canada. Additionally we have Citizens' Reception Committees and Red Cross ladies (Methodists among them, too) according, not only a warm welcome to our war-scarred veterans, but bestowing with a lavish hand such



creature comforts as are most acceptable after a wintry voyage across the Atlantic.

Touching the question as to provision made for large numbers of young wives and mothers who, in common with their husbands, land from these transports, let it be noted suitable measures have always been taken. Red Cross workers—including, as before said, Methodists—have been most exemplary in this respect. Sometimes as many as forty or fifty ladies, including nurses, are in attendance upon the arrival of one ship. Well-heated, well-lighted and well-ventilated accommodation (inclusive of beds) is provided, whereby if any have to remain a few hours before the train leaves, their well-being is looked after.

Very recently Philip Gibbs, the well-known war correspondent for the press, came across with about 3,000 troops on board the Cunard liner *Carmania*. Here is a part quotation of his description of the landing of these men at Halifax:

"The gangway was at a steep angle to the quayside, but the men went down it at a run with the old packs they had carried along many a road 'twixt Poperinghe and Cambrai, and they shouted as they touched the Canadian soil again. On the quayside were long sheds, with beds and bath houses and recreation rooms for the men who had to wait a night before going to every part of the old Dominion, and the ladies of Halifax were there until midnight, serving them with tea and coffee and refreshments, so that, however cold the weather, there should be no coldness in the home-coming of these soldiers who had fought through the long, black years of war with a courage that will never be forgotten in history. The *Carmania* was lonely without them as she turned towards New York, and the decks

were silent the next night as I paced up and down."

Mr. Manning is perfectly right in his contention as to "whether or not it is necessary, at the ports of entry, to have homes where the wives of soldiers can put up for a time." Whatever may be the situation elsewhere, it is quite unnecessary in Halifax.

Another weighty point in Mr. Manning's letter is contained in the second last sentence, which, without any reserve or qualification, merits strong emphasis: "It is very important that the returned soldiers should be assured of a sincere welcome home, but I am convinced that the only welcome which will hold them to the Church is that which the pastors and local members of the Church give them."

Yours very truly,

ROBERT McARTHUR.

2 Bliss Street, Halifax, N.S.

RECONSTRUCTION OF A BROKEN WORLD

To the Editor of the Christian Guardian.

Dear Sir,—In our last letter we suggested answering two questions in two communications. We now think it better to seek to do so in only one communication.

We assumed that the Church is primarily responsible for the moral and spiritual reconstruction of men, other institutions being helpers. Has the Church the facilities with which to undertake the task? Let us inquire first what part or parts of men are broken. In some cases it is the body. In others the mind. In still other cases men are broken in spirit and outlook upon life. In some of the above cases, and in many others, it is a moral and spiritual breakdown. In troubles that are mainly



DUNLOP ALWAYS LEADS

More bicycles will be sold this year, and more enthusiasm for cycling as a thrift measure will be in evidence. In only one respect will the year be the same as all other bicycle years since the pneumatic tire was introduced: Dunlop Tires will lead the way in totality of sales, in preponderance of quality, and in mastery of service.

Dunlop Tire & Rubber Goods Co., Limited
Head Office and Factories: TORONTO

ROYAL YEAST CAKES

Now that the new government standard flour is in general use, the quality of the yeast you use is more important than ever. Use Royal Yeast Cakes. Their quality is absolutely reliable. Bread made with Royal Yeast will keep fresh and moist longer than that made with any other.

Send name and address for copy Royal Yeast Bake Book.

E. W. GILLETT CO. LTD.
TORONTO, CANADA
WINNIPEG MONTREAL

physical and mental, the hospital, the physician and the nurse are the chief agencies of reconstruction. Both State and Church may in this sphere render sympathetic and practical assistance. Men who are broken in spirit, discouraged, and to whom the outlook is dark and uncertain, should be ministered to by those who profess to be the followers of Him who said, "Come unto me, all ye that are heavy laden." Service rendered to all who are in anyway broken should be in the spirit and with the sympathy and tenderness which characterized our Lord.

The largest sphere of operation for the Church is, however, in the midst of men who are in need of moral and spiritual reconstruction. It is about these bruised and broken men the Church should gather. The Church should be sympathetically and practically interested in education, better housing conditions, good wages, more leisure for toilers, and everything pertaining to the intellectual and physical welfare of men; but her first and great task is to add to the sum total of the moral and spiritual forces in the world. Has the Church the facilities for doing this? In other words, is she able to do it?

Walking along a street with a returned soldier recently we passed a church, and on the bill-board was the minister's subject for the following Sunday night, "Is the Church Able?" "Yes," said the soldier, "if she will keep to her own task and look after the spiritual needs of men." He said, "That is the view held by all right-thinking soldiers." Is the Church able to do this? Is she willing to accept this as her main task, or does she prefer to take the place of the State? Let the Church re-read her commission. Let her examine herself. John Wesley said the main work of the Church was "to spread scriptural holiness over the land." The harvest is truly great and ripe. The harvest was never greater or readier for the reaper. Is there anything wrong with the machine, or is it fit and ready to be thrust into the harvest field? What a calamity if it should be found that the machine is broken and unable to function in the midst of so great a harvest. It is surely not so. What I have said thus far applies to the Christian Church in general. May I say a word about our own Church in particular?

At the last General Conference great impetus was given to the work of our Church in many directions. New leaders were appointed. All these are devoted and capable

men. These men are, or will soon be, at the tasks assigned them. Already old wheels are running more rapidly, and new ones are beginning to revolve. I listen to the sound with as much delight as to the singing of birds in the springtime. I would not if I could put a brake on any wheel. I say to these leaders, both old and new, speed up, make things go. But what about another side of the work of the Methodist Church—the regeneration of men? Let us waste no time in the discussion of theories. God's method of making an apple is the same to-day as it was a thousand years ago. God's method of regenerating men has not changed, and never will. God's method of making men who are to be Christ-like is much like His method of making apples. In both cases He works mostly from the centre outward. When God, or nature, begins to make apples by working on them from the outside, it will be time to begin to make real Christ-like men in the same other way. I know of no place where, or way by which, men broken by sin may be reconstructed or regenerated than under the shadow of the cross and by the power of the Holy Spirit. The most important work of the Methodist Church is to bring men to this place and under the spell of this power. I am not much interested in methods. An apple tree would cease its function if it were torn up by the roots and thrown into a fence corner. Any method will cease to function if treated in the same way. To-day is the time of our opportunity. "Is there any balm in Gilead?" A broken and suffering world needs the balm. Has the Methodist Church lost the power to apply it? Surely not so.

