

The Christian Guardian

• Established 1829 •

Think on These Things

A CYNIC tells us that real thinking is a lost art in this our day, but we refuse to judge thus meanly of the race. And yet it is probably true that most of us do not give ourselves to solid, hard thinking as we ought. The times call us to straight and serious thought, especially in regard to some very fundamental things. Many of us have got into the habit of taking life somewhat lightly and easily, not loading ourselves very heavily with its burdens or responsibilities or duties. We thought we could make money without too close question as to how, spend it about as we liked, and let the great burden of the world's care outside our own home rest on what shoulders it would. But the jarring of these times has rather loosened our sense of satisfaction in such philosophy of life. We are not now so sure that it is Christian or even decently human. But dare we take this further step and think ourselves through the problem in which we are found, and do it in the light of the teaching and spirit and life of Jesus Christ!

TORONTO
JULY 2
• 1919 •

Personals

Rev. Dr. E. B. Service and Mrs. Service, of Little Falls, Minn., are visiting with the latter's mother, Mrs. Joseph Farr.

The people of Frankford circuit, to the number of about 200, assembled at the Frankford church, on the evening of June 24th, and presented the pastor, Rev. J. D. P. Knox, with a most appreciative address and a cheque for \$160. Mr. Knox's stay at Frankford has been exceedingly helpful, and the best wishes of the people go with him to his new field of labor.

On Thursday evening, June 12th, the members of the choir at Cherry Valley met at the home of Mrs. N. J. Fennell. After practice a sumptuous lunch was served, and a very pleasant surprise given to Mrs. A. R. Walsh, the retiring pastor's wife, in the form of an address and presentation of a beautiful glass fruit dish in silver stand. Mrs. Walsh had presided at the organ for a year. She replied in a few words of appreciation and thanks for the way in which the members of the choir had helped with the musical part of the service.

On Sunday morning, June 22nd, the congregation of Maple Street Church, Collingwood, took occasion to extend their congratulations to the pastor, Rev. E. J. Adams, on his election to the presidency of the Toronto Conference. This is the first time for many years that Collingwood has had this distinction, and a motion was moved by Mr. Wm. Williams, editor of the *Collingwood Bulletin*, expressing the congregation's pleasure at their pastor being so honored. Others spoke to the motion, and it was carried unanimously. Mr. Adams replied in his usual happy manner.

MEXICO IN BAD SHAPE

To the Editor of the *Christian Guardian*.

Dear Sir,—Since the battle of Juarez, between the United States and Villa's force, we were all ordered out of Mexico, and I came on the San Anton, Horiston, New Orleans express to this old historic city of New Orleans. After weeks of roughing I feel as though I had been over the top and am ready to lay up for repairs. Times never have been so desperate in Mexico as they are now. Villa's Yaquis Indians will kill Americans at sight. The hatred caused by the killing of Mexicans by the United States soldiers and Texas Rangers on both sides of the Rio Grande is simply indescribable.

I was mistaken several times for an American soldier, since I wear an olive drab suit, leggings and Stetson hat, and the people hissed me, calling out with distorted faces, "Mallo Soldato Americano."

Half of the railroads are tied up, and business is at a standstill. Villa told a reporter of the Associated Press that he made the attack on Juarez to capture a big supply of ammunition sent across the line by a United States firm, and in the fighting with Carranza's soldiers drew the 3,900 American soldiers across the river, having accidentally killed one American soldier, one woman, wounded five others across the Rio Grande. Villa admitted he lost seventy-five men killed, wounded and captured; but he said, in his cruel way, "I can get plenty more men, but not ammunition." Generals Ramon Palais and Felix Diaz are marching toward Mexico City with over 10,000 men, and the only hope for Mexico, as I have heard it expressed by old-timers, is intervention. After the scorching heat of Mexico and the sultry, rainy atmosphere of mosquito-cursed, marshy Louisiana, I am longing to get back to my duty as game guardian in the beautiful Livingston range of Southern Alberta.

Yours very truly,

GUSTAV H. SCHOOF.

New Orleans, June 21st, 1919.

THE KHAKI UNIVERSITY

To the Editor of the *Christian Guardian*.

Dear Sir,—As a certain amount of publicity has lately been given in the Canadian press to the work of the Khaki University of Canada in Ripon, it is felt that some account of the theological department of that university, coming from the students themselves, would be of interest to your readers.

About seventy men, many of whom have seen long terms of service in France, in various stages of preparation for the work of the ministry in their several communions, are gathered here and are receiving instruction in theology and other subjects contributory to the efficiency of a minister of the gospel, and if better facilities had prevailed early in the year for men to obtain transfers from their units the attendance would have been much larger. Full courses of three years in theology have been prescribed.

The department of systematic theology is shared by Dr. Rexford, principal of the Montreal Diocesan College, and Dr. Welsh, of the Presbyterian Theological College, Montreal, the latter being responsible also for apologetics and the former for pastoral theology and religious pedagogy. Church history is in the hands of Dr. Gifford, of Wesleyan Theological College, Montreal; whilst Capt. Ferguson, of St. John's College, Winnipeg, is in charge of the department of New Testament exegesis. The work in homiletics, Old Testament introduction and exegesis and Old Testament religion is being done by Dr. Eakin, of Toronto. The subject of public speaking and voice production is being dealt with by Prof. Greaves, of Victoria College, Toronto, representing the Congregational Church. In addition, the peculiar needs of men of the various Churches are met by special lectures.

A special course of lectures on rural sociology and the development of community ideals was recently delivered by Lieut. MacLaren, of Guelph Agricultural College.

Public lectures were given by Dean Adams, of the science department of McGill University, Montreal; Prof. Peake, of the University of Manchester; and the Archbishop of York.

The students wish to put on record their appreciation of this unique and most welcome opportunity of fitting themselves, after the distractions of war, for settling down to steady preparation for their life's work, in most cases of saving an academic year, and in some instances of completing their preparation for an early ordination to the ministry. They value highly the character of the work that is being done, and the fruitful discussions of pressing and vital importance that arise out of it. They desire to thank those who have made this college course available for them—the Joint Board of the Montreal Theological Colleges, who are financing the scheme; the colleges themselves, which have spared their professors for this work; St. Andrew's Church, Toronto; and the Chaplain Services, which have so generously spared Dr. Eakin and Capt. Ferguson; Dr. Tory and Capt. Argue, who worked unremittingly for the organization of the university, in the face of the greatest difficulties; and last, but not least, the professors themselves, for the invaluable help they have rendered and the kindly personal interest they have taken in the career of each student.

ROY D. MESS, President.

J. UNSWORTH,

Hon. Secretary Student Society of the Khaki Theological College.

Khaki Theological College,
Ripon, Yorkshire, England,
June 10th, 1919.

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Signing the Peace

THE last act in the great war-drama has been played, and the curtain falls upon one of the greatest national tragedies our world has ever seen. Germany struggled hard against the peace terms, and she struggled, not alone because the terms were harsh, although they were necessarily so, but struggled because she could not bring herself to sign any peace terms which dealt with her as a conquered nation. Bitter as death—yes, bitterer than death, was it for the proud nation which had thought to rule the world, to find itself beaten, conclusively and finally beaten, by the enemies at whom she had mocked so often. For Prussia to have to bow to France, and Belgium, and England was a humiliation for which Germany was wholly unprepared. And now we are beginning to see the full result of the German policy of keeping their people misinformed. The Government fed the people on lies, and turned defeats into victories, in order to keep alive the belief in German invincibility, and now that it has come home to them that Germany has been defeated, and defeated even more hopelessly than she had expected France to be, the iron has entered into their souls. The men who were really responsible for the war, now face to face with the final catastrophe, refuse to sign the peace which publishes to the world Germany's greatest military disaster. They dare not face the consequences of their crime. They expected that crime would make Germany mistress of the world, and they recked not how deep they had to wade in blood in order to achieve their triumph; and now, after all the unparalleled slaughter, Germany stands shivering on the brink of ruin, helpless and friendless, and yet hating her foes as never before. "God strafe England" is heard no longer, but deep down in many a German breast is the passionate determination to be revenged on their foes. Time may heal the wound, and may show Germany that her foes are not bent on her destruction, but only upon insuring their own safety. But it will probably take years. The world will never forget Versailles and the memorable peace that ended the most titanic war the world ever saw. And what about Germany's future? It does not seem possible that the Hohenzollerns should ever come back; but Germany has not yet found herself, and whether constitutional government can take root in Germany just now remains to be seen. Peace has been signed, but it is still a long way to internal peace. Democracy is struggling for expression in every part of Europe, and the end is not yet.

The End of Germany's Navy

FEW Anglo-Saxons have any understanding of the peculiar psychology of the German mind. We could have understood if German sailors had come out into the open sea and in desperate fight either smashed the British fleet or gone to the bottom themselves. A Briton might have done that. And we could have understood if, when the order to surrender the great fleet had been given, the German sailors had refused to surrender their ships and had sunk them to the last one rather than hand them over ignominiously to the foe. But when the ships had been surrendered, the flag hauled down, and there was no possibility of Germany ever using them again, we do not think that anyone but a German would have dreamed of sinking them. Yet that is just what Germany did. Every vessel at Scapa Flow and every vessel at Kiel had the sea-cocks opened, and all went to the bottom except a few which the British managed to beach. As these ships were in charge of Germans, and their surrender was stipulated in the armistice, the matter does not look very good for Germany. And it is also asserted that certain French flags, captured by the

Germans forty years ago, which were to have been handed back to France when peace was signed, have lately been burned. Evidently Germany is in an ugly mood, and she will not keep faith unless she has to.

Germany in Turmoil

THERE is great unrest in Germany, and the outcome is exceedingly uncertain. There is a wild rumor of a military plot which purposed allowing the Allies to invade German territory and then, when they had reached a certain point, German forces could surround and annihilate them. But such a story is simply a dream, begotten in some war-crazed brain; and even if the coup were successful it would simply mean the renewal of the war, and this time it would be on German territory. The Government dreads the effect of the signing of peace upon the German people, and it is reported that Scheidemann has fled to Switzerland in fear of his life. Other wild rumors have declared that the ex-Kaiser, or the ex-Crown Prince, would leave Holland and try to rally around them the military party in Germany, and restore the Hohenzollerns to their throne. But, unfortunately for them, the military party is not in very good odor just now in Germany, and the chances of any member of the Hohenzollern family guiding the affairs of Germany in the near future are not very bright. Germany has probably had enough of foreign fighting to last her for a generation. She may be willing to fight Poland, but she will hesitate long before she again defies the world.

The Quebec Elections

WHEN forty Liberals were elected by acclamation it was certain that the Gouin Government would be sustained by a big majority, and this has turned out to be the case. Sir Lomer has seventy-five followers in a House of eighty-one, and the Conservative members number five and the Labor men two. Evidently Sir Lomer and his Government is a popular one. It must not be supposed, however, that Quebec has gone Liberal in the political sense. This may be true, but it is much more likely that Quebec is but emphasizing her solidarity once again, not without an eye to the Dominion arena. It would naturally be expected that with such an overwhelming majority the Premier would have a free hand in any reform which he might wish to introduce, and one might naturally look to see some needed change in the direction of compulsory education. But it is probable that while Sir Lomer's majority is very large it may not be very docile, and it does not appear that the Premier was elected as a reformer. Doubtless in Quebec, as elsewhere, reforms will come slowly.

The Workmen's Compensation Act

THE report for the fourth year of the working of the Compensation Act shows that no less than \$3,514,648 was awarded to workmen as compensation for injuries, and \$369,346 for medical aid. Payment was made in 40,930 cases, and 382 of these were death cases. Over 500,000 workmen are covered by the act. The need of the act appears from the fact that the average weekly wage of the injured workman was only \$19.06, and the needs of the families may be inferred from the fact that the average age of the injured was only thirty-four years. The new law differs from the old in that negligence on the part of the injured man does not debar him from compensation for his injury. Under the old law the amount of compensation depended upon judge or jury, and legal expenses some-

times absorbed half, or even three-fourths, of the award; but under the new law there is no uncertainty as to the amount, and it all goes to the claimant. The maximum weekly allowance is \$21.15, while in New York it is only \$15. In some cases the employers complain that they were better off under the old act, and that their men also fared better, but in most cases it will be found that the new act is a great improvement upon the old one.

Toronto's Street Car Strike

WHAT seems to many like a piece of inexplicable folly took place in Toronto last week, when the Toronto street railway was tied up on Sunday morning, and it is not yet running. The men demanded an increase of wages, and their demand was reasonable. But the street railway management declared that while they were perfectly willing to pay higher wages they were unable to do so; and they suggested that if the fares were raised the men could be paid a higher wage. But the street railway is being operated under a twenty-one-year contract, which has yet two years to run, and this contract plainly specifies the rates which may be charged. Moreover, if the company cannot operate, it becomes practically a bankrupt concern and will be taken over by the city as such; but if the fares are increased to the point where the company can operate profitably, the citizens fear that that very fact may cost them an additional million or so when they take over the road. The real truth is that the citizens profoundly distrust the company, and are unwilling to have any more to do with it than they have to. Of course the strike could not settle this matter, and the final outcome was that the Ontario Railway Board took over the railway and is now operating it. Doubtless the men will get an increase in wages, but the dispute between the city and the railway will not be so easy to settle. In all these disputes the leading factor in the dispute seems to be the distrust which is so very widespread, and which appears to be increasing. And every story of big profits made during these trying times tends but to increase this distrust.

Winnipeg's Strike is Over

THE long-continued struggle in Winnipeg is over at last, and everyone breathes more freely. The Strike Committee called off the sympathetic strike, and the strikers lost no time in getting back to work. Unfortunately some of the strikers have not been able to secure their old jobs, as they have been filled by new men, but we understand that there is a general disposition to make the return to work as easy as possible. Before the strike closed, however, Rev. J. S. Woodsworth, Rev. Mr. Ivens' successor as editor of the labor paper, was arrested, and the paper itself was put out of business. The trial of the labor leaders was set for July 3rd, and it will be watched with considerable interest. So far as the main purpose of the strike is concerned the men have secured at least the consent of the employers to collective bargaining in a modified form. But the chief gain of the strike would seem to be the focussing of popular attention upon the labor problem, and its direful possibilities if left unsolved. In Canada, at present, our labor forces are not radical, still less "red," but they are earnest, grimly so, in the determination to secure their rights, and no one can study the matter closely without sympathizing with their contention. If labor is dealt with fairly and honestly, we shall have little or no labor troubles; but if the attempt is made to silence labor's voice, or to force unjust conditions upon it, then we shall have ourselves to blame if the leadership is forced into the hands of the more aggressive spirits, and we have to face a new situation, and one altogether less desirable than what confronts us to-day.

A Union Summer Home

THE Women's Waist and Dressmakers' Union, of New York, has struck rather a new idea in union activities. There was a summer resort for sale in the Blue Mountains of Pennsylvania. It had cost originally over \$500,000, but was a failure and was offered at \$85,000. There were 700 acres of forest and hills, and an eighty-acre lake, and some enterprising unionist saw its possibilities and it was purchased. The former charge was \$50 a week, but the girls expect to manage on \$12.50 a week. At present it can accommodate only 9,000 in a season, but it is intended to build more cottages, so that all members of

the union who wish can spend a few weeks there. It seems to us that there is room in Ontario for something of this kind. Of course in Algonquin Park Toronto would have an ideal summer resort free of charge, but the railway fare is too high for the ordinary poor man and his family. Would it not be possible to give such cheap rates as to make this provincial park accessible to all our citizens? These are days when we are facing two great facts, the need of conserving child life and the need of increasing efficiency on the part of labor; and we think that all who have been privileged to spend a few weeks in our Ontario Highlands will agree that few holidays could be better both for the children and the workers. And we don't need cottages. A tent is every whit as good as a mansion, and is much more easily secured. Why not utilize our Government's stock of army tents to help secure military and industrial fitness for the masses of our people?

British Wesleyan Statistics

FOR the thirteenth time the Wesleyan Methodist Church in England faces a decrease in its membership. The annual statistics show a decrease of 3,635 members and 29,564 in the Sunday-school enrolment. During the years of this steady and continuous decrease there have been many reasons assigned for it, and efforts have been made to check it; but it still goes on. The *Times* puts the matter briefly and clearly in the following paragraph. It says: "The truth is Methodism is failing more or less in the only two directions from which she can gather new members. She is failing with the children. That is one of the great normal sources of increase to ours or to any Church. But it is to be doubted whether Methodism will ever increase if her mission is exclusively applied to children. It seems to be our fate—it may be our vocation—to train a large number of our young people for other Churches. Methodism's great successes have always been won in the highways and byways. It is here, we believe, that her failure has been most palpable in the last few years." Just why Wesleyan Methodism in England is failing to hold her children we cannot say, but even upon this side of the Atlantic we have not been so successful as we could wish in this regard. Too many of our people, and too many of our preachers, do not yet realize that the holding of the children is a vital problem to the Church. And when we consider "the highways and byways," we feel that we have yet to tackle this matter in grim earnest. The highways and byways do not come to us. Are we going to them?

St. John's Methodists Raise \$250,000 for Education

A QUARTER of a million dollars as the result of a week's "drive" by the Methodists of St. John's, Newfoundland, is an achievement to be proud of. Starting with initial subscriptions solicited from leading Methodist business and professional men of the city by members of the executive of the College Board, and amounting to \$80,000, an intensive campaign, under the Hockenbury system of expert management, resulted not only in reaching the first objective of \$150,000, but in adding to it another \$100,000. The work was undertaken by sixteen teams, eight of ladies and eight of men, each under a captain. These teams were in two divisions, each under a captain. The Methodist population of the city was indexed on cards, and systematic and intense work, day after day, by 250 solicitors did the rest. Every night at nine a supper was given in the college hall, at which the day's results were announced, and keenest rivalry among the teams aroused enthusiasm and provoked effort to a wonderful degree, unifying the Methodism of the city as never before and producing the magnificent result. The good fellowship, the loyalty, the eager-heartedness of these "hilarious givers" and getters were amazing. Nothing like this campaign was ever undertaken in Newfoundland before, and the whole country has had an object lesson, not only of the pluck, generosity and resources of the Methodist people, but of the power of combined and systematized effort, employed intensively for a brief period, to produce a result which no one could have anticipated. The proceeds are to be divided between college extension and school and institutional buildings in the east and west ends of the city, in the proportion of sixty, twenty, and twenty per cent. In the autumn the drive will be continued in the outside towns, to raise another \$100,000 for college residence and extension in addition. And it will succeed.

BUILDERS OF THE NEW WORLD

DR. Hibben, president of Princeton University, in his recent address to the graduates of 1919, took occasion to emphasize the fact that these college graduates enjoyed special privileges in the possession of trained intellects, and he insisted that the world had a right to look to them to be the pioneers of a new age, the builders of a new world. The president was right in his emphasis upon the coming of a new era, and he was right in his declaration that the college graduates should be builders of the new world; but we would like to widen the scope of the exhortation, and urge that all men and women, teachers, preachers, statesmen, tradesmen, artisans, agriculturists, all are called upon to add their quota to the great task.

That it is a great task is clear. This old world has seen many stirring days; it has witnessed many tremendous upheavals and many startling transformations; it has beheld the rise and fall of many a puissant empire, and the development and overturn of many an ancient civilization; but it has never before witnessed quite such colossal overturns, and quite such complete transformations, as are now in progress. The old world is being changed with a rapidity that is unpardonable, and our age is called upon to effect readjustments with a speed never demanded before, and upon a scale for which there is no precedent.

The boundaries of the nations are changing. The dividing lines between the races are being blotted out. The chief centre of the Jewish world is New York rather than Jerusalem. Italy, Russia, Austria, Roumania, are all moving across the Atlantic at a pace that may soon compel drastic immigration restrictions upon this side of the sea. China, Japan, India, have burst their bonds and nearly the whole world is in flux. And the forms of government are being changed as never before. The republic was supposed to be the last word in democracy, but now the republic is being challenged as failing to give proper representation to all classes of men. The end no man can foresee, but that changes are certain to come will be admitted by all.

A new world is in the building, and the race is determined that it shall be a better world than the present. We may disagree upon the processes that may be necessary; we may not see eye to eye in regard to the readjustments which are to take place; but we are all agreed that the world is demanding, and has a right to demand, that this earth shall be made a better place for men to dwell in. Whether we view this agreement as the result of the divine working, or merely as the outcome of a wholly human and natural process, we all agree that the world needs to be improved to an unprecedented degree, so that it shall be equivalent to a new world.

Some of these changes will be in the sphere of government. Democracy demands that we somehow secure a genuinely representative government, which means, not that there shall be a representative class, made so by accident of birth or wealth or education, but that each class of society shall be represented by some of its own members, and it is essential that the tie between the represented and the representative shall be of the closest character. The old idea was that a community should pick out a wise man and a good man, and then trust him, so that he could at any time, if he wished, vote squarely against the wishes of his constituency. The newer idea is seen in the fact that in Ontario in some cases (so it is said) these representatives before election place their resignation in the hands of their constituents, and thus insure those constituents that they will really represent them or cease to be members of Parliament. Whether this is going to work out well or not we cannot say, but it is a convincing testimony as to dissatisfaction with the old methods.

And with new representatives will come new laws. The plea for continuity in law is giving place to rather an impassioned demand that the law be made to represent the new ideals of justice and righteousness. Antiquity can never make a bad law venerable, old age can never transform unrighteousness into righteousness. Law was meant to secure justice and fairplay, and whenever it ceases to do that it is time for a change.

And our schools and churches, the greatest civilizing forces in the nation, are also under fire, not because they are doing their work too well, but because it is felt that they are not doing it well enough. But let no one dream that the schools or churches are to disappear. So far as we can see, both of these are destined

to play a more prominent part in the history of men than ever before. But education must be more thorough and more far-reaching. We are not afraid of education; we rather want more of it; but it must touch the common life of our people more than it has ever done. And the Church must do the same. We can't make people go to church—we never could; and it would not be much good if we could. But we can take the church to the people; we can, and we must, see that somehow the story of Jesus Christ is told to men in all its old-time effectiveness; and we need have no fear as to the result. Men need a Saviour now just as they always have, and it is the Church's privilege to carry the message of salvation to every home and to every individual. Some have made the mistake of trying to get the world to church, while they failed to take the Christ to men. It is a good thing to get a man to church; it is a better thing to carry Christ to the man, whether in the church or out of the church.

And while the process of building a new world is going on, it is natural to expect considerable agitation and unrest; and perhaps it is just as natural to many to view most of the agitation as premonitory to a general break-up. But this is not our belief. We believe in the new world that is slowly to be evolved out of the old. We do not enjoy all the agitation; not all of it is constructive; not all of it is sane; but we have no shadow of doubt but that the new world is really in building, and it shall be a better world than our fathers ever knew.

SOME HOT WEATHER HINTS

IN Canada we are rather proud of our climate; and we have good reason to be. A country that at one time can point to a thermometer which registers 93 degrees Fahr. in the shade, and at another can gleefully point to a record of 40 degrees below zero, is surely a country of great opportunities. The 93 degrees above zero is hot enough for the cold-blooded, and the forty degrees below zero is surely cold enough for the hot-blooded. But, of course, both these temperatures are rather unusual, and ordinarily our Canadian summers are just about right, and so are our winters. But when the thermometer does go sky-rocketing, it is well for us to remember that the unusual heat brings with it unusual possibilities that common sense indicates should be met with special care.

We were struck with the report that during a recent hot spell a number of farm horses died from the heat. This is rather a serious loss, and in most cases probably wholly preventable. A horse should be cared for and safeguarded, and it is well not to lose sight of the fact that the hot weather, especially in its first onrush, is hard on the whole animal world, and provision should be made for the comfort and safety of the horses and cattle—yes, and even of dogs and chickens. They need plenty of water, and the horses had better be a little underworked than a little overworked. In very hot weather it is better to slow up a little.

And even strong men and women should attend to this warning. Getting the last load of hay into the barn before a shower is important, but it isn't important enough to warrant a man laying himself up for two or three months with heat prostration. Men, as well as horses, had better go a little slow when the thermometer climbs into the nineties. And we have often felt sorry to see the women of a household working in the intense heat as though everything depended upon the baking of a pie or the roasting of a piece of meat. Now it is important that men be well fed in harvest time, but that does not mean that a woman must nearly kill herself in order to provide extra dishes which the men will enjoy. In hot weather better go a little slow in the kitchen as well as in the factory and the field.

Another hot weather counsel is—keep cool! We don't refer to the temperature, but to the minds of men. Don't fuss! Don't get excited! Don't be impatient! The hot weather is trying to many people, and they get fagged out and irritable. The children are peevish; the young folks irritable and possibly quarrelsome; things seem to go awry everywhere, and little things which we would not think anything about in cold weather seem to irritate us when it is summer heat. It is well to remember that most folks are feeling the strain of the heat, and to be patient with them and overlook many things. And it is worth while remembering that it is possible that we ourselves are just a little harder

to get along with than we would be in cooler weather. Let us use our common sense as well as our religion.

And the church and Sunday school had better be handled wisely. On a very hot day there isn't very much religion in very long prayers or very long sermons. Some of our good brethren may object to this, but we think most of them will say a hearty "Amen." When your collar is wilting, and the rest of you is boiling, and the preacher keeps saying, "Just another word," it does not usually conduce to the most devotional frame of mind. And yet, if ever men need religion it is surely in hot weather; and if ever the preacher and teacher need to be interesting it is surely when the faithful few have braved the hot road and the hotter church to listen to them. The people who go to church in hot weather have a right to the best.

And, above all, we should not add to the burden of the excessive heat the burden of pessimism. To scold the faithful few for the sins of their automobiling brethren; to hold up the smallness of the congregation as an illustration of the decline of religion; and to send our hearers away weaker and more discouraged than when they came is a sin against our religion and a crime against the Church. We know that the hot weather is trying to preachers as well as to people, but he surely has not much of the grace of God who cannot comfort himself and his people with the promises of God and the visions of better days to come. Hot weather sermons should be brimful of optimism, radiant with hope, and filled with the joy of the Lord.

THE ONTARIO LIBERAL CONVENTION

THE Ontario Liberal Convention, which met in Toronto last week, was watched with more than ordinary interest, as its course will no doubt have more or less effect upon the Dominion convention, which is to assemble in August; and it was a matter of speculation whether the Liberal party as now being reconstituted would include the Liberals who had voted for Union Government, or whether it would follow the peculiar brand of Liberalism which is represented by *The Statesman*. And it was a question what attitude Ontario Liberals would take toward the question of prohibition. For many years under Sir Oliver Mowat, Mr. Hardy and G. W. Ross, the Liberal party in this province declared itself to be in favor of prohibition; and later, when Mr. Rowell became leader, he staked his political existence upon the abolition of the bar; and Mr. Proudfoot, his successor, is an avowed friend of prohibition. And so liquor men and temperance men alike were anxious to see how the official Liberals in Ontario would line up.

Well, the convention is over, and we know now just where the party stands. The platform as adopted contains many admirable planks, such as changes in the school curriculum, a system of rural credits, pensions for widows, proper restrictions upon marriage of diseased persons, approval of progressive temperance legislation, a minimum wage, recognition of collective bargaining, and the abolition of the Senate. Of course the declaration of Ontario Liberals does not bind Dominion Liberals, and it has yet to be seen how far the Dominion convention will endorse the platform of the provincial convention. But as far as the provincial convention went its platform will commend itself, we think, to very many.

But when it came to choose a leader, it fixed upon Mr. H. H. Dewart, K.C., who has the misfortune to be regarded generally as the chief representative of the liquor interests in the Ontario Legislature. His election in 1916 was understood to be a triumph for the liquor party, and even the *Globe* would not endorse his candidature. And now, when Ontario is facing a referendum vote and the enthusiastic support of the Liberal leader would mean much to the cause, there is no one, so far as we know, who is so foolish as to count Mr. Hartley Dewart as a friend to prohibition. So far as we know, his influence will be all against us. His leadership of the Liberal party will no doubt assure that party the support of the liquor interests and their friends, but it will make it impossible for many a loyal Liberal to vote his party ticket. Even if the local candidate be a prohibitionist, the fact that Mr. Dewart is the party leader will make it impossible for many men and women to support him. Unless we are greatly mistaken two-thirds, or perhaps three-fourths, of the Liberals in this province are in favor of prohibition, and they will refuse to follow a leader who gives an uncertain sound upon this great issue.