May I make one or two suggestions? Let there be no adverse criticism. Let it be recognized that all good men who see world problems are anxious for a right solution. May the spirit of wisdom and of a sound mind be given to all, and especially to those who stand in places of responsibility and leadership. May I not make one other suggestion, and I trust it will be received in the spirit in which it is made.

Would it not be well if our General Super-

intendent, Rev. Dr. Chown, were to call at once, to a special session, the General Conference Special Committee, which likely includes Presidents of Annual Conferences? The General Superintendent is already burdened with other matters of great importance, but this matter is urgent. There is restlessness in the world. A restless world needs, more than anything else, to hear the Master say, "Peace, be still." History may be repeated. It has been said that the Methodist revival under Wesley saved England at a critical time. This is such a time. Let the place of meeting be a quiet spot. Two or more days could be spent in seclusion. There would likely be no address or discussion the first day. The time could be spent in reading such portions of the Scriptures as Psalms 51 and 46, and Neh. 2. Then meditate, pray, wait, listen. God will surely speak. Then, after God speaks, let our leaders rise up to plan and build. If it were known that Dr. Chown and others were thus waiting before God, many all over the land would join them in meditation and prayer. "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary, and they shall walk and not faint." Yours very sincerely,

J. A. RANKIN.

The Department of Education of Ontario is to be congratulated on giving to our public and high schools the splendid and indispensable services of Mr. Arthur W. Beall, of Whitby, lecturer in eugenics and personal hygiene. Mr. Beall, in a fascinating and masterly way, fosters in his classes, in a few half-days, high, noble and pure purposes, lofty ambitions and a profound respect for right, for Canada and for Jesus Christ. His services, which are limited to urban schools, can be secured without expense by forwarding him a hearty invitation from either a principal or a school board. The days of his visit will ever be remembered as the most momentous days of the boys' and girls' school life, for Mr. Beall is at once a moral support to the home, the school, the Church and the State.—J. A. Dowsell.

"Profits from Savings"

is the subject of a little booklet that we want to place in the hands of every reader of this paper who is anxious to save, and to invest his or her savings where they will earn 5½% with safety of principal and regularity of interest.

Many of the people to whom we have sent this book, as a result of receiving it, have invested their funds in

Standard Reliance 5½% Mortgage Corporation Debentures

The debentures are issued in amounts of \$100 and upwards, and are made repayable at a fixed period to suit your convenience.

Thousands of people have invested their savings in these debentures without the loss of one dollar invested.

We know the book is interesting, and we will send it to you free. Write for one to-day.

Paid up Capital and Surplus Funds . . . \$3,362,378.63



STANDARD RELIANCE MORTGAGE CORPORATION
HEAD OFFICE—TORONTO

Branch Offices:
AVR ELMIRA BROOKVILLE CHATHAM
NEW HAMBURG WOODSTOCK

AN APPRECIATION.

By Rev. C. W. Barrett.

A few weeks ago there entered into the higher service one of the valued men in the middle ranks of our ministry, in the person of Rev. D. E. Johnston, B.D., of Lakefield, Ont., and I desire to express a few personal feelings in regard to his life and work. I had both the privilege and profit of knowing Mr. Johnston for nearly twenty years, and during that time was intimately associated with him as a friend. In 1902 we entered college, took the same course, studied together, roomed together, sang in the same college male quartette together, and played our college games together. This experience strengthened the friendship that we had formed some years before. Since ordination we were always billeted together at Conference when possible, and were fortunate in being stationed on charges that were quite adjacent. So I feel that I had the pleasure of knowing him better than almost any other man. From this knowledge of him and the friendship I had with him, I want to say that I always found him a man of very superior qualities. He was transparent in all his life and work—his very countenance expressed the openness of his soul. He was a manly man, loved clean sport as few men did, entered cheerfully into association with men in their fraternal gatherings and received from them their highest marks of honor and confidence. His brother ministers, both in the districts and in the Conference, showed a similar confidence in him by electing him repeatedly to office. He possessed in an extraordinary degree the spirit of true optimism. I never knew him to be downcast or discouraged, for no matter what the difficulty was he could readily see some way of escape, and this quality of cheerfulness aided him materially in his work. He was always pleased with his charges, loved his people, was proud of them and thought them among the best, and they reciprocated by showing their love for him and their loyalty to him. Few men, I think, have so won their people's hearts; and from every charge he had comes the same sad note of regret that at such an important time he was called away. In a very exceptional way he believed in the great mission of the Church to help and save men, and so his ministry was one of deep earnestness and power. He preached an evangelistic Gospel, beseeching men to be reconciled to God. The Church has lost one of her ablest young men; heaven has been enriched by a refined spirit, and I mourn the loss of my best friend.

THE LATE CORPL SAMUEL CHARLES WESTGATE.

Among the many fine Christian young men who paid the price of victory with their lives may be named S. Charles Westgate, eldest son of Mr. and Mrs. Chas. R. Westgate, of Eyremore, Alta. Charlie was born and brought up in Montreal, but in 1915 his parents moved to Alberta, and he went with them and from there enlisted with the Princess Pats. As No. 1 man on a machine gun, he had been in active service for over a year without a rest.



THE LATE CORPL. SAMUEL CHARLES WESTGATE.