DR. BRUCE TELLS HIS STORY

THE Methodist Book Room has just published a book by Col. H. A. Bruce, A.M.S. and C.A.M.C., entitled "Politics and the Canadian Army Medical Corps," and it provides some of the most disagreeable reading which we have met for a long while. The war is over and the records are written, and it is too late now to remedy the errors which were made; but it is well after all that our people should know just what flagrant errors were made, and should understand just how "politics" may curse a nation even in the hospitals and in war-time.

It will be remembered that there was some criticism of the Canadian Army Medical Service in the earlier part of the war, and Dr. H. A. Bruce, of Toronto, one of the best-known and most skillful of Canada's medical men, was asked by the Canadian Government to investigate the matter. He was appointed Inspector-General of the Medical Services, and he associated with him five other officers whose experience and knowledge fitted them specially for the work. From June, 1916, till September, 1916, the committee labored, trying to get the facts of the case, and they found that the Canadian soldier patients were scattered about in no less than 800 different hospitals in every part of Britain, and even in Ireland.

In September the committee reported, but that report has never been published until to-day. Instead of that a committee was appointed to investigate the Inspector-General, and the head of this new committee was not a Canadian, but an Englishman, and, above all others, the man who was mainly responsible for the awful story of medical failure in the Mesopotamian campaign. This new committee, perhaps naturally, did not agree with Dr. Bruce's recommendations; and Dr. Bruce was discharged from his high office. And then, when he attempted to return to Canada, he found that actually Canadian Headquarters in London had ordered that he be not allowed to leave England. Such a piece of Prussian politics we never expected to read of in connection with Canadian affairs; and yet here it is in black and white, over Dr. Bruce's own signature. And Sir George Perley was responsible for the order, and the Canadian Government was responsible for Sir George Perley.

In the end nearly every reform that Dr. Bruce advocated was adopted, but it makes a patriotic Canadian feel rather bitter to read how one or two titled ladies could control the policy of the Canadian Overseas Minister, and how the Canadian authorities in England dared to vent their petty spite upon the man who had dared to criticize them.

No doubt there is another side to the story, but Dr. Bruce's book purports to publish both sides so far as possible, and on its very face it bears the stamp of honest and fearless statement. And while he says a good many harsh things, it is evident that professional etiquette forbids him from making certain fuller revelations which might reflect upon the professional standing of his medical brethren. It is evident, however, that red tape and politics played all too much part in our Canadian medical activities, and the recital is calculated to make our Canadian Government look lamentably small, so far at least as it was represented by its Minister Overseas.

PROHIBITION AND THE RED FLAG

AT the prohibition convention in Washington, not long ago, United States Senator Cappen, of Kansas, made a statement that seemed singularly suggestive when he declared "There is no red flag in Kansas." It does seem rather singular that the "reds," with their programme of violence and assassination, operate chiefly in such saloon centres as New York and Philadelphia. Of course Kansas is a great agricultural State, and the red flag flies much more freely in a manufacturing community than in an agricultural one. But Bolshevism in Europe finds its strong ally in the hunger of the people, and this hunger is intensified by the iniquitous liquor traffic. When a man is facing starvation he is apt to become desperate. Make him prosperous and he forgets his anarchism. Does prohibition help prosperity? As to this there can hardly be a doubt. Prohibition does not get rid of all the vexed labor questions; it does not make every man a millionaire; it does not insure good crops; but it does help to a wonderful degree towards the prosperity of a country; and in so doing it makes it hard for the "red flag" to do business.

Social Gains and Social Attitudes

National Conference of Social Work

By

F. N. Stapleford, M.A.

LABOR problems formed the theme of some of the most outstanding addresses delivered at the recent Conference of Social Work in Atlantic City. Mr. John A. Fitch, of the survey staff, gave a splendid interpretation of the aims of labor. The widespread and fundamental unrest of the present time has as its object, according to the speaker, not this and that particular reform or improvement. Its object is to raise labor to an entirely different plane. "There is," said Mr. Fitch, "a new solidarity in the ranks of labor." In the celebrated Mooney case, organized labor believes that Mooney was convicted on perjured testimony, and there has been talk of a general strike to register protest against this. Mr. Fitch did not regard the sympathetic strike as an example of Bolshevism or any other bogie of the imagination. It springs from a sense of comradeship, not from a selfish desire to gain something for one's self.

The drift from the old craft unionism to industrial unionism is very marked. For a long period labor was suspicious of political action in the United States, but since the beginning of the year labor parties have been formed in fifty cities, and Pennsylvania has organized a State-wide labor party. Conservative unions, such as the Brotherhood of Railway Engineers, are now demanding that the Government buy the railroads of the United States and form a new corporation, in which the workers themselves will have a large share of the control. The United Mine Workers are proposing the same thing in regard to mines.

These are all evidences of the new democracy in industry. Political democracy is exercised, perhaps once a year, when the voter goes to the polling booth. The work is now bent on securing that more vital type of democracy, which can be used every day in the shop. The influence of Russia has been immensely stimulating. The workers of other nations may know little of the real situation there, but at least they have the conception that there is at least one country where the workers are in the saddle and where achievement counts more than birth or possessions.

There is at present a great influx into the trade union movement, and the leaders of organized labor do not view this movement with unmixed satisfaction. Some of these leaders are afraid that these new members will not be subject to control, and that all methods, and perhaps all leaders, will be swept away. The leaders of organized labor denounced the strike at Lawrence, although the strikers were only asking for what was in accordance with the aims of American labor; but in spite of this opposition the strike was successful in the work of securing even a larger wage than was asked for. A large section of the American public fear this new trades union movement and brand it as Bolshevism, "an epithet, not a definition, to be used when you can-

not think of anything else to characterize your opponent." The speaker cited three methods that might be adopted at the present time:

1. The method of constructive statesmanship, in which the principle of collective bargaining is fully admitted and a broad-gauged State programme of social legislation is planned.

2. The method of fake industrial democracy, by which advisory committees are appointed in shops, but deprived of any real power. This gives the appearance of progress, and has the object of heading off real democracy.

3. The developing of unrest into harmless channels or opposing it altogether by anti-red flag laws, denial of free speech, arrest of alien agitators, and other means of the same kind. The State of New Hampshire has actually made it illegal to do anything which would change the *status quo*. To propose a commission form of government for a city in this State would be an illegal act. (The city of Toronto passed a by-law almost as absurd.)

In all this there is a challenge to the social workers, who know the bitter end and have a better understanding of the underlying causes of social unrest.

PROHIBITION.

In view of the fact that prohibition goes into effect July 1st, the whole question was of burning interest to the members of the conference, and it was of interest to note that this great gathering of between four and five thousand delegates seemed to be unanimously in favor of prohibition on social grounds entirely. What this group was interested in was the abolition of poverty, the raising of family life and other kindred social problems, and every utterance in which prohibition was hailed as a great advance along those lines was warmly applauded. Mr. Robert A. Wood, a former president of the National Conference, presided at one session, which was given up to a consideration of prohibition, declared that in prohibition States there was a "decrease in poverty, a greater decrease in prostitution, and a still greater decrease in crime."

Mrs. Elizabeth Tilton, whose outstanding articles on prohibition in *The Survey* have been widely read, made a great appeal to the conference to create a public opinion favorable to the enforcement of the prohibition law. She made the statement that just a few weeks before the liquor dealers had met in the very room in which the present meeting was taking place, and had pledged money for a five-year campaign. They believe that if they could hold out for five years and bend their efforts towards nullifying the law, the public would

tired of a non-enforced law and the prohibition amendment to the Constitution would be repealed. She characterized alcohol as a racial poison which the western world could no longer afford to tolerate. She characterized the argument that if drink were eliminated resort would be had to drugs as purely liquor propaganda. She had herself visited States and cities which were reported to have registered a large increase in drug consumption due to prohibition, and found after a study of the records and other avenues open to investigation that these reports were absolutely untrue.

One interesting result which she cited in the case of large cities which had voted wet, but had been made dry unwillingly by State legislation; Detroit, for example, voted wet, but when Michigan became dry, was compelled to close its saloons. The conditions were all unfavorable to prohibition. The city was forty-five per cent. foreign, very wealthy, and had a high drink consumption, yet the results were marvellous. Deaths from alcoholism decreased seventy-two per cent. The suicide rate decreased thirty-three per cent.; fatal accidents, thirty per cent.; industrial accidents decreased four thousand in a single year; relief fell off twenty-five per cent. Mrs. Tilton warned the conference that this was a political fight, and that the liquor men would bend every effort to get "wets" appointed at the primaries; but if "wet" legislators were elected, they would pass laws which would nullify the enforcement of prohibition.

Wayne B. Wheeler, General Council of the Anti-Saloon League, characterized the eighteenth amendment to the Constitution as, "the greatest piece of constructive legislation ever passed by a free people." He made some remarkable revelations as to the methods adopted by the United States Brewers' Association. The Senate conducted an investigation into the relations between the brewers and the corrupt and disloyal elements of the United States, and took their evidence largely from the head office of the Brewers' Association. Something was revealed of the methods adopted to terrorize public men. They had card-indexed prominent men in every community. They had his business relations, the banks he did business with, and, if he took a stand on behalf of prohibition, he was placed on their national boycott list, and the policy of the Brewers' Association was to follow such men relentlessly, to ruin, if possible, their business career, to defeat their political aspirations, and in every way bring to the minds of men who had ambitions that it was not safe to tamper with prohibition. The files of the Brewers' Association showed that they bought up important newspapers, and that they subsidized many writers, even preachers. The prohibition forces were quite worried about an able series of articles in the *Atlantic Monthly*,

strongly opposing prohibition. The records of the office showed that the writer was on the pay-roll of the Brewers' Association and received \$5,000 a year for writing the articles, each of which had to be submitted to the Brewers' Association before being published. He also saw law-enforcement as the key to the present situation, and stated that the brewers had pledged a billion dollars to make the amendment inoperative.

WOMEN AND DEMOCRACY.

One of the ablest of the speakers was Mrs. Eleanor Barton, of the Women's Co-operative Guild, England. She showed how these wives and mothers of workmen were beginning to take an active interest in all the constructive movements. Their centre of interest lay in the home, and they are becoming interested in everything which effects the home and family life. The interest in their children leads them into the problem of child welfare, medical inspection, infant mortality. As their husbands and sons were in industry they could not ignore the problems of industry, both on its economic and political side. They were interested in the housing question because their own homes were, as someone said,

"merely brick boxes with slate lids." Thus the women of the Co-operative Guild found that to be good home makers they had to be interested in the whole of life. She asked for a democracy that would include everyone, women and men, rich and poor; millionaire if he would come in on the right basis, and the whole to form "a world-wide organization to lift mankind and clean up the dirty spots of civilization."

MATERNITY CARE.

Sir Andrew Newsholme, chief medical officer of the Local Medical Board, London, England, outlined the provisions of a recent bill aimed at saving the children of Great Britain. The British Government, in all the work for children, pays fifty per cent. of the cost. The other fifty per cent. falls upon the local authorities or upon the volunteer agencies. Complete medical care is provided for confinement cases, both in regard to hospital care and through the payment of midwives, nurses and doctors. The Government pays one-half the cost of food for prospective and nursing mothers, and of children where this is necessary. It pays half the cost of maintenance of crèches, convalescent homes and other institutions

caring for women with children. When the war was at its grimmest and the necessity felt for cutting down expenses in all fields was keenly felt, the British Government sent out the order, "There must be economy in all departments except that of maternity aid." The Government states no limit in the amount to be spent in these services, and medical and nursing care is assuming the same status as education, and is becoming a universal national service. When an expectant mother is ill, either before or after confinement, the Government will even pay for domestic assistance, that the home may be carried on properly.

Special provision is being made for venereal diseases and tuberculosis, and the whole health problem in England is being vigorously attacked. The speaker mentioned the need of education in hygiene in England, and mentioned the fact that an average of seven shillings per week, or twenty per cent. of the total wages of the working classes, were spent on alcoholic drinks in Great Britain. "Poverty," said Dr. Newsholme, "is a complex. It is like trying to break a bundle of sticks. You cannot break the bundle as a whole. You must pick out the sticks and break each one separately."

What Prohibition Meant During the Strike

By

G. C. Porter

"WHAT would have happened in Winnipeg if the bars had been operating?" That is a query presented innumerable times during the moving industrial struggle that convulsed this city. Men whose experience entitles them to a hearing in times like these insist that bloodshed would have been inevitable, with all its attendant horrors of street fighting, looting, and perhaps with the worst passions of the mob loosened. The writer was intimately associated with all the details of the upheaval, and day and night was on the streets and through the crowds gathered to hear the various speakers. In that time I saw but two men that I thought under the influence of liquor, and they were able to keep on their feet. The highest number of arrests on charges of drunkenness any day was seven, and many days there were no arrests. For the thirty days in which the strike raged at really perilous heights there were but thirty-seven arrests on charges of drunkenness. For a brief period, possibly two hours in the evening of June 10th, following the change from the dismissal of the old police force and the organization of the new, I witnessed the unrestrained sale of whiskey by two foreigners on the sidewalks two blocks south of the Royal Alexandra Hotel. A bottle in one hand and a glass in the other, these two Austrians circulated among a crowd gathered to witness gambling games openly conducted on the sidewalk, offering in a loud voice, "Booze, two bits a snort." Then came the police, and the traffic was suppressed before it had an opportunity to spread.

This was how near Winnipeg came to have this peril added to the industrial paralysis from which it was suffering. When

thousands of frenzied people were assembled in the centre of the city on June 10th, witnessing the worst phases of the alien attack on the returned soldiers who had been sworn in as special policemen, time and again I heard the exclamation, "Thank God the bars are closed!" The Provincial Government was alert to the danger involved in this direction, for a special guard was placed on the Government warehouse where the liquor supplies are stored. It was placed in the same class with the powder magazine. By no accident or absence of caution was it proposed to permit sinister spirits to add this horror to the very grave peril confronting the authorities in the great upheaval.