When in September last his turn came for leave he greatly enjoyed a much-needed rest with relatives and friends in Brighton, London and Bournemouth. On returning to the front he was made a corporal, but had been back only a few days when, at the age of 22, he was "killed in action" on Sept. 30th, 1918, when his battalion stormed and captured the village of Tilloy, near Cambrai. His officer com-

manding in writing to his mother said: "Your son was a very brave boy and was in command of his platoon when killed. He showed a wonderful example of bravery to the more inexperienced men. He was marked for a promotion, and had he survived this fight would have been granted a commission in the battalion. I have recommended your son for a decoration, which when granted will be sent to you."

Corpl. Westgate left a fine record from childhood. Always a boy of high ideals and fine Christian character, he seemed to take naturally to that which was good and noble. His life among the soldiers was one of true comradeship, yet one of fine Christian influence, and his Christian experience ripened even with the hardships of war. In his last letter, received after his death, he says some of his best pals have been killed, and then remarks: "It's awful, and yet we must go on even to pay that supreme sacrifice ourselves, because we must end this thing and there must be only one end." He evidenced his readiness to meet what came to him cheerfully and in implicit faith in his Saviour. He was indeed a wonderful combination of practical helpfulness, cheery optimism and sturdiness of character—a good, wholesome, companionable boy, kind and affectionate; and he triumphantly entered the true homeland.

"Servant of God, well done!
Thy glorious warfare's past;
The battle's fought, the race is won,
And thou art crowned at last."
P. L. R.

"How's prohibition workin' in Crimson Gulch?" "All right. The boys are beginnin' to realize that a man's conversation is jes' as inter'stin' when he's sober an' a heap more reliable."—*Washington Star.*

Canadian Government and Municipal Bonds

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

Wood, Gundy & Company

C. P. R. Building, Toronto
Montreal New York London Saskatoon

EXETER DISTRICT EVANGELISM AND SOCIAL SERVICE FIELD DAY.

Sunday, April 13th, 1919.

- Exeter, Main Street—11 a.m., Rev. A. E. Doan, B.D.; 7 p.m., Dr. T. A. Moore.
 - Exeter, James Street—11 a.m., Dr. T. A. Moore; 7 p.m., Rev. A. W. Brown.
 - Parkhill—Rev. E. G. Powell.
 - Elimville (Zion)—Rev. J. W. Baird, B.A.
 - Elimville (Sunshine app.)—Rev. A. W. Brown.
 - Centralia—Rev. A. McKibbin, B.A.
 - Hensall—11 a.m., Rev. E. Medd, Ph.D.; 7 p.m. Rev. A. E. Doan, B.D.
 - Crediton—Rev. W. A. Finlay.
 - Grand Bend—Rev. S. Salton.
 - Sylvan—Rev. H. Willans.
 - Allsa Craig—Rev. F. G. Robinson.
 - Lucan—Rev. J. H. Johnston, B.D.
 - Granton—Rev. C. P. Wells, B.D.
 - Woodham—Rev. H. B. Parnaby, Ph.B.
 - Kirkton—Rev. C. Baker, B.D.
- J. W. BAIRD, Chairman.
A. E. DOAN, Fin. Sec.
E. MEDD, Sec. Evangelism and Social Service.

NEW BOOKLET

"War Loans, Resources and Progress of Canada"

INTERESTING THINGS ABOUT THEM

Financial position of Canada and details of her Loans, Security behind Canada's Bonds, including Canada's Resources and Progress in all fundamental directions, covering brief statistics, 1911 to 1918, about Agriculture, Fisheries, Forests, Mines, Trade, Railways, Banking, etc.

We shall be glad to send a copy on request

A. E. AMES & CO. *Established 1889*
Investment Securities
Union Bank Bldg. - TORONTO
Transportation Bldg., MONTREAL
74 Broadway - NEW YORK

Guaranteed Investments Bearing Attractive Interest

Do you know that you can invest your funds in first-class mortgages on improved real estate, and in addition have the sum invested absolutely guaranteed by the Toronto General Trusts Corporation? You can secure this investment for sums from \$500 to \$100,000, and we would point out that the interest is paid by cheque semi-annually, and the rate is attractive.

Further information upon request

The Toronto General Trusts Corporation

Hon. Featherston Osler, K.C., D.C.L. **A. D. Langmuir**
President General Manager
W. G. Watson
Asst. Gen. Manager
Head Office, 83 Bay Street, Toronto

PROFESSIONAL CARDS.

Legal.

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

RIGGS, FROST, DILLON & BIRKS,
Barristers, etc., 33 Richmond St. W.,
Toronto. Alfred W. Briggs, K.C., Harold R.
Frost, E. Macaulay Dillon, Ray T. Birks.

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

Architects.

BURKE, HORWOOD & WHITE, Archi-
tects, 229 Yonge St., Toronto.

BUSINESS CARDS.

SHOE COMFORT

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

H. & C. Blachford Limited
286 YONGE ST

SADLER & HAWORTH

Manufacturers of

LEATHER BELTING
TORONTO

Lorne W. Trull

Undertaker and Embalmer

Private Motor Ambulance

751 Broadview Avenue Phone Cer. 2870

MEMORIAL WINDOWS

ROBERT McCAUSLAND, Limited

141-143 Spadina Avenue, Toronto

BELLS.

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

MENEELY & CO. WATERLIET
(West Troy), N. Y.
THE OLD CHURCH
MENEELY CHIME
FOUNDRY & OTHER **BELLS**

BLYMYER CHURCH BELLS

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

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

BRITISH AMERICA
ASSURANCE COMPANY

(Fire, Marine, Hail and Automobile Insurance)

Incorporated 1833

HEAD OFFICE: TORONTO

Assets over \$3,500,000.00

Losses paid since organiza-
tion of Company, over \$43,000,000.00

W. B. MEIKLE,

President and General Manager

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.