And yet, as if ignoring the admittedly narrow escape the city had had on June 10th, I heard business men congratulating each other on the Senate's action that would make possible the inter-provincial shipment of intoxicants—some of them the very men who shuddered on June 10th at the very thought of what might be expected if men's passions were further inflamed by the free use of liquor at that critical stage! Here is a conflict of ideas that is difficult to analyze. A citizen, and in all other respects a good citizen and sound business man, prominently identified with the whiskey traffic in Manitoba, gave an interview to the press on June 19th, in which he denounced temperance forces thus: "Social service organizations and other bodies whose aim was a bone dry Canada are worse than the Bolsheviks. These organizations by autocratic methods are try-

ing to force the Government to enact total prohibition, without even giving the people of the country a chance to say whether they like it or not. They are radicals in the worst sense of the word, and should be treated as such."

To the writer this sentiment appeared, in the light of experiences through which we had just passed, amazing, for I had spent several nights, with scores of other citizens, guarding the homes of that section of the city in which this gentleman owns a very handsome residence, and among the citizen guard, when the subject was alluded to, all expressed relief that in any event we would not have to wrestle with a drink-crazed mob at the very worst.

I am familiar with the worst and the best aspect of the liquor traffic system west of the lakes. I have passed through the territorial regime when the Provinces of Saskatchewan and Alberta, or what now constitutes those provinces, were under the administration of the North-west Territories. For years I saw the most conspicuous business sites in Winnipeg, Regina, Saskatoon, Medicine Hat, Moose Jaw, Edmonton, Calgary, Nelson and Vancouver occupied by saloons, by courtesy called hotels. I know all the evils of so-called Government regulation and inspection, for these places were largely a part of the political systems forced on the west by the men in the traffic. They now talk of "permitting strict Government regulation of the traffic when it is restored!" Permitting, indeed! It is my experience—and in those days I was a fairly consistent patron of the bars, and know from personal experience how they operate in conjunction with the political organization that is favorable to the traffic—that the men profiting by the

traffic were chiefly responsible for the outrageous extremes to which the retail business extended. It was a matter of profit purely.

It was as much resentment against these very methods, as it was respect for the moral principles involved, that piled up overwhelming majorities for the temperance acts when the referendums were submitted on the prairies. The material aspect of the temperance question appealed to many electors who were not influenced primarily by the uplift side of the liquor traffic. I know personally scores of bar patrons, my personal friends, who voted for the abolition of the traffic on those grounds. In the big cities of the west it is a common saying, "the bar patrons put the bar out of business." This is not wholly correct, of course, but it illustrates that the very men who were most familiar with the operations of the bar knew it as an evil to be destroyed at the first opportunity.

Can the bar "come back" in the west? Can the distillers and the brewers rally sufficient forces to secure a majority against the referendums if resubmitted? These are live queries heard very generally on the

prairies to-day. Based upon a rather wide experience in the west over a period of fifteen years, I say no! no! no! They pretend to appraise the situation thus: "The returned men would vote for the return of the traffic. They had no chance before to express their views. They resent this treatment and are with us." I know better. I have talked with hundreds of returned soldiers, officers and enlisted men. I have not heard one in ten express sentiments that would suggest that the liquor traffic be restored. On the contrary, they have almost uniformly spoken to the contrary. Police officers—and they know the difference prohibition has made in the administration of law—from Fort William to the coast have told me they dreaded to see the sale of liquor restored.

Here is the practical reason why the distillers and brewers cannot hope to defeat prohibition to-day in the west—their organization is destroyed. The bar was the old-time centre of political influence. It was the point in each community where the politicians of a certain class received their inspiration and their votes—many of them crooked votes. It was the centre of the

lowest order of political intrigue. With them in existence it was difficult to secure an honest expression of public opinion on the traffic at the polls. Now they no longer exist. The "organization" can never be restored. The only person who has a personal interest in the traffic is the man who gets a profit out of it. And, above all, the west has had the experience of some years with the new system. It is not wholly satisfactory, but it is infinitely to be preferred to the old days. As a purely economic issue, devoid of all moral aspects, if the liquor dealer can "come back" with this experience before the men and women of the west, then indeed it is a hopeless situation and the reactionaries are right. Just to show these manufacturers of intoxicants how far they misinterpret the sentiment of the west, and for the purpose of permanently disposing of this issue, it is to be hoped the "wets" will manage to get another referendum submitted. But mark this, you people of Western Canada, the west is sound. *Manitoba voted nearly three and a half to one for prohibition in 1916. I believe it would be ten to one on the same issue to-morrow.*

The Italian Immigrant

By
N. Cacciapuoti

OF all the non-English-speaking immigrants who are coming to Canada, the Italians stand second. Scarcely is there a city, a town, or industrial community, however small or far away, that does not have an Italian colony. There are now about seventy thousand Italians scattered all over the Dominion; I say "now," because until the outbreak of the great war their number was much larger. The war not only has stopped all immigration, but has provoked a movement of re-emigration very considerable.

Most of the Italians in Canada come from the provinces of Naples, Sicily, Abruzzi, Apulia, Calabria and Basilicata; very few of them, perhaps fifteen per cent., come from North Italy. The southern provinces of "sunny Italy" are almost exclusively agricultural; but crops are wrested from the land only by hard, discouraging labor. The soil is poor, in many places waterless, in others malarial, as in Basilicata, where more than 13,000 acres of land are infected; still other sections are mountainous and unproductive, as in the neighborhood of Calabria and Abruzzi.

The primary cause for his immigration to our shores is, therefore, the desire on the part of the Italian to improve his economic condition. However, we must account for another factor, the industrial expansion that Canada has seen, with its consequent demand for unskilled labor. In fact, the Italians began to flow into Canada just when the development of industry and commerce and the wonderful railway reconstructions needed great numbers of pick and shovel men; and the Italians, habitually sober, steady and trustworthy, were appreciated and preferred at once. These humble laborers were scattered by thousands all over the Dominion, living crowded in

sheds and barns near their work, saving as much as they could, and building in the meantime several thousand miles of railroads. "When we ride in comfort over our great transcontinental lines, we sometimes forget that many a poor, unknown Italian lies buried in the dump."

The tales of those who returned to Italy with a good amount of money, and the incentive given by the steamship and transportation companies, fired the imagination of those at home, and the rivulet of immigration to our shores was about to become an impetuous river when the European war broke out.

A great many of the Italian immigrants remain in this country only a short time, from two to four years. Many go back and forth, making several round trips between the two countries during their lifetime. The number of those who go back to Italy is about thirty-eight per cent. of the total emigration from there. Those who take their families or send for their families usually remain definitely in this new land of wonderful opportunities.

Society in the Italian colonies differs greatly from that of Italian cities, not only on account of the overflow of workers who are unmarried, or without families, and the corresponding scarcity of women and small children; but, above all, because of the almost total absence of the professional classes, of men engaged in the more important kinds of manufacturing and commerce, of property holders and of the cultured, intellectual classes. With the exceptions of a few tailors, barbers, cooks, musicians, grocers, fruit dealers, the great

majority of the Italians who are coming to this land of ours belong to the pick-and-shovel brigade.

Eighty-four per cent. of them are between fourteen and forty-five years of age. That means that eighty-four per cent. of such immigrants belong to the working age. They are, in other words, *producers*. Canada gets this product without the expense incurred in its raising. Every Italian of eighteen, for instance, costs his country at the very lowest \$1,000 to bring him up. At eighteen he begins to be a producer, but, leaving Italy, the \$1,000 invested by his country in him is lost. This "human capital" of fresh, strong young men is the contribution of Italy to the new land. Italy spends a thousand dollars to bring up and develop a young man, and then this country reaps the profits of the investment.

The Italians prefer to live among their own people if possible, and if enough are in one neighborhood they will continue to keep up their distinctive habits and local feasts, a "true little Italy." This tendency is only too natural. Were five thousand Canadians in Rome they would be apt to settle in one quarter and do business in that quarter. Race feelings, habits and tastes would make this natural. It is exactly the same with Italians. However, they love this country as much as they love their country of origin. Most of them take out naturalization papers and take their citizenship seriously, and would defend this country as loyally as the native-born in case of trouble with a European country. We know from positive facts that during the great war all the Italian colonies from the Atlantic to the Pacific have shown their profound loyalty and patriotism by contributing money and enlisting in the Canadian contingents. There have been more Italians

under the Union Jack flag than is generally known, for the fact that a good many of them, perhaps in order to make matters easier, enlisted with an English-sounding name instead of their own Italian name.

Nothing offends the Italians more than the continual reference which is being made to their "undesirability." They may be poor, of very limited intelligence, but they are very sensitive. They feel that they should be more protected, better understood and less discriminated against. In respect to their moral standing, the worst enemy of the Italians has to admit that, with all his conspicuous faults, the swarthy Italian immigrant has big redeeming traits. He is as honest as he is hot-headed, and, if the fur is not stroked the wrong way, inoffensive as a child. He is, in the main, a hard-working, industrious, ambitious, law-abiding citizen. The testimony of those who have business relations with him is that he always pays up to the last cent. He is jealous of his good reputation and of the honor of the women of his family.

In respect to their religious standing a superficial observer would believe the Italian immigrants are intensely religious. In every home you find pictures, sometimes terrible pictures, of the Virgin and of the saints. Ninety-five per cent of them landing on our shores would give Roman Catholic as their religious belief; but if questioned, a large number would add that they do not observe its feasts or attend its services, except perhaps for births, deaths, or marriages. A questionnaire sent to all Baptist, Presbyterian, Methodist and Congregationalist ministers, including the question, "What per cent. of the Italians in your colony are loyal to the Roman Catholic Church?" evoked the amazingly unanimous reply, "About one-third." Two-thirds of the Italians have abandoned their native Church and are drifting into unbelief.

For a number of years the Catholic Church paid little heed to Italians, both in the States and in Canada. Consequently the work of Italian evangelization was much easier a few years ago than at the present time. The common report throughout the length and breadth of the land is: "When we opened our mission the Catholics were doing nothing for Italians. Now they have built a church, are building a parochial school, and are copying our various social activities." The Methodist Church was the first Canadian denomination to be actively interested in the well-being of the Italians. In Montreal, Toronto, North Bay, Hamilton, Copper Cliff, Niagara Falls, St. Marys and Welland she has established institutional churches for the mental, social, spiritual uplift of the Italians in the Dominion. The character of the work in these different places is much of the same kind, except little local modifications. There is a religious department, which is given to special effort to care of souls of men. Christianity is taught and lived in a positive way, so as to help all the people of the community, regardless of religious creed. We have no time for negative work. "O God, bless the Roman Catholic Church," is a prayer often heard in our midst. While the church is kept properly sacred for public and private worship, in the other parts of the building every attempt is made to

attract the people so as to make it a community centre, thus accentuating the social power of Christianity. This is an entirely new idea to the Italians, and as they enter it they soon appreciate its value. This social life is encouraged by:

(a) The organization of evening classes for the purpose of teaching the Italian and the English language. A large percentage of the Italian immigrants are illiterate, and they must be taught their own language first before they can be interested in the English language. At least that is our experience. These schools are feeders to our church services. There is no attempt to hide our identity; they know that we are Protestants, and by means of the disinterested spirit manifested by our Italian and Canadian workers confidence is won and unreasoning prejudice is overcome.

(b) The classes for instruction in Canadian citizenship are another powerful means for developing the social life of the Italian Church. Many Italians have been aided in securing citizen's papers. We are continually in demand for services which are purely social in their character and yet have a tremendous impact for evangelical faith.

(c) The organization of kindergarten schools, together with classes for instruction in cooking and domestic economy.

(d) Classes for physical exercises for both girls and boys, with baths and reading rooms, have done much to make the church the social centre, and are being encouraged.

The Child's Distinction

Hearing a faint rap Mrs. Gray opened her apartment door and saw standing in the hall a child neatly attired, and so attractive withal that she was surprised to hear, in low, sweet tone:

"My mother is the wash-lady the clerk told you about. Are your clothes ready?"

"Why, no, child, for I did not expect to have them called for to-night," replied Mrs. Gray; "but if you are not in a hurry, come in, and I will be as expeditious as possible."

"Oh, I can wait as well as not," rejoined the child, "for it will not be dark for a long time. Besides, I wouldn't mind if it was, for we don't live far, and I could skip home lively."

"I am very grateful to your mother for sending for my laundry so promptly. I had no end of trouble with my wash-woman in the town I just left, but I am sure that I will find your mother dependable."

"Oh, my mother is a wash-lady!" exclaimed the child in emphatic tone, "and, of course, she can be depended on."

Mrs. Gray bit her lips as she was reminded of a coarse creature who once appeared at her door, with the announcement, "I'm the wash-lady you be after sendin' fur, ma'am"; but, wishing to get at the child's idea of a lady, she put the query:

"What is the difference between a wash-woman and a wash-lady, dear?"

"My, but if you could see Nellie Conner's mother and then see mine, you'd know the difference, too, quick."

"How so?" laughingly asked the woman, who was kneeling before an open trunk,

and was suspiciously slow in making her collection.

"Well, Mrs. Conner looks like a wash-woman, for one thing," was the emphatic reply. "She's never tidy, and she talks dreadful coarse, and Nellie's just like her—but—"

Here the child came to a pause and appeared so distressed that Mrs. Gray made haste to say:

"I am really interested! Go on, little girl."

"But mother tells me always to speak kindly of people, and—and—"

"Yes, I understand, dear," urged Mrs. Gray, "but I am sure your mother would overlook this one little slip, as you only said what you did to make your idea clear. Say no more about Mrs. Conner, however, for I have already caught your idea of a 'wash-woman'; and now for the 'wash-lady.'"

"Oh, that's what my mother is!" cried the loyal daughter. "To be sure, she washes for folks, same's Mrs. Conner, but she is a lady, all the same."

"I am sure of that!" was Mrs. Gray's encouraging comment, as she looked admiringly at the ladylike daughter. "A true lady is always a lady, in spite of what her hands find to do."

"That's what mother says!" cried the child exultantly; then, with a sigh, added: "It used to be different, though, when father was alive. But he was killed, and we were poor, and mother had to do something, for I'm the oldest and there are four more, but she couldn't leave home to work in a store or office, you see, so she began to do fine washing at home, and gets plenty to do, but—but—"

The child again looked so self-conscious that Mrs. Gray, jumping at a conclusion, said:

"I wonder if her little girl ever rebels at doing her part of the work—collecting the various bundles."