KOOSTATAK.—Harry Koostatak, the sub-
ject of this sketch, was born at Norway
House over eighty-eight years ago. His
father was numbered among the head men
at Norway House, being a Hudson's Bay
Company's fur chief. Harry was quite a
lad when Rev. James Evans brought the
Christian religion to Norway House. He
was baptized by Mr. Evans. He had a very
distinct memory of all the missionaries
who have from time to time manned our
work. In his boyhood and early manhood
he was an expert trapper and hunter. He
put in thirty summers in the York boats,
going to York Factory and to Lower Fort
Garry, and also made trips to the historic
"Long Portage" on the Athabaska trail.
When "Treaty No. 5" was made at Nor-
way House he was chosen a councillor.
When the migration took place from Nor-
way House to Fisher River he came along.
Here he has lived ever since. I have known
him very intimately for twenty-five years.
He was as near to me as any earthly rela-
tion could exist. Harry was always to be



HARRY KOOSTATAK.

found on the right side of every question
at issue. In affairs between the Depart-
ment of Indian Affairs and the Indians he
always stood for the truth and right and
for law and order. Because of this he often
had to bear persecution from his fellow
Indians. He was ever the friend and helper
of his missionary. In church affairs he
was always to be found on the right side.
His firm desire was to be in his place at
every service. For many years the mis-
sionary, when going away for a while,
simply announced, "I leave the work in
the care and under the guidance of Harry
Koostatak," and always it was well cared
for. He was an outstanding figure, too, as
setting an example to his people in garden-
ing, and he kept it up to the last. His last
words to me were, "It is a good day to
me to-day." Early on Thursday morning,
Jan. 9th, he was no longer with us, but
had gone to glory. On Sunday, Jan. 19th,
we held a memorial service, preaching from
texts in Prov. 4: 18 and 2 Sam. 3: 38. With-
out doubt he was a great man. His lot here
was humble; up yonder he has a place very
near the throne. Lives such as his are a
great encouragement to those interested in
Indian missions. Do they pay? I would
say yes, a thousand times yes. From many
a reserve and from many a wilderness
camp souls are going home to glory. I
think of graves I know of, here and yonder,
and I think of redeemed souls I expect to
meet in glory, and oh, what a meeting that
will be. In his photo he is to be seen mak-
ing an arrow. He was the loving and be-
loved friend of little children and, was
always making something for them.

F. G. Stevens.

KERR.—Eliza Jane Jones, wife of George
Kerr, barrister, of Toronto, was born in
Hamilton, Ont., Oct. 13, 1853, and entered
upon the life that knows no ending at
Santa Barbara, Jan. 16, 1919. She was of
spiritual ancestry, her father being the
Hon. Stephen J. Jones, Judge of the County
of Brant, and her mother Margaret Wil-
liamson, both active, cultured and conse-
crated members of the Church, and true to
all the traditions, ideals and activities of
Methodism. It is in such homes, irradiant
with the light of piety, intelligence, loyalty
and affection, that the best of our race are
born and trained to become leaders in all
good works. This child of the Church thus
grew up in the nurture and admonition of
the Lord, residing with her parents in Brant-
ford until her marriage on Feb. 24, 1875,

ASSURANCE.

To Wage-Earners

Send for the pamphlet, "Our
Savings," issued by the Great-
West Life Assurance Company.

It shows that a suitable Life
Policy offers the surest way of
providing a competence for old
age—while at the same time
assuring the comfort of dependent
ones—should untimely death
occur.

Ask a Great-West Policyholder
what he thinks of his Policy.

Some 75,000 Policyholders
have shown that they consider
The Great-West Policies the
best available.

The Great-West Life Assurance Co.

Dept "B"

Head Office - Winnipeg

Buy War Savings Stamps

The Editor of the
"Saturday Evening
Post" says—

Referring to the protection
of soldiers' and sailors' families
by the U.S. Government:—

"This war-insurance experi-
ence should lead to a condition
in which no responsible adult
person will be going around the
country without insurance any
more than without clothes." At a
trifling cost to the indi-
vidual soldier the United States
Government offered life insur-
ance to their troops up to
\$10,000 on a single life. This
shows the value placed upon
life insurance by the greatest
economists of our age. It gave
the soldier confidence and
courage and life insurance will
do the same for us CIVILIAN
soldiers in the grim battle of
LIFE.

The Mutual Life
of Canada
Waterloo-Ontario

104

Union Assurance Society
LIMITEDOF LONDON, ENGLAND
(Fire Insurance since A.D. 1714)

CANADA BRANCH:

COR. ST. JAMES AND ST. PETER STS.
MONTREALT. L. MORRISEY, RESIDENT MANAGER
Agencies throughout the DominionMartin N. Merry General Agent
TORONTOTHE EMPLOYERS' LIABILITY
ASSURANCE CORPORATION, LIMITED
OF LONDON, ENGLANDIssues Personal Accident, Sickness, Employers'
Liability, Workmen's Compensation, Automobile,
Fidelity Guarantee and Fire Insurance Policies.C. W. I. WOODLAND, General Manager
for CanadaTEMPLE BUILDING - TORONTO
LEWIS BUILDING - MONTREAL

Agent's Wanted

Save Labor
Help Production



CONNOR WASHING MACHINE

"Beaver" Power Washing Machine will wash the clothes to snowy whiteness, without any labor. All the operator has to do is to put in the dirty clothes and take them out clean. It can be operated by direct engine drive or from line shaft. Our beautifully illustrated booklet tells you all about this Washing Machine and other "Connor" Washers for either gas, electric, or hand-power use. Write for a copy to-day

J. H. CONNOR & SON, LTD.
OTTAWA ONT.

SAVINGS

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

The regular saver finds inspiration in watching his balance grow.

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

THE DOMINION BANK

447

ROGERS COAL

THE MARKET'S BEST!

Elias Rogers Co., Ltd.,
28 King St. W.,
Toronto.

Phone M. 4155.

when she took up her residence in Toronto. At once she became a member of the Metropolitan Church, and entered upon her new home, social and religious duties. Her surroundings were singularly happy, and her charming personality impressed all who came in contact with her. Her piety was not demonstrative, but the current of her spiritual life ran deep and strong. She was a home-maker and a home-lover and lived deeply in her husband and children. But her influence was not confined to the home circle, for she dispensed hospitality with a queenly hand, and engaged not only in church work but in many of the religious and philanthropic movements of the city. She was one of the early Presidents of the Local Council of Women, and was the indefatigable Corresponding Secretary of the Woman's Missionary Society of the Methodist Church until, a year ago, she was compelled to resign on account of failing health. In hope of regaining her strength she came, early in December, accompanied by her daughter, Miss Kerr, to Southern California, and took up her residence in beautiful Santa Barbara. There the writer, who is also spending a few months in Los Angeles, had the privilege of visiting her. We sat together in the open air amid the beauty and fragrance of flowers, enjoying the unrivalled scenery. She spoke of our early associations, of her many blessings, of her abiding faith in the unchanging love of her heavenly Father, of the unflinching devotion of her two daughters, who were ministering to her, of the attentions of her Metropolitan friends who were about her—Mrs. Matthews and her daughters and the Misses Carty—and of the kindness of Mr. Justice Teetzel and his two sisters. Every word was hopeful, cheerful, helpful. We had prayers together, and we parted, little thinking that, as an old pastor, I would so soon be called to officiate at her funeral. But the following week a change came and she began to sink. Mr. Kerr was sent for, but before he could cross the continent to her she had passed on, "sorrow vanquished, labor ended, Jordan passed." The funeral services took place on Jan. 21st in the chapel of the crematory at Los Angeles, where present with the family were Dr. Egerton Shore and his sister, late of Toronto; and there, amid the sunshine and the warm sense of spring and the resurrection, the precious body was committed to dust and ashes, in sure and certain hope of the general resurrection on the last day and of immortal blessedness. Mrs. Kerr is survived by her husband and two daughters, Mrs. Ida Margaret, wife of W. R. P. Parker, barrister, of Toronto, and Miss Estelle M. Kerr. Four brothers also survive her—John W. Jones, barrister, of Hamilton; Lieut.-Col. Chas. S. Jones, of the Crown Lands Department, Parliament Buildings; J. Harry Jones, City Engineer, Brantford, and S. Alfred Jones, barrister, of Brantford. Hugh Johnston.

CARLETON.—On January 12th, 1919, near Neville, Sask., Mrs. Elizabeth Carleton fell asleep in Jesus at the ripe age of nearly eighty. Born in Ireland, May 2nd, 1839, when quite young emigrated with her parents to Ontario, settling first in Hastings County and later near Seaford. Here she grew up to womanhood and married. In 1884 she and her husband and family went West, taking up their home near Larivere, Man., where she continued to live with her son Joseph, until a few years ago the family moved to Swift Current district. At fourteen she was converted to God and joined the Church, and for sixty-five years lived a consistent Christian. She was one of the pioneer mothers to whom Canada owes so much. She loved God's Book, His house, and His people. For a long time she was a regular reader of The Christian Guardian. Nowhere did her life appear more beautiful than at home. Beloved by her sons and daughter and grandchildren, and highly respected by her neighbors, she was truly a mother in Israel. During her last illness she was very patient, although suffering much pain. As one who prepares to take a long journey, she gathered her sons and grandchildren about her, giving them her parting blessing, and when the time of her departure came, quietly she passed away. Her body now lies in the Swift Current Cemetery, awaiting the resurrection morn.

SELLARS.—Richard Sellars was born near Markham, Ont., in 1856. He came West when sixteen years of age, and settled on a farm near Nesbitt, Man.; and when twenty-three he married Miss Charlotte Turner. Sixteen years ago he moved with his family to Moose Creek, Sask., near Carlyle, and here again he engaged successfully in farming until four years ago, when he retired and moved into town. On Jan. 12th he was taken ill with influenza and entered the Carlyle Emergency Hospital, where he died ten days later. His was a faithful, earnest, quiet, Christian disposition. In the various places where he lived he was interested in the work of the Church and was a member of the Quarterly Board. He is survived by his widow and five children—Herbert, of Willman; Frank, of Moose Creek; Mrs. J. B. Taylor, of Nesbitt; Mrs. A. E. McMurray, of Manor, and Mrs. R. Hewitt, of Moose Creek.

A. J. B.

THE BOOKS OF THE WEEK

- "THE RED COW" by Peter McArthur \$1.50
- "THE NEW BOOK OF MARTYRS," by George Duhamel \$1.50
- "THE SHADOW OF THE CATHEDRAL," by Vincent Blasco Ibanez, author of "The Four Horsemen of the Apocalypse" \$1.90

At all Booksellers or from
J. M. DENT & SON, Limited
27 Melinda Street, TORONTO

EDUCATIONAL.

COMPETENT STENOGRAPHERS

Are the product of Shaw's Business Schools, Toronto. Head Offices: Yonge and Gerrard, M. 1426. Day and Evening sessions. Free catalogues, P. Mcintosh, Chief-Principal.

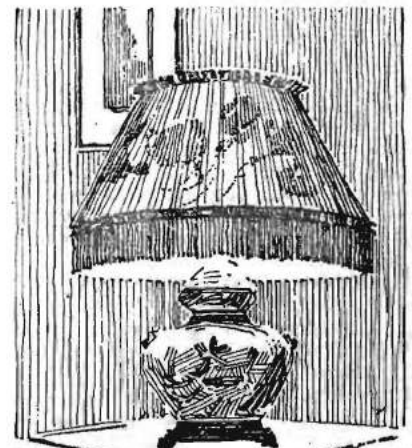


The Need is Still Great

Do not forget that even if the war has ceased—that the need for nurses is great. Those serving at home will be in great demand. Avail yourself of an opportunity to earn \$15 to \$30 per week by learning nursing right at home.

Full particulars on request. Dept. 44

Royal College of Science, 709A Spadina Ave., Toronto



Unusual Things

Anything about the home that needs washing and that will not be hurt by pure water itself may be safely immersed in the creamy, pure, cleansing Lux lather.



Silk shades, hangings, oil-pictures and their frames, jewelry, bric-a-brac, heir-looms, etc., all are purified like new with Lux.