"I—I don't really like that part of it," was the hesitating reply. "I don't let on to mother, though; but what hurts is when I hear some of my schoolmates say, 'Her mother is only a wash-woman!' when I know she is just as much of a lady as their mothers."

"Does your mother know how it hurts you to hear her so spoken of, dear?"

"I try not to have her," was the low answer, "but one day she saw I'd been crying, and then I had to tell that it broke my heart to hear her called a wash-woman!"

"And what did she say to comfort her little girl?"

"Oh, she talked so good, lady, that hearing her called that has never hurt quite so bad since. I can't explain it like mother did, but she said, just as cheerful-like, that I must always remember that my mother is a King's daughter, and that He looks at her heart, not what her hands do, and—and I try to."

"I thank you, child," cried Mrs. Gray, as her bundle was in readiness, "for this glimpse of your noble mother, and I want you to tell her that her child is the only recommendation that she needs!"—*Helena H. Thomas, in "Zion's Herald."*



THE HOME AND ITS OUTLOOK



Home, Sweet Home

II.—THE MOTHER IN THE HOME.

BY A. C. CREWS.

A little girl who had become acquainted with some workmen engaged upon a building followed one of them home at the noon hour. When he invited her to come in, she hesitated and hung back in childish bashfulness. At last she said: "Is there any mother here? Because, if there is, I am not afraid." Her child's experience had taught her that she could put confidence in a mother's sympathy.

The fact is that it is the presence of the wife and mother that is the chief charm of the home. The home may be small and poorly furnished, but if it be the shrine of a mother's love it may be a happier place than a palace.

"Six things," says Dr. Hamilton, "constitute a good home. Integrity should be its architect; industry should be its ventilator; tidiness should be its upholsterer; it should be lighted by cheerfulness, warmed by affection, and over all should be the canopy of God's blessing."

In the business of home-making woman has the chief place. "She is the supreme artificer who infuses into the material structure what no architect or builder can put there—its soul, its atmosphere."

When Christian visited the house of the Interpreter he found a man sweeping a floor, filling the place with dust and accomplishing little. Then came a wise woman, who took the broom out of the man's hand, sprinkled water over the dusty floor, and with a few gentle, expert movements swept the room clean.

No man with an ounce of common sense in his brain will deny that this is the sphere in which he is completely outclassed. He is glad to acknowledge that his wife is the real home-maker, while he renders what assistance he can.

The mother has greater opportunities for influencing the children for good than the father, as she spends more time with them. Their first prayer is learned at her knee; their first acquaintance with the beautiful Bible stories is made as they listen in wonderment as she tells them of Moses, and Joseph, and Daniel, and it is her privilege to bring them to recognize the love of Christ.

Eugene Field beautifully describes the immortality of these early influences upon the heart of childhood in one of his poems:

"The fire upon the hearth is low
And there is stillness everywhere;
Like troubled spirits here and there,
The firelight shadows fluttering go;
And as the shadows round me creep,
A childish treble breaks the gloom,
And softly from a farther room
Comes: 'Now I lay me down to sleep.'

"And somehow with that little prayer,
And that sweet treble in my ears,

My thoughts go back to distant years,
And linger with that dear one there;
Crouched by her side I seem to be,
And mother holds my hand again.

"Oh, for an hour in that dear place!
Oh, for the peace of that dear time!
Oh, for the childish trust sublime!
Oh, for a glimpse at mother's face!
Yet as the shadows 'round me creep,
And I do seem to be alone—
Sweet magic of that treble tone—
And 'Now I lay me down to sleep.'"

It is really a sad confession for any mother to make when she says, "My son was converted under Evangelist A—," for if she does her duty the appeals of the evangelist are unnecessary. The Christian mother should teach her children that they belong to Christ, and there is no necessity that they should ever stray from Him. She must not scold them if they are not religious, and she must be exceedingly careful how she talks to them in the presence of others.

A pastor one Sunday morning came across a woman dragging her boy to church. She had him by the collar and was pushing him along by main force. On seeing the minister she said: "I want you to give Eddie a good scolding; he tried to run away this morning, but I told him he simply had to go to church."

The pastor said a few kind words to the boy, and took another opportunity of telling the mother that there was a better way of dealing with her son. She was conscientious, but mistaken. As a rule, if boys and girls are managed right they will be glad to accompany their parents to church.

One of the most valuable parts of a child's religious education is the hour spent with mother on Sunday evening, when the older members of the family have gone to church. Then she tells them Bible stories, and talks to them about the most intimate matters. These are precious times, never to be forgotten by the boys and girls, and invaluable in their influence for good. The time will soon come when the home circle will be broken and the young eaglets must leave the comfortable nest and learn to care for themselves. Happy will it be for them if they are able to carry with them the delightful memory of a good mother whose precept and example were in accord with the law of God.

The Story of Khama

One of the really romantic fights in the world's campaigns for temperance is recalled by the League of Nations Covenant (Clause 19), which is to prohibit the liquor traffic in Central Africa. That clause, with others, came under the notice of the important little international meeting in Paris to discuss the control of the liquor traffic—a conference in which the acting editor of the *Methodist Times* took an active part.

The fight to which I refer was the long

and bitter one which that great Christian chief, Khama, waged first against the beer-brewing within his own tribe, and then against the more deadly and diabolical introduction of spirits by Englishmen. In the following narrative, where decisions are quoted verbatim as being made by Khama, they are given as taken down at the time by Khama's counsellor and standby, the late Mr. Hepburn, of the London Missionary Society.

When Khama went out at the head of his little army to throw off from his tribe the terror of the Matabele under Lobengula, his younger brother, Khamane, was put in charge of the city while he was away.

Khama had made a law that the corn of the tribe was not to be brewed into beer, but his brother, in the chief's absence, gave the people permission, having in mind almost certainly the idea of winning popularity and replacing his rule.

When Khama, having achieved his task, rode back into his town he saw men and women lying drunk under the eaves of their huts, and others reeling along the road. At nights the sounds of chants and drinking dances rose on the air.

His anger was terrible. For once he lost his temper. He seized a burning torch and, running to the hut of Khamane, set fire to the roof and burned the house down over his drunken brother's head. He ordered all the beer that had been brewed to be seized and poured it out upon the veldt. Then he called his men together and met them face to face.

"When I was still a lad," he said, "I used to think how I would govern my town and what kind of a kingdom it should be. One thing I determined. I would not rule over a drunken town or people. *I will not have drink in this town.* If you must have it, you must go."

Khama had conquered for the moment. But white men—Englishmen—came to the town. They set up stores. And in the stores they began to sell brandy from large casks. Khama called them together.

"It is my desire," he said, "that no strong drink shall be sold in my town."

"We will not bring the great casks of brandy," they replied, "but we hope you will allow us to have cases of bottles, as they are for medicine."

"I consent," said Khama; "but there must be no drunkenness."

"Certainly," the white men replied, "there shall be no drunkenness."

In a few days one of the white traders had locked himself in his house in delirium, naked and raving. Morning after morning Khama rose before daybreak to try and get to the man when he was sober, but all the time he was drunk. Then one morning this man gathered other white men together in a house, and they sat drinking and then started fighting one another.

A boy ran to Khama to tell him. The

chief went to the house and strode in. The room was a wreck. The men lay senseless, their white shirts stained with blood.

It was Saturday night. On the Monday morning Khama sent word to all the white men to come to him. It was a cold, dreary day. The chief sat waiting in the Kgotla while the white men came together before him.

"You white men," he said to them sternly, "have insulted and despised me in my own town because I am a black man. If you despise us black men, what do you want here in the country that God has given to us? Go back to your own country."

His voice became hard with a tragic sternness.

"I am trying," he went on, "to lead

my people to act according to the Word of God which we have received from you white people, and yet you show them an example of wickedness such as we never knew. You"—and his voice rose in burning scorn—"you, the people of the Word of God! You know that some of my own brothers"—he was referring to Khamane especially—"have learned to like the drink, and you know that I do not want them to see it even, that they may forget the habit. Yet you not only bring it in and offer it to them, but you try to tempt me with it.

"I make an end of it to-day. Go! Take your cattle and leave my town, and never come back again!"

And they all went.

To-day, if you ride as a guest toward

Khama's town, as you come in sight of the great stone church that the chief and his tribe have built, you will see tearing across the African plain a whirlwind of dust. It races toward you. You hear the soft thunder of hoofs in the loose soil. The horses are almost upon you, when, with a hand of steel, chief Khama reins in his charger, and his bodyguard pull up behind him. He is over eighty years old, grey and wrinkled.

And if you were to ask him the secret of the power by which he has done these things, Khama the silent, who is not used to boasting, would no doubt lead you at dawn to the Kgotla before his huts. There, at every sunrise, he gathers his people together for their morning prayers.—*Basil Mathews, in "Methodist Times."*



FOR THE BOYS AND GIRLS



Plain White

Mary June caught sight of the tired little figure by the big range as soon as she reached the kitchen door. "I'll dish up the potatoes, mother," she called out cheerily.

Mother turned. She was a little frail woman, with soft brown eyes.

"That you, dear?" she said, with a relieved sigh. "Run in, please, and see if the table is all right. Mrs. Jackson is bringing a friend to dinner to-day, and I do want everything to be nice."

"Poor little mother!" she whispered. "She's forgotten to give Mr. Snodgrass a napkin, and Mrs. Willets hasn't any fork. It's just a shame she has to work so hard. Boarders are no fun, and she has had them so long. If father had just lived," and then Mary June, supplying the missing napkin, sighed a little.

Father had *not* lived, and mother had been obliged to work, and work very hard, to keep food in their mouths and a roof over their heads and Mary June in school.

After seeing that the table lacked nothing Mary June went back to the kitchen, and for the next few minutes both were so busy that neither spoke. It was just after dinner that the opportunity came.

"Marjory Mills has invited me to her party," said Mary June suddenly.

"She has?" answered mother, and then just a little shadow crept over the sweet, tired face, for Mary June would have to have a new dress if she went to the party, and, with the high cost of living, how was she to give it to her?

When her bills were met there was scarcely anything left. For boarders, to be permanent, must be well fed, and Mary June's mother could not economize at their expense.

Mary June saw the look, and when she came back from the pantry she put both arms about her. "Now, mother," she said fondly, "if that party is going to worry you, I won't go."

"But your dress," protested mother faintly.

"Well," replied Mary June, with a practical air, "I've about figured out the dress. What the other girls wear must not influence me. Wasn't it grandma who used to say that we must not 'measure our oats in other people's half bushels'? In other words, what the rest of the world has need not concern us.

"And I thought," added Mary June, in her sweet young voice, "that if you could get me a few yards of plain white goods I could make it myself after school."

Mother looked at Mary June. "Plain white!" she repeated.

Mary June nodded. "Plain white and nothing else. The goods won't cost much and the making nothing. And I can go to the party after all.

"You remember the little rhyme of the 'Birds' Ball' you used to tell me about, and what Jenny Wren said? The other birds were all going to dress up, but Jenny Wren said:

"I must wear my brown gown,
And never look too fine."

"I'm Jenny Wren, and my mother keeps boarders, but when I get to teaching, after I have my diploma, *she's* going to rest. We can both have better clothes then, but just now it has to be plain white. Why, mother, I don't care a bit, really. That Alice will wear pink chiffon and Edith blue messaline and Mildred lace does not matter to me. If my mother is willing I will be happy to go in the plain white."

For a moment mother did not reply. She could not. Mary June was such a help, and so unselfish, asking for so little always.

And then she saw Mary June in the plain white, with her sweet, glowing young face and her brown curls, and she knew that even in a plain white dress Mary June would still be Mary June—the sweetest little daughter in the world. It was worth all her struggles to feel that. A tear ran down the pale cheek, but there was joy in her heart.

"We will get the plain white, dear," she said huskily.—*Susan Hubbard Martin, in "Baptist Boys and Girls."*

A Quest for Perfection

"But I think Jimmy is unnecessarily unmannerly," said Aunt Sybil.

Her young voice rang out clearly, and Jimmy, lying on a couch in the back parlor, convalescing from the mumps, was awakened by her remark. The remark was addressed to the young minister, who was calling upon Aunt Sybil in the front parlor.

"Jimmy is always polite to me," said the young minister kindly. "He always raises his cap and says, 'Good-morning, Mr. Graham,' in a perfectly audible voice."

"I should hope he did!" said Aunt Sybil. "We do try to teach him, but he seems slow to learn anything but mischief."

Jimmy's ears burned. He remembered the old adage about listeners, and thought of covering his ears with the afghan. But he wanted to hear what Mr. Graham said, so he temporized, and decided to listen only when the minister spoke. He was speaking now.

"Boys have to effervesce, Miss Curtis, and it is better for the effervescence to appear bubble by bubble than to bottle it up till the bottle bursts. My mother brought up five of us, and she never frowned on harmless fun."

"Yes, but—" Jimmy pulled the afghan virtuously over his head and counted a hundred. He knew what Aunt Sybil would tell, and was ashamed the minister should hear it. Uncle Charlie wouldn't have told the minister that story, nor papa wouldn't either—nor mamma. Jimmy wished they would come home. Grandma was very kind, but her little boys grew up so long ago she had probably forgotten how hard it was to train them into such splendid men as papa and Uncle Charlie were.

But Aunt Sybil thought little boys were in the way. Jimmy admired his handsome young aunt, and would like to please her if he only knew how. But little boys didn't seem to be included in her ideal universe. She thought Mr. Hunter was very nice, and Jimmy wondered if Mr. Hunter had ever been a little boy.

He asked Biddy, his chum, the next day, if he supposed the Lord ever made any more men all grown-up, except Adam.

Biddy shook his head. "Don't b'lieve so," he said. "What makes you ask such queer questions?"

"It must be nice to be a man, and not have people find fault with you any more," said Jimmy with a sigh.

"Who's been finding fault with you?"

Jimmy had the grace to blush. He knew family matters were sacred, and he answered Biddy's question by another:

"What do you call men that used to live in caves?"

"Why, that's easy! Cavemen, of course," answered Biddy proudly.

Jimmy shook his head. "Not what I mean," he said. "It tells about 'em in the Bible—they used to wear skins and wander 'round."