LEVER BROTHERS LIMITED, TORONTO

59

LUX

MR. BLACK'S BIBLE CLASS

Christian Attitude Toward Crime

The history of the treatment that society has been in the habit of meting out to the slayer of his fellow man in all lands and ages forms a most interesting study. Human life has been held very cheaply by many people in the different stages of the world's history, and yet homicide, in any society that had at all emerged out of complete barbarism, has generally been looked upon as a more or less serious crime.

Interesting exceptions to this rule are, it is true, found even in the case of some very highly civilized peoples. For instance, in Rome there was for a long time no law making it a crime for a master to kill his slave. The law, indeed, took no recognition of such an act at all. Foreigners were butchered in the Coliseum to make sport for holiday crowds, and even Roman children themselves, if sickly or deformed, were often taken to the hills and left to die without any judgment being thought of for those who thus made away with them. Some of the great teachers, both of Greece and Rome, openly advocated the killing off of the deformed, the sickly and the very aged and infirm.

In general, however, among most of the ancient peoples and among equals or members of the same race or clan, life was held sacred, and to take life laid one open to very severe penalties. In most cases the rule was life for life. And it was left to the nearest of kin to put the punishment into operation—in fact, it was his sacred obligation so to do, and in the carrying out of such a regulation he had absolute immunity. In the great majority of cases, whether the killing was accidental or deliberate, the regulation was the same.

Gradually there grew up among the Jews, as among some other peoples, a conception of the sacredness of certain places, which in this way offered a safe asylum or place of refuge from the avenger. It is evident that among the Jews every altar was such a place, and it was only after the destruction of so many of the sacred shrines by Josiah that the official cities of refuge were set aside.

It is evident that the Hebrews made a very important modification in the matter of sacred shrines or cities of refuge as compared with most of the nations around them. They did not hold, and specially so in their later history, that these asylums gave absolute immunity to the man who had slain his fellow, but rather that the one who fled to them had protection until his deed might be looked into. The elders heard the story of the fugitive, and if his act had justification, or was shown to be accidental, the slayer had protection; while if the deed could be shown to be wilfully wicked, he was turned over to the avenger. The fact that a murderer had safely reached a city of refuge did not imply that he had immunity from all results of his crime so long as he remained there.

This attitude marks the beginning of community action in dealing with the criminal, and from this beginning has grown the whole modern complex system, with its laws, its judges, juries, witnesses, degrees of guilt and punishment, etc. There is no doubt that the original idea was to give some chance for mercy to the criminal, and this has developed into the modern idea of justice, whereby the crime is adequately punished and, as well, society is protected.

But is there any advance beyond this? Undoubtedly there is, and that process of advancement has already made some headway. We have not only come to the place where we say that every man accused of crime must have a fair trial, and that his punishment must aim to bear some relation in quantity or severity to the crime which he has committed; but we have added this

thought that punishment ought to have a remedial purpose, and that thought has modified, and even to some extent radically changed, the whole process. The idea has not yet full right of way, but it is coming to have greater place as time goes on. Men are realizing more and more that the murderer is an abnormal man, and that to try to deal with him on the basis of so much punishment for so much crime is neither justice nor common sense. The punishment for his offence that does not have at its heart a remedial purpose and does not cherish deepest of all a reformatory and helpful end can be neither sane nor Christian.

This is a matter in which the Church should very seriously concern itself. As in the old days the thought of mercy for the offender was first brought in in the name of religion, and the asylum first granted was before a shrine, so the Church of to-day should especially be the advocate of the theory that seeks the truer mercy of reform and helpfulness.

The International Sunday-school Lesson for March 16th. "The Cities of Refuge." Joshua 20. Golden Text, Matt. 5: 7.

THE RELIGIOUS EDUCATION ASSOCIATION MEETING

As secretary of the Canadian Committee of the Religious Education Association may I call the attention of Canadians to the meeting of the Religious Education Association, to be held at the Hotel Statler, Detroit, March 17-19. It is not likely that the Religious Education Association will meet so near to Canada again for some years, unless invited to one of our cities. The Canadian committee has not been able to do any aggressive work during the war. But now, especially since the important forward step has been taken of forming the Religious Education Council, there should be real work for the Canadian committee of the Religious Education Association. For one thing the Religious Education Association magazine, *Religious Education*, might be much more extensively used as almost the official organ of the Religious Education Council. If there is a good Canadian delegation at Detroit the whole matter might be discussed and the committee reorganized.

A. J. WM. MYERS.

PERSONALS

We are pleased to be able to state that Pte. S. Moyer, son of the Rev. I. M. Moyer, of Acton, Hamilton Conference, who was very severely wounded on Oct. 31st, and whose life was despaired of for some time, is slowly recovering, and is expected to return to Canada at a not distant date. Mr. Moyer's many friends will rejoice with him.

On the march from the Rhine River with the triumphant army, Corp. T. G. Legate, son of Rev. T. Legate, Goodwood, Ont., was caught home to his heavenly rest and welcomed by his loved ones gone before. He left Toronto with the First Contingent, and gave four years' faithful service in France without a wound, having several horses shot from under him. In the battle of Arras he won his Military Medal. His captain, J. W. Wayman, writes: "I was with him when he died of pneumonia, Jan. 19th, 1919, near the city of Bonn. He died as he lived, a noble hero for his country." We live to meet him yonder.

FOR SALE—delightful summer home, absolutely furnished, also rowboat, safe bathing. Crossley, Hunter's Island, Muskoka. Apply Mrs. Cairns, 168 Sunny-side Ave., Toronto. Phone Park 4031.

Do You Know These New Translations?

Are you familiar with the new interest which is lent to the study of the Bible by the new translations putting it into modern speech? There are several of these written from various standpoints, but the three noted below, will be found specially helpful.

THE SHORTER BIBLE—The New Testament.

This most useful little book does not aim to take the place of the complete text, but rather singles out and places in logical and chronological order those parts of the Bible which are most useful to the present age. It has been translated and arranged by Charles Foster Kent, Professor of Biblical Literature in Yale University, with the help of several other authorities. In its 305 pages, the original texts have been translated into simple, dignified, modern English, and events of Jesus' life told as far as possible as they occur. Cloth boards, pocket size, \$1.00.