"Indians?" ventured Biddy doubtfully.

"Course not! The Bible was written long 'fore the Indians were born."

"Well, they wore skins and wandered 'round, anyway," retorted Biddy.

"What's sackcloth?"

Biddy was ready. "Stuff you make potato bags out of—some people call 'em sacks," he replied.

"Sure!" assented Jimmy gladly. "We could take these and—why, we could make suits way Brian O'Linn did!"

"What do you mean?"

"Never hear that song?" And Jimmy illustrated.

"Brian O'Linn had no coat to his back—He emptied the taties all out of the sack, Made a hole in the bottom and stuck his head in—
'Pleasant in summer!' said Brian O'Linn."

"Don't you see, we could fix potato bags that way, and wear a girdle like John the Baptist?"

"What for?" asked Biddy in surprise.

"I forgot you didn't know," said Jimmy. "I'm going to live in a cave, and be one of those good people—I can't think of the name. Yes, I can, too, like those cookies your mother makes, with raisins in!"

"Oh, hermits!" said Biddy. "But what's the fun?"

"Why—I'm not doing it just for fun," returned Jimmy slowly. "But there would be fun—sleeping under the stars, and going barefoot, and swimming in the brook—where it's deep enough."

"Whereabouts would we go?" asked Biddy, the practical.

"Up on Haven's brook. They've dug a deep place out under the cliff up there for sand."

"What would we have to eat?" Biddy asked.

"Wild strawberries and brook trout and spring water—and we'd take provisions, too," Jimmy replied.

"You don't mean to stay always?" asked Biddy.

"I guess the hermits did, but it's too cold in New York State to stay in caves winters."

Wednesday was the day chosen for a start on the hermit life. Jimmy's researches into

the subject had showed him that the holy men had adopted the tonsure style of hair dressing. The dictionary yielded some brief information as to tonsures, and the boys proceeded to experiment with the shears. Biddy cut the "scalp lock" out of Jimmy's thick brown curls with a fair degree of precision.

"What you got for provisions?" asked Jimmy, surveying Biddy's head critically.

"Saved part of my breakfast," answered Biddy, displaying two bananas and three doughnuts.

"I teased Carlotta to make me a whole pan of little biscuits, and I've got a quarter to buy things. That'll be enough till we catch some fish."

"Well, let's not go till after lunch," said Biddy prudently. "How are we going to let people know?"

"Pin a note to the pin-cushion—that's the way. And we can tell 'em we're going to be holy hermits, and they'll be pleased—anyway, my Aunt Sybil will," said Jimmy.

At one-thirty the embryo hermits set out on their adventure, presenting no unusual appearance, for they were not to don their new garb until they arrived at the cave.

An unwonted quiet reigned when Uncle Charlie came home on the five fifty-five, just in time for dinner. "Where's Jimmy?" he asked, as he seated himself at the table.

"Why, I don't see where he is," answered his mother. "Perhaps he and Biddy are so busy playing they have forgotten it is dinner time."

After dinner, when no tidings had come from Jimmy, grandma went up to his room. The little note, pinned to the cushion, was so boldly written that he who ran might read:

"We are going to be HoLy hermTs, over iN the caVe at haVens broke we shall Stay tiLL we are Perfeclay good like Hermit peteR."

By the time Uncle Charlie and Mr. Hunter had hurried Michael and the horses over the four miles to the sand bank on Haven's brook the wind brought the sound of the nine o'clock curfew faintly to their ears. The summer moon was at the full, and the two men left Michael in the road with the horses and, guided by the moonlight, soon found the great sand cliff, with its irregular excavation. Some sand-martins, whose nests were at the entrance, were awakened by their approach, and one gave a shrill cry at sight of them.

"Here they are!" said Mr. Hunter softly. "Fast asleep, poor little holy men!"

"Too bad to wake them, but mother would worry to have him here all night," said Uncle Charlie, slipping his arm under the warm little body, clad in its hermit dress. The child stirred, and opened his eyes. Then he sat up straight in his uncle's arms.

"Why, it's you, Uncle Charlie!" he cried joyfully. "You and Mr. Hunter! Wake up, Bid. Here's some more hermits! Why, p'raps there's enough of us to go on a crusade, like Peter!"

Biddy opened a pair of uncomprehending eyes, threw his arm over his head, and went to sleep again.

"Just as well," said Uncle Charlie. "You can carry him all right that way, Hunter."

But Jimmy, now wide-awake, protested. "We can't go home yet," he said. "We've got to be perfec'ly holy, and we're not—yet."

Grandma was waiting for the little prodigal grandson when Uncle Charlie brought him in, and she took him into her arms, regardless of the Brian O'Linn sackcloth suit, and the small, soiled, bare feet.

"Oh, grandma's dear little boy! What made you run away?" she asked.

Jimmy sat up straight, and opened his big brown eyes wide. "Run away! What made you think I ran away, grandma? You—we—why, we were being hermits and holy Crusaders—that's all!"

When Jimmy awoke next morning the first thing he saw was his Aunt Sybil, sitting beside his bed. She wore a soft blue kimono, and her beautiful hair, unbound, flowed over her shoulders in shining golden waves. Jimmy cried out in delight.

"Oh, Aunt Sibyl, you look just like Irene's fairy godmother in the story!" he exclaimed joyously. "Did you come in on purpose to see me?"

For answer his aunt bent over and kissed him, and he wound his arms tightly around her neck. Then his eyes clouded.

"But I'm not perfec'ly good yet, Aunt Sybil. Uncle Charlie didn't let us stay long enough for that. It takes a long time—for little boys; I s'pose it's different with ladies. Aunt Sybil, was Mr. Hunter ever a little boy?"

"Why, Jimmy, what a question! Of course he was, dear."

Jimmy nodded. "I thought the Lord never made any more men all grown up, just 'cept Adam."—*Hattie Vose Hall, in "The Congregationalist and Advance."*

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Montreal Letter

(From Our Special Correspondent.)

It was my happy fortune to spend an afternoon with the Travelling Baby Clinic, organized and equipped by the University Settlement, where so many good things have originated during the last dozen years. An infantile mortality of 5,000 children per annum under five years of age is the shocking record of Montreal, and since our heavy losses at the front have brought home to us the preciousness of human life we are at last awake to the absolute necessity of stopping this awful waste of our most precious asset, the baby. Hence a month ago we had our second annual Baby Welfare Exhibit, embracing sixty organizations, such as the Victorian Order of Nurses, the Children's Memorial Hospital, University Settlement, the Women's Directory, the Charity Organization, the Maternity Hospital, the Anti-Child Labor League, the Juvenile Court, the Canadian National Committee for Mental Hygiene, and many others, each of which had a booth at the Baby Welfare Exhibit. There were nurses, doctors and workers of various kinds in attendance, with model exhibits of food, clothing, housing—in a word,

most likely to need help. Mr. McBride hopes that through these various agencies the infantile mortality in Montreal may be reduced by one thousand this year. That means one thousand more men and women to do the world's work, and it means that hundreds of fathers and mothers will be saved the anguish this year of a visit from the little white hearse that has been a too familiar feature of our city life.

We started from University Settlement at 2.30 on a lovely afternoon, and there were in attendance Nurse Drew, Nurse Joannette, Nurse Murphy and Dr. Douth. The measuring board, the weighing scales, and a large quantity of child welfare literature in French and English, had been duly installed, and we were soon going up Park Avenue at a lively rate, but strictly within the speed limit. We passed Fletchers' Field and the beautiful Cartier monument (soon to be formally dedicated), then turned eastward into Ville St. Louis, a workingman's district, but not at all a slum area—the ground is high, and the flats for the most part looked quite inviting.

Mademoiselle Joannette, the bright-eyed, French-speaking nurse, who had been through the district a few days before as an advance messenger, indicated where we had better make our first stop; it was in Rue Suzanne that we came to a halt, and Nurse Drew sent her helpers to do scout

noticed particularly the bad condition of the teeth, both of the mothers and the older children, few of whom, I should say, ever saw a tooth brush. That alone would mean bad health. Many of the children had eruptions of the skin, diagnosed by the doctor as eczema; and nearly all had scaly heads, the mothers thinking it the proper thing to leave the scaly formations on and wrong to remove them. Dr. Douth explained the mission of vaseline to meet this difficulty. Many of the mothers admitted that their tiny tots were fed a *little of everything*, even meat, and to them careful directions were given as to diet.

More and more, as the afternoon wore on, and the mothers and babies continued to come, I felt that it was God's own work—work that would surely win the approbation of our Lord, who went about Himself from door to door helping the poor and the needy.

Dr. W. A. L. Styles, who also belongs to the travelling baby clinic, and who has just returned from the convention of the National Conference of Social Workers in Atlantic City, is advocating a system of free school lunches, to combat malnutrition. Dr. Styles says that fifty-three per cent. of the children in our Montreal schools show physical defects of one kind or another. One cannot but reflect with bitterness that while the children are left to perish from slum conditions, insufficient food and lack of education, a large proportion of Montreal's income of \$19,000,000 per annum has been frittered away in boodle and graft.

On Saturday afternoon the Baby Welfare Camp was opened on Fletcher's Field, in the shadow of Mount Royal. Dr. Marion Hansford, who is now one of the medical school inspectors, was in attendance in the main tent, and although it was opening day many mothers were there with their children, availing themselves of free advice and treatment. The motor of the travelling baby clinic is used to bring the mothers who have too many babies to come in the street car. At the rear of the main tent a crèche has been opened under the shade of the big trees, wherein are swinging cots in which the sick babies may lie in the open air all day, with doctor and nurse at hand.

Among those present at the opening of the Baby Welfare Camp were Mrs. Henderson, of St. John's Ambulance Corps; Miss Delaney, of the Victorian Order of Nurses; Prof. Falk, of the chair of sociology at McGill; Miss Ethel Hurlbutt Dean, of the Royal Victoria College for Women; and Miss Bella Hall, of University Settlement. I was also glad to see Dr. Boucher, of the Medical Health Department, who made a brief speech, following Mrs. Henderson and Miss Delaney. Mr. McBride then called upon Prof. Howard T. Falk, of McGill, an Englishman, who has had experience in social work in New York and in Winnipeg. Dr. Falk commended the work, but pointed out that, good as it is, it is only palliative, and urged upon the citizens of Montreal the necessity of abolishing the slums, so that the baby may be born into better conditions.

* * *

"If I am able to go to church again, Dr. Henderson, I want you to preach from the text, 'Blessed are the pure in heart, for they shall see God.'" This was one of the last requests of the dear and revered Charles Wesley Coates, who passed away into the unseen world on June 2nd, in his eighty-fourth year, and who was known to thousands of Montrealers from his long connection with the Book Room, charge of which he relinquished in 1911, after over fifty years' service. Although his wish to attend church again was not realized, Dr. Henderson paid tribute to the memory of Mr. Coates by preaching from his favorite text on Sunday morning, June 8th, in St. James. He told us how, on the occasion of his last visit to Mr. Coates, he had been impelled to turn, on leaving the room, to repeat to the old man, fast nearing the



THE TRAVELLING BABY CLINIC.

everything pertaining to the welfare of his majesty the baby, the greatest potential asset of the nation. The mothers came in hundreds and in thousands during the week of the exhibit, and brought their children for free examination and advice, so that many eyes were opened, many minds were enlightened and much good was done.

We have our milk stations, where milk, guaranteed pure, may be purchased at cost, where baby may be weighed and measured, and where mother may receive expert advice about caring for him. We also have our children's playgrounds, though not nearly enough of them; and our daily vacation Bible schools. The object of the latter, opening July 1st, is to entertain the children profitably during the hot days, by gathering them in the cool, empty churches, and teaching them Scripture, basketry, gymnastics and singing.

Now this season we are moving forward another step in our efforts to save the child—a travelling baby clinic has been organized, the first of its kind in Canada. Through the initiative and enterprise of Mr. J. Arthur McBride, who gives so freely of his time for the welfare of the children of the people, and under the auspices of the University Settlement. A motor car, equipped as a travelling hospital, with a doctor and three nurses in attendance, now makes bi-weekly trips to those parts of the city where the little children are

work in the way of bringing the mothers out. In less than ten minutes the car was surrounded by eager mothers, with babies in arms and older children following in the rear. In each case the baby's name was entered on a card, with his parentage and the date of his birth; then he was weighed and measured, which was also entered, and a duplicate card was given the mother, with an attractive booklet containing information about food and general care. During the weighing process Dr. Douth examined each baby, and in some cases startling discoveries were made. One lusty-looking little fellow was found to have curvature of the spine, and it was Nurse Drew who discovered it when placing him on the scales. The touch of her practised hand on his back revealed something wrong, and Dr. Douth was immediately on hand to examine and verify. The mother admitted that he had had a fall when a few months old, but she had no idea whatever that any bad consequences had followed. The next step will be to have the child placed in the Children's Memorial Hospital or other suitable place for treatment, for without follow-up work the travelling clinic would not accomplish its purpose.

Thirty-eight babies were examined during the afternoon, and this week the same area will be revisited. The majority were French, but there were a few English-speaking, some Italians, and a few Syrians. I

borderland, those beautiful lines of Tennyson:

"Sunset and evening star,
And one clear call for me!
And may there be no moaning of the bar,
When I put out to sea;
But such a tide as moving seems asleep,
Too full for sound and foam,
When that which drew from out the
boundless deep
Turns again home."

In reply to which the veteran Christian said, "May it be so for me."

In a very beautiful sermon Dr. Henderson developed the thought that we see according to what is within us—that is, according to the development of our own soul. This was illustrated by a reference to Wainwright, the convict painter, who was commissioned to paint the portrait of a beautiful English girl, but failed utterly to depict the shining purity and beauty of her character, because his own foul spirit came between. At the close of the sermon Dr. Henderson delivered the following appreciation:

"The news of the death of my dear friend, Mr. Coates, though not altogether unexpected, came to me with the shock of a painful surprise. It has created within me a deepening sense of a real personal



THE LATE C. W. COATES, OF MONTREAL.

loss. For over forty-five years I have been on the most intimate terms of friendship with him, and during all those years not a jarring note ever marred the music of a sweet social and soul intercourse. Mr. Coates was one of the most enjoyable companions I have ever known. He possessed a sunny disposition, affable, agreeable manners and a well-balanced mind.

"I never yet saw him with a frown on his face or a cloud on his brow. Under the most irritating circumstances I never knew him to lose self-control, give way to anger, petulance, passion, or retaliatory measures of any kind; nor did I ever see those kind eyes, even under abuse, flash with the glare of an unseemly fire. I never knew him to impugn the motives, misconstrue the actions, or misinterpret the words even of an opponent; or talk or write uncharitably of any man. He had a good word to say about everybody. He was a man of more than ordinary intelligence. He read much and thought more. As a thinker he was anything but trite or traditional. He was courageous and even radical, ever ready to blaze a new path through the jungle of an obsolete traditionalism when he saw truth leading the way and felt conviction urge him to do so. His face was ever turned towards sunrise, and always ready to welcome new light on any subject, especially those within the domain of the spiritual.

"Mr. Coates had a rare sense of humor, and could always see the amusing side of any statement, however serious and solemn.

His powers of mimicry, coupled with a retentive memory, enabled him to repeat whole passages from the public utterances of some of the most unique and outstanding ministers of our Church, much to the delight of those who heard him. His social qualities and conversational powers were of a high order, which, together with a most attractive personality, made him a great favorite with the ministers and laymen of our Church.

"Though he never made great parade of his religion, and could not subscribe to some of our current theology, yet I found him in his thought-life living nearer the heart of eternity than many whose professions were more demonstrative.

"I shall not here invade the sanctities of his family life; suffice it to say that I never knew a more model husband and father. I have stood by them in the supreme trial of their family life, and can never forget the heroic manner in which they comforted and sustained the one the other in the darkest hour of their married life.

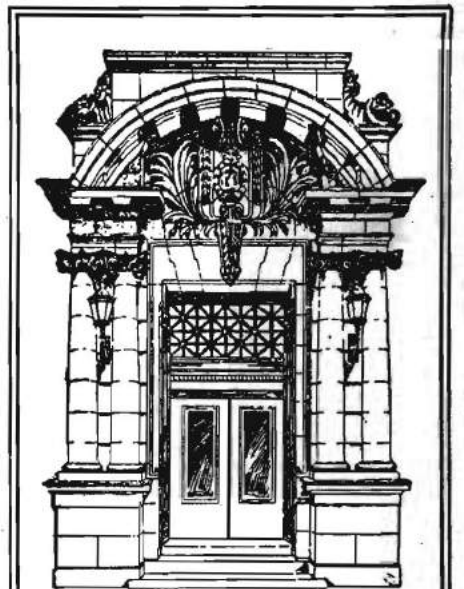
"Mr. Coates filled a large place in our Methodism, and was never ashamed of the Church of his sainted parents. He spent the afternoon and evening of his days with a beloved daughter, whose tender ministries he highly appreciated. Death opened to him the gates of day and closed behind the gates of night. It was the liberator of him whom freedom could not release; the Physician of him whom medicine could not cure. Death was to him the door through which he passed out of sickness into health, out of darkness into day, out of winter into summer, and out of a mere root existence into the flowerage and fruitage of a larger and richer life." EDITH M. LUKE.

Montreal, June 17th, 1919.

The Conferences

BAY OF QUINTE

King Street, Oshawa.—At a recent meeting of the Official Board of King Street Methodist Church, a resolution appreciative of the excellent work rendered by the pastor, Rev. J. S. I. Wilson, B.A., B.D., both in pulpit ministrations and pastoral relationships, was moved by J. A. Bickell, general superintendent of Sabbath school, and unanimously supported and carried by a standing vote of the board. As a church we have great cause for rejoicing and thanksgiving, for the past four years have been the most encouraging in our history. Wonderful progress has been made spiritually and financially. Much merit is due our pastor, who, with encouraging word and helping hand, has been ever ready to assist every organization of church life. Our membership shows an increase of 200. All accounts have been paid, interest kept up to date, and church mortgage reduced by \$5,000. Contributions to missions this year \$1,010, and all benevolent causes were liberally and nobly sustained. Mr. Wilson is a favorite with young and old, and has greatly endeared himself to his people. His value in leadership in Epworth League and Sabbath-school work cannot be esti-



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mated. Under his direction a normal teacher-training class was organized and conducted, and graduates therefrom will strengthen the proficient work of the teaching staff of our school.

MONTREAL

At a meeting made up of members of the co-operative charges of Minitonas, Kenville and Renwer, in Manitoba, entire satisfaction was expressed with the present co-operative arrangement of the churches in the district, and it was stated that the people would regret very much to see any change made anywhere in the valley, and would consider it a backward step.

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The Hamilton Conference

The silver jubilee session of the Hamilton Conference was held in the Trinity Methodist Church, Kitchener, Ont. The ministers and laymen were convened in the separate sessions on Wednesday, May 28th, at 2 p.m. The general session was called on Thursday, May 29th, at 2 p.m.

Trinity Methodist Church is one of the finest of the newer churches of our Conference. The city of Kitchener, in the humble opinion of the writer of this article, stands out as the first city within the bounds of our Conference in its prosperity, the beauty and neatness of its homes, the absolute lack of slum conditions. All this may be partly accounted for in the fact that seventy-nine per cent. of its thrifty inhabitants possess their own homes.

The genial pastor of the Conference church, Rev. J. H. McBain, the committees associated with him, and the people of the city united in giving every care and attention to the comfort and pleasure of the members of Conference, and despite the fact that the weather man furnished bright, but intensely hot weather, the Conference was declared by many to be one of the finest in years.

The ministerial sessions were presided over by the President, Rev. G. W. Barker, of Burlington, in a businesslike and progressive manner, permitting no delays, and guiding affairs in such a way that no tangles occurred, and thus the work was despatched in splendid form.

Upon the opening of the ministerial session the following were appointed members of the Committee on Conference Relations: Dr. Ross, C. L. McIrvine, J. D. Fitzpatrick, J. W. Cooley, S. A. Laidman, J. A. Jackson, Jas. McLachlan, J. H. McBain.

Rev. E. S. Large was appointed Conference letter-writer, and W. L. Davidson correspondent to the GUARDIAN.

The following names were read of ministers transferred into the Conference: Revs. E. R. Steinhaur, H. W. Watts, W. F. Chute, J. W. Baird, W. E. Darling, F. E. Davis, G. W. Moore, S. L. Toll, S. B. Phillips; while the following are transferred out: W. G. Fagan, G. W. Henderson, H. O. Rogers, C. A. Sykes, M. J. Wilson, W. W. Sparling.

After many years of faithful service the following were forced, owing to health conditions, to seek a superannuated relationship: R. W. Scanlon, Wm. Smythe, S. A.

Laidman, Wm. Ottewell, T. R. Clark, A. E. Cragg. A resolution of congratulation was sent to the Rev. T. M. Jeffries, of Oakville, upon the fact of his having been a Methodist minister for seventy-two years and now being the oldest minister in Canadian Methodism, if not the oldest Methodist minister in the world.

Special licenses were granted to J. Hilditch, E. McGill, W. Matthews, E. Taylor, Jas. Drew, A. W. Guild, J. W. Chapman, J. R. Vaughan, R. W. Frid, A. W. Strapp, H. Cotton, E. F. Chute, G. Falkingham, T. P. King.

The following candidates for the ministry were received: E. R. Hall, Lorne J. Henry, B.A., E. E. Long. Ministers from other Churches were received: L. E. West, from Congregational Church; Roy M. Geiger, Evangelical Association; and A. G. Eddy, from Anglican Church.

The annual meeting of the Theological Union was held on Thursday morning, Rev. J. D. Fitzpatrick presiding. The lecture on the subject, "The Biblical Doctrine of Immortality," was given in splendid form by Rev. H. W. Avison, of Welland. The lecturer traced in a very scholarly manner the gradual development of the doctrine of immortality throughout the centuries of Jewish history up to the Christian era. The new officers of the union were elected: President, Rev. H. W. Avison; secretary, C. L. Poole; lecturer, G. W. Bradshaw.

The Laymen's Association was convened in St. Andrew's Presbyterian Church, and the sessions were presided over by Mr. Geo. Wedlake, of Brantford. Reports were presented by the various conveners of committees. The missionary report was given by Mr. J. M. Denyes, of Milton. The missionary spirit of the laymen of our Conference not only manifests itself in the laymen's session, but is in evidence in the general sessions. It is really enjoyable to sit back and listen to some of our most prominent laymen doing valiant battle for the great cause of missions, the increase of ministerial support, and need of adequate support for the "veterans of the cross" who are no longer able to carry on the active work of the ministry.

Dr. R. J. Treleaven, of Ryerson Church, Hamilton, delivered at the laymen's evening session an inspirational address on "Equipment for Larger Service," in which the speaker pointed out the great need of service for mankind and the necessity of being equipped by the Spirit of God for this work.

The annual laymen's banquet was held in the city market building, on Thursday evening, and was a great success. Laymen, ministers and friends attended to the number of about four hundred. The Ladies' Aid of Trinity Church provided in a dainty manner the menu, and each guest was cared for in an attentive way. After all had partaken of the splendid viands, the chairman, Mr. George Wedlake, introduced Rev. Chas. B. Allen, D.D., of Detroit, who was received most heartily by the audience. Dr. Allen spoke on "Jesus Christ's Call to Laymen," in which he emphasized the necessity of laymen taking a larger part in winning the world for God. He said that ministers could never win the world, for there are not enough of them, and stated that the great difficulty was that laymen were in the work of the Church only a little. He stated that the great need of the Church to-day is the same application of business capacity and intelligence by the laymen as is put into the ordinary business of life.

The general session, comprised of ministers and laymen, was held on Thursday, May 29th. After fitting devotions the President, Rev. G. W. Barker, introduced Rev. Dr. Allen, who preached the Conference sermon from the text, Matt. 16: 24, "And I say unto thee, thou art Peter, and upon this rock I will build my Church, and the gates of hell shall not prevail against it." Dr. Allen brought out in a most telling way that fact that Christ builds his Church upon

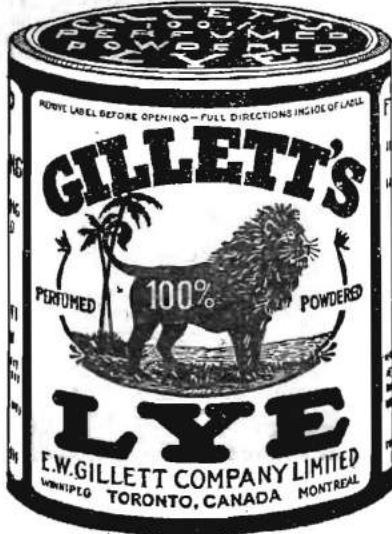
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human material with characteristics such as Peter possessed. The Church of Christ is built upon such as confess Christ with Peter, "Thou art the Christ, the Son of the Living God."

After public worship the roll of ministers and laymen was taken, and 156 ministers and 140 laymen responded. The election of the new officers was proceeded with. On the second ballot Rev. J. D. Fitzpatrick was elected with 152 votes; Rev. S. E. Marshall received the next highest vote. Rev. J. E. Peters was elected secretary, and Rev. W. W. Prudham, of Wiarton, first assistant.

Hon. Newton W. Rowell was to have delivered a patriotic address at the evening session on Thursday, but was unable to be present. His place was taken by Flight-Lieut. Henry Cotton, who, in a very able way, told of his experience in the aviation service, of his being shot down during his fortieth trip over the German lines at an altitude of 15,000 feet, and of his life in a German prison camp for a year and a half.

On Friday morning Dr. Allen again spoke to the Conference from 2 Cor. 2: 14. His address was inspirational and deeply impressed his audience.

Various delegations were presented to the Conference, and gave brief addresses outlining the work of the departments represented.

Rev. S. S. Lautensclager, president of the Kitchener Ministerial Association, welcomed the Conference on behalf of the Kitchener churches.

Dr. Moore, of the Social Service Department; R. J. D. Simpson, representing the Superannuation Department; J. H. Arnup, the Missionary Department, all made impressive speeches, giving in a concise way a report of the work accomplished in these important departments and outlining the work for the coming year.

Dr. Baker, of Albert College; Prof. Wm. Graham, of Wesleyan College, Montreal; and W. B. Caswell, of Victoria, presented the work of the colleges.

The Book Room report was given by Mr. Kettlewell, of the Book Room staff.

Rev. A. P. Quentin and Mr. J. H. Gundy each briefly addressed the Conference on missions. Rev. Frank Langford pressed home the need of the work among the young people and of greater effort in our Sunday schools. Mrs. Detwiler, Mrs. S. E. Marshall and Miss Ranton each gave addresses outlining the work of the W.C.T.U., the W.M.S., and the deaconess work.

The report of the Statistical Secretary was of interest. The membership of the Conference has during the year increased but eighteen, while more than 1,800 were received on probation and became members of the church on profession of faith. This item of the report was indeed anything but heartening, and yet it calls our attention to the great toll taken from us by the epidemic, which called from every church some of its younger members. The financial end of the statistical report was all encouraging, the amount raised for missions reaching the fine total of \$146,854, giving a net increase of \$26,227. The W.M.S. income totalled \$34,156, being an increase of \$6,559. Every department of the work was able to report a good increase as to finances. It is also very gratifying to know that a great percentage of our churches and circuits have striven during the year to measure up to the new disciplinary regulation re ministerial support. The total raised for ministerial support amounted to \$215,964, being an increase for the year of \$22,422. The hope is that every circuit will be able to reach the minimum this year.

The question of participation in the Inter-Church Forward Movement held the attention of Conference on Friday afternoon. Rev. Jesse Arnup and Mr. J. H. Gundy, both of Toronto, addressed the session, outlining the plan in a vigorous and aggressive manner. A number participated in the discussion of this great onward step, and the Conference, by a standing vote, unanimously resolved to back up to the fullest extent the plans and efforts of those organizing this forward movement. The spirit that prevailed throughout the session was that the Church of Christ ought in this crucial time to consecrate and concentrate its prayer, its time and its wealth for the pushing on of God's kingdom.

Two interesting things in connection with this year's Conference which are out of the ordinary, but which from now on will be more common, were the presence of women delegates, numbering four, and the fact that the pastoral term has been extended in three instances, Rev. A. D. Robb returning to Dundas; Rev. E. D. Hamilton to Welland Avenue, St. Catharines; and Rev. W. W. Prudham to Wiarton, for the fifth year.

A memorial service of an impressive nature was conducted on Friday afternoon, when obituaries were read for the Rev. Dr. Linscott, Rev. T. L. Wilkinson, Rev. Jas. Ferguson.

On Friday evening the reception of probationers into full connection with the Methodist Church was held, when Bros. B. Free-

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man Green, A. E. Millen, B. E. Newnham, A. G. Phillpotts, John Ward and Wm. A. Wilkinson gave an account of their conversion and call to the ministry. Rev. S. A. Laidman, Ph.D., and Capt. A. D. Robb moved and seconded the resolution of reception.

On Sunday morning the Conference church was well filled, and a most inspiring service was held, when the ex-president, Rev. G. W. Barker, preached the ordination sermon, from Matt. 3: 3, "Prepare ye the way of the Lord, make his paths straight." He emphasized the need of prophets to-day, and the necessity of the Church undertaking the tasks that are upon her. The Church needs an inspired ministry and a consecrated people.

The following were ordained to the Methodist ministry: B. F. Green, A. E. Millen, B. E. Newnham and John Ward. It was felt that Rev. John Ward possessed such qualities for evangelistic work that the question was brought before the general session on Monday and strongly supported by both ministers and laymen, a resolution being passed setting aside John Ward as Conference evangelist, at a salary of \$1,500 per

annum, guaranteed by the officers of the Laymen's Association.

Dr. T. A. Moore addressed a mass meeting in the afternoon, in which he discussed the knotty problems of the day as regards the relationship of capital and labor and the existing strike conditions throughout the country.

Several changes were made in circuit boundaries, the following being the chief: Rockwood and Eramosa, Silverdale, Wellandport, Canboro and Morgan's Point; while three circuits were added to the Conference by action of the General Conference—Vienna, Straffordville and Kinglake.

Considerable discussion took place when the Sustentation Committee reported. It was felt and strongly advocated by many of the laymen present that every minister should be paid in full, and that every effort should be made to bring this to pass. An interesting ruling was given by the President, Rev. J. D. Fitzpatrick, which will remove much difficulty in the future, in that "Where a minister keeps a horse or its equivalent throughout the year \$150 must be appropriated therefor."

The Board of Examiners were elected as follows: Revs. H. W. Avison, G. W. Barker, W. S. Daniels, A. J. Irwin, S. A. Laidman, S. E. Marshall, C. L. McIrvine, Jas. McLachlan, Jas. H. McBain, Dr. Ross.

On Monday evening Rev. Frank Langford addressed a rally of young people in the interests of Sunday-school and Epworth League work. He dealt with young people's problems to-day, and outlined the new programme of religious education for the local church.

On the recommendation of the Norwich District the Conference resolved to petition the Government to make Nov. 11th a National Thanksgiving and Armistice Day.

The following were elected chairmen for the ensuing year: Hamilton, Rev. C. L. McIrvine; Guelph, Rev. W. S. Daniels; St. Catharines, Rev. Jas. McLachlan; Brantford, Rev. J. D. Fitzpatrick; Woodstock, Rev. J. M. Haith; Galt, Rev. Jas. McBain; Simcoe, Rev. D. A. Moir; Milton, Rev. G. W. Barker; Welland, Rev. Thos. Green; Norwich, Rev. Dr. Ross; Palmerston, Rev. J. E. Hockey; Mt. Forest, Rev. Judson Truax; Walkerton, Rev. J. A. Jackson; Warton, Rev. W. W. Prudham.

Owing to the preciseness and businesslike methods of the ex-president, Rev. G. W. Barker, and the president, Rev. J. D. Fitzpatrick, the business of Conference was finished at the morning session on Tuesday, thus saving one whole session and thus allowing those attending to get home that day.

The next meeting of Conference will be held in Central Methodist Church, Woodstock.

W. L. DAVIDSON,
Conference Reporter.

The Toronto Conference

The thirty-sixth session of the Toronto Conference was held in the Elm Street Church, Toronto, and was one of the longest and most thrilling ever known. Seldom, if ever, have the Conference debates been more exciting, climaxes more thrilling, and moments in the Conference, such as the superannuation of Dr. William Briggs, when the feeling of the Conference touched nobler depths of tenderness, sympathy and pathos. This Conference has given during the past year to the service of the connexional offices and to city missions Rev. R. J. D. Simpson, her ex-president; Rev. S. Wesley Dean, Rev. T. W. Neal, Rev. A. Lloyd Smith and Rev. Archer Wallace. These men were felicitated in their new appointments, but there were feelings of dismay in the hearts of many that so many and such promising ministers were taken from our pulpits. This is the Conference in which the Forward Movement campaign was launched, and this is the Conference of the great debate on the General Conference stand on the social questions of to-day. This was the Conference that received a score of her ministers back from the front and welcomed them heartily to their places amongst their brethren. But in spite of so many returning, the number of men wanted is still short. The people need to pray the Lord of the harvest to thrust out laborers into the harvest. The stationing of men was long and protracted and difficult, and these difficulties lengthened Conference beyond its usual bounds. Still the attendance of ministers and laymen was better than usual, and the laymen participated more freely than usual in the debates. Another item of more than passing interest was the presence for the first time of ladies as delegates to the Conference, and the demand that in their addresses, when not addressing "Mr. President," the delegates should say "Ladies and Gentlemen," or "Sisters and Brothers," as they faced the Conference. These ladies were Mrs. Gold, Mrs. Percy Peacock, and Miss Willcocks, a deaconess.

The Conference opened as usual with the celebration of the Lord's Supper, the general direction of which was in the hands of the pastor of the Conference church, the Rev. A. Lloyd Smith, B.D., who was assisted by the president and ex-presidents of the Conference and the chairmen of districts.

The inspirational address was given by the Rev. Arthur P. Addison, B.D. The one great contribution to be made by the Church in these troublous times, said Mr. Addison, is one of hope. Thinking men, we are told, despair of the future. The Church should refuse to despair. In the midst of clouds she should proclaim the fact that the sun had not surrendered his place, but is still shining. "We see not yet all things put under Him; but we see Jesus."

That vision is the hope of the world. Jesus is in His place and is in power. That should be the present message and viewpoint of the Church.

DR. CHOWN'S GREAT ADDRESS.

With President Simpson, the General Superintendent, the Rev. Dr. Chown, took the platform. He had just returned from the west, where he had been attending the Western Conferences, and he had also fully appreciated the situation of the labor troubles in Winnipeg. He was most warmly received when he arose to speak. His earnest words were most acceptable to the Conference, and his pronouncements on many timely questions were recommended to various committees of the Conference for their help and guidance.

REV. E. J. ADAMS, THE NEW PRESIDENT.

Rev. E. J. Adams, of Collingwood, was elected president on the first ballot. Rev. T. W. Neal and Rev. F. L. Brown tied for the second place. Mr. Adams was heartily welcomed to the platform and was introduced to the Conference by the retiring president, who presented him with the gavel and the president's stick. On receiving the stick Mr. Adams, in referring to the business of Conference, said, "I'll lean more on you than on this stick." (Laughter.)

The matter of changing the secretary year by year, and the accumulation of Conference business, and the need of an expert to deal with the matter caused the Conference to decide that a permanent salaried secretary was an immediate necessity. Rev. W. J. Smith, B.A., was elected to that position.

The retiring President gave an "impromptu" pastoral address. His rapid survey of the work of the Conference and present condition was much appreciated. The death roll had been heavy, but God had given us an increase. Our people had been very generous in supporting the various Church funds. One man had given \$5,000 for the purpose of helping the people bring up their ministers' salaries to a living basis. His conception of the Church's duty in the economic world was one of conciliation. With hands outstretched to both capital and labor she should bring them together. Because of her attitude the Methodist Church had been criticized. The trouble was, the speaker thought, that too few people were possessed with the seriousness of the situation. If the Church had failed to make a pronouncement she would have been unworthy of her name. It was the business of the Church not only to lead people to the penitent form, but also to find out their sorrows and troubles and help to heal them. The fact that the Church was so severely criticized, he thought, was really a great compliment. It was realized that she had greater power to help than anything else in the world. It is for Church people to see that the world is awakened to the secret and to use it.

On Thursday evening Rev. S. W. Dean, the new secretary of the new Department of Finance, was introduced. He gave a full exposition of his new department, and emphasized the need of stewardship and prayer. In connection with the new scheme of insurance, care of church property, etc., the question of the care of rural cemeteries came up. In reply to a query Mr. Dean said that he could not undertake from his office in Toronto to fill all the cemeteries in the country. (Laughter.) He admitted that the general neglect of rural cemeteries was a disgrace, but said that the key man was the local pastor. If people did not have enough love and respect for their departed ones to properly look after the cemetery, the minister ought to preach a sermon on the subject.

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budget scheme had not been adopted. Mr. Dean confessed that this question was in a state of deadlock at present, but said that a committee was at work on it, and a satisfactory result was anticipated.

Dr. T. Albert Moore, secretary of Evangelism and Social Service, gave a stirring address in reporting for his department. He had seen a facsimile of a document published by John Wesley in 1783, in the height of labor unrest in Europe. In his summing up of the situation Wesley declared that the unrest was chiefly due to the high cost of living, and that this was due chiefly to the demand for luxuries and foolish pleasures. Dr. Moore thought this a timely pronouncement and a true view of the situation to-day. He said that the passionate cry of the General Conference was for a real revival that would sweep the country. He instanced one church of two hundred members that had won one hundred and thirty-three converts. It was all done, he said, by personal work of pastor, officials and people in one year. Every service was made evangelistic and every member an evangelist. This is the way to solve strikes and all other ills of society, and bring in the reign of peace and love, justice and good-will. In referring to the question of prohibition, Dr. Moore said that from the days of Wesley Methodists had agitated for, prayed for, sung for, labored for, voted for, fought for, prohibition, and now, by the help of the enlightened people of Canada, we have it and will keep it. We are in the midst of another fight, but he believed that every Methodist, man and woman, to the last voter will vote NO, NO, NO, NO to the questions in the coming referendum. In reply to the declaration of the attitude of the soldiers, he said that some of the very best temperance workers of to-day are returned soldiers. It is a slander upon them to speak of them otherwise. Raised in our homes, trained in our Sunday schools, Leagues and churches, they imbibed our principles, and they are true to-day to the highest of these principles. So far as the economic situation is concerned, the Church must labor until employers and workmen meet together in the church and worship God as brethren in Christ.

Rev. J. H. Arnup presented the report for the Missionary Department. The greatest revenue for the cause of missions had been raised this year. But so great was the need and the demands placed upon us and the faith of the leaders in the people, these leaders were going to ask the contributors to give just twice as much for missions next year. The slogan is to be: "Millions for Missions and Missions for the Millions." The Missionary Society was extending its work amongst the non-English-speaking peoples in Canada. The cause of patriotism, as well as the cause of Christianity, shows that this cannot be prosecuted too zealously. The return of our men from the battlefields will permit the resumption of work dropped while they were overseas.

Rev. R. J. D. Simpson, in his capacity as secretary-treasurer of the Superannuation Fund, was given a hearty reception by his own Conference. He gave a splendid report for the fund, and stated his plan of action. Not only was his administration to be a strictly business one, and full and accurate account given of all funds entrusted to him, but it was also to be a sympathetic administration. Mr. Simpson thinks that the Methodist ministers and people have shown a fine spirit of brotherhood in paying so freely the increase of twenty per cent. in their assessments to this fund, so that the claimants may have the increase voted to them by the last General Conference. He pointed out the pathos of the minister passing out of Conference with no station to his name. It was his desire that Methodism would let such men know that their faithfulness would ever be remembered and that they would be cared for. This was not a

matter of charity, but justice. The deficiencies in ministerial salaries since the union was about four millions. Is it charity to ask the Church to give one and a half millions to the Superannuation Fund, so that the old ministers and their dependents may be properly cared for in their retirement? The Church denounces in strongest terms the employers who withhold the wages of their employees, or employers who fail to pay their servants adequate salaries. Does it not behoove the Church to see that her own skirts are clear in this matter? The least she can now do for her veterans is to see that no overshadowing spectre of want follows them in their last grey years.

AN INTERESTING VISITOR.

An interesting break in the Conference work was given by the visit of Dr. J. A. Macdonald, who was called to the platform and introduced to the audience. He had much to say about Japan and international relations. He had pictures of Lloyd George and Goldwin Smith that he held before the audience, and dilated upon the virtues of these men, who were so different in thought, but who wished to serve the world. It isn't the names you give people, but what they are that counts, said Dr. Macdonald. He pointed out the peculiar work of the journalist. He holds himself responsible for public opinion. He gloried in his appointment as a governor of the university by the Whitney Government, and declared it was because Whitney believed in him as a man who said what ought to be said and what must be said. As a Canadian he believed in internationalism, and as a Presbyterian he believed in interdenominationalism. We must live and work and serve together.

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Principal

Christian service is world service. We must Christianize our Governments. Unless we can make Christians of our public leaders we are damned. This is the only hope for Canada; it is the hope of the world. He thanked God for the Methodist brotherhood, but there was a greater brotherhood—the brotherhood of Christ; and with that we can go into the world, not as Methodists, Presbyterians, or Anglicans, or with any such names, but with the name of Christ, and the spirit and programme of Christ, who gave Himself for the world. There is no programme like His. We must stand together in it and for it, and proclaim ever and always the international Christ and interdenominational good-will.

Dr. Macdonald's racy address, delivered in his own unique and forceful way, was greatly appreciated, and he was heartily thanked for the same.

THE GRAND PROGRAMME.

On Friday afternoon the Conference heard the great scheme of the United National Campaign explained. Rev. R. J. D. Simpson said that we had learned in the last four years that we could fight together; we must now learn to work together. In this inter-Church forward movement Congregationalists, Presbyterians and Anglicans were uniting with us. The financial objective of our Church this year is three and a half millions of dollars.

Rev. J. H. Arnup, who is the Methodist secretary of this movement, explained that the conditions demanding this wonderful unity amongst the different Churches were the growing consideration of the need of a deeper spiritual life; consciousness of the inadequacy of the resources and plans to meet the needs which were thrust