THE PSALMS IN MODERN SPEECH. By John Edgar McFadyen, D.D.

Reading the Psalms as we do in prose form as presented in the King James Version, they lose considerable of their beauty and attractiveness. This is an attempt to reproduce in modern speech the rhythm of the Hebrew Psalter. A section of notes at the end of the book gives references to obscure meanings throughout the text. Cloth boards, \$1.25.

THE WISDOM BOOKS IN MODERN SPEECH. By J. E. McFadyen, D.D.

This volume, with the former, comprises all the specifically poetical books of the Old Testament, and, as the author notes, in this book he endeavors to let the writers speak to us in the language of to-day, with something of the music which haunts their words in their original form. A section of notes is also made in this book. Cloth, \$1.50.

STUDIES IN LIFE FROM JEWISH PROVERBS. By W. A. L. Elmslie, M.A.

Another volume in "The Humanism of the Bible" series. This should be of special interest to students of Proverbs and Ecclesiastes. It shows how the teaching of these books was used by the Jews in the development of their national and religious life. Cloth, \$1.50.

THE GRAVES OF THE FALLEN.

A slim little pocket-sized book dedicated to those whose loved ones died in France, by James Burns, M.A., author of "The Happy Warrior," "Sir Galahad," and others. Stiff cloth covers, 60c.

THE HUMAN ELEMENT IN THE MAKING OF A CHRISTIAN. By Bertha Condé.

This is a direct study in personal evangelism written from a somewhat new standpoint. The author is Senior Student Secretary for the National Board of Young Women's Christian Associations. A feature of the book is suggested Bible study at the end of each chapter. Cloth, 160 pages, \$1.10.

A NEW RELIGIOUS PLAY

THE SPIRIT OF THE NATIONS IN THE GREAT WAR. By Rev. Clarke F. Logan, M.A., and Dr. J. E. Amos.

This is a nicely arranged little drama which may be presented effectively almost anywhere. It requires very little staging and no great preparation, and teaches a splendid moral lesson as well as inculcating the national ideals as evidenced in the Great War. Decorated paper cover with cloth back, 35c.

Prices quoted cover Postage.

Ask your Bookseller about our Books.

WILLIAM BRIGGS

Publisher

TORONTO - ONT.

A Helping Hand to Those Who Need It

Wanted \$100,000

METHODISTS everywhere will be interested in the coming **GOLDEN CROSS DRIVE** to raise necessary funds for the more efficient carrying on of Methodism in Winnipeg. The amount aimed at will clear away all interest charges and outstanding mortgages on all of the smaller churches in and around Winnipeg.

During the four years just past, most of these churches have been able to little more than hold their ground. War-time conditions have made their inroads among the congregations—have made their monetary demands upon the members—districts have changed and the population shifted.

To-day, on the threshold of peace, Methodism must prepare for the great advance—to undertake the work that must be done in these re-construction times.

A debt-burdened church cannot make progress with anything like the efficiency of one not so encumbered. One mighty effort must be made to cast off the shackles of debt—and then entirely unrestrained, every thought and effort bent on the great advance—the fulfilling of the Master's command—"Go ye into all the world."

Contributions are invited. Forward cheques made payable to the Hon. Treasurer, H. M. Tucker, Campaign Offices, 310 Nanton Bldg., Winnipeg.

GOLDEN CROSS DRIVE

Under the auspices of

Winnipeg Methodist Church Extension and City Mission
Association

The Christian Guardian

(Established 1829)

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

A PAPER FOR THE FAMILY

PUBLISHED UNDER THE AUTHORITY OF THE METHODIST CHURCH

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

REV. W. B. CRIGHTON, B.A., D.D., Editor
REV. WILLIAM BRIGGS, D.D., Book Steward, Publisher

SUBSCRIPTION RATES

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

Births, Marriages, Deaths

Notices under these headings will be charged for at 50c. for each insertion. Memorial notices without poetry, 50c., and 25c. additional for each verse of poetry.

BIRTHS.

TODD.—At the Morrison Street parsonage, Niagara Falls, on February 13th, to Rev. J. E. and Mrs. Todd, a son.

DEATHS.

CONRON.—At his home, 311 Pacific Ave., Toronto, on Feb. 15th, 1919, William James Conron, suddenly, in his 70th year.

WILKINSON.—Entered into peaceful sleep and rest, in the town of Dunnville, on February 11th, 1919, Rev. Thomas Lott-ridge Wilkinson, husband of the late Lucinda Ruth Adams, in his 83rd year. Interment at Aylmer, Ont.

Ever near us, though unseen,
The dear immortal spirits tread;
For all the boundless universe
Is Life—there are no dead.

J.W.L. FORSTER Studio: 24 King St. West
PORTRAITS.

REV. GEORGE E. MORLEY, B.A.
(Graduate of the Smily Studios, Toronto)
ELOCUTIONIST

"One of Canada's most entertaining readers,"
—Toronto Globe.
"I can heartily recommend Mr. Morley's entertainment to churches of all denominations."
—Owen A. Smily, Toronto.
837 Dovercourt Rd., Toronto. Phone: College 5709

SIMCOE HALL
ALLANDALE, ONTARIO

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

References by permission to Chancellor R. P. Bowles, Viet 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.

HARCOURT & SON
Special attention to
Clerical Tailoring

103 King St. West TORONTO

Lengthen the life of your Shirts and Collars. Our "Crack-proof" process of starching beats anything you have ever known.
WE KNOW HOW
NEW METHOD LAUNDRY, Ltd.
Telephone Main 7486

War Memorials

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

THE McINTOSH GRANITE CO. LTD.
1623 YONGE ST. TORONTO. Tel. Belmont 188

Connexional Notices

HAMILTON CONFERENCE EXAMINATIONS.

The attention of probationers and candidates is called to the following extract from the report of the Board of Examiners: "Each probationer must send to the Secretary of the Board, on or before the first day of March, 1919, a complete list of subjects on which he intends to write."

Examinations will begin on Tuesday, April 15th (fifteenth) at 9 a.m. Will superintendents of circuits please send to the secretary the names and addresses of young men recommended for our ministry at the February meeting of the Quarterly Official Board, as per Discipline, par. 153, sec. 3.

Probationers are requested to mail to Rev. C. L. McIrvine, 276 Main St. E., Hamilton, not later than April 14th: (1) A previously written sermon; (2) a written review of the subjects assigned as required reading; (3) an "appreciative review in writing" of the first volume of F. W. Robertson's sermons.

George W. Barker, President,
Burlington, Ont.
J. A. McLachlan, Secretary,
Grimsby, Ont.

TORONTO METHODIST MINISTERIAL ASSOCIATION.

The regular meeting will be held in the Board Room, Wesley Building, on Monday morning, March 10th, at 10.30 o'clock. Professor W. G. Smith will give a paper on "The Phrase 'The Son of Man.'" Visiting brethren very cordially invited.

A. I. Terryberry, Sec.

BAY OF QUINTE CONFERENCE EXAMINATIONS.

The examination of candidates and probationers for the ministry will be held in George Street Methodist Church, Peterborough, beginning at 9.30 a.m., on Tuesday, April 15th, 1919. All intending to write are requested to notify the secretary and send list of subjects on which papers are required not later than March 31st. Written sermons and homiletic reviews of first year are to be sent to Rev. W. S. P. Boyce, D.D., Napanee; those of the second year to Rev. R. Bamforth, B.A., Colborne, at least one week prior to date of examination. Reviews of required reading are to be presented at time of examination, also the certificates of literary standing of candidates.

The attention of superintendents of circuits is called to the requirement of Discipline, paragraph 153, sec. 3, re candidates.

F. W. White, Chairman.
J. G. Lewis, Sec., Omamee.

CALL FOR THE TRANSFER COMMITTEE.

The annual meeting of the Transfer Committee will be held in the Board Room, Wesley Bldgs., Toronto, Wednesday, April 16th, beginning at 10 o'clock in the morning. Will all concerned please take notice that "All communications from Presidents of Annual Conferences, and from ministers who desire a transfer, shall be sent to the General Superintendent not later than the 10th day of March in each year."

S. D. Chown,
General Superintendent.

Wise and Otherwise

Jail Visitor: "My friend, have you any religious convictions?"

Prisoner: "Well, I reckon that's the right word. I was sent here for robbing a church."—*Boston Transcript.*

Old Gentleman (in street car): "Has anyone here dropped a roll of bills, with a rubber elastic around them?" "Yes, I have!" cried a dozen at once. Old Gentleman (calmly): "Well, I've just picked up the elastic."—*Widow.*

All "bulls" are not Irish, as debates in the British Parliament prove. Mr. Gladstone on one occasion, when interrupted in a speech, said: "It is no use for the honorable member to shake his head in the teeth of his own words." In the House of Lords Lord Curzon, speaking on a licensing bill, announced that "the interest of employers and employees were the same nine times out of ten—I would even say ninety-nine times out of ten." In earlier days, in the Lower House, Sir Patrick O'Brien passionately exclaimed, "My unhappy country is swarming with absentee landlords."

WHOOPIING COUGH
SPASMODIC CROUP ASTHMA COUGHS
BRONCHITIS CATARRH COLDS

Vapo-Cresolene 24
Est. 1879

A simple, safe and effective treatment avoiding drugs. Vaporized Cresolene stops the paroxysms of Whooping Cough and relieves Spasmodic Croup at once. It is a boon to sufferers from Asthma. The air carrying the antiseptic vapor, inhaled with every breath, makes breathing easy; soothes the sore throat and stops the cough, assuring restful nights. It is invaluable to mothers with young children.

Send us postal for descriptive booklet
SOLD BY DRUGGISTS
VAPO-CRESOLENE CO.
Leeming Miles Bldg., Montr'



THE MIDGET BIBLE

The most interesting novelty ever produced, about the size of a postage stamp, contains 250 pages of New Testament. Illustrated. Postpaid, 15 cents. Special prices for quantities to bazaars, agents, etc.
NOVELTY SALES CO. Dept. D. Toronto

15c.

FOR SALE.

The Great War Veterans' Association, having purchased a church property, have the following for sale:
12 Stained Glass Windows.
60 Pews with iron ends and wood slide.
Apply R. E. Layfield, Chairman, Great War Veterans' Association, Peterboro, Ont.

The Queens, Toronto

Homelike Comfort and Elegance Happily Combined
Convenient to R. R. Station and Steamboat Landings
Famous Cuisine. American and European Plan

Loch Sloy Rest Home—Ideal

winter or summer home in the garden of Canada. Just the environment for rest. Country and city combined. Electric service to Hamilton. Send for descriptive pamphlet. Drawer 126, Winona, Ont.

WISHING to adopt young girl, aged 11 to 14. Address Mrs. George B. Quick, Kingsville, R.R. No. 2, Ont.

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

THE YOUNG PEOPLE'S BIBLE CLASS of Douglas Church, Montreal, will be pleased to welcome young men and women coming to reside in Montreal. Send names and addresses to W. H. Goodwin, 644 Victoria Ave., Westmount, Que.

IMPROVE YOUR BREAD! Ho-Mayde Bread Improver will make a larger, better-flavored loaf of finer color and texture. Perfectly wholesome. Send 15 cents for package for 100 loaves. Ho-Mayde Products Co., 23 Scott St., Toronto.

TWO-MANUAL REED ORGAN FOR SALE.—Massive imitation pipe top. Pedal manual. In good condition. \$80, complete with bench. Apply Rev. F. J. Horwood, Westwood, Ont.

WANTED—Young ladies of refinement to enter training school for nurses, Saginaw General Hospital, Saginaw, Michigan. Population of city, 65,000.

LANTERN, complete, new, cost \$50; price \$25. Apply John Stewart, Desford, Man.

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

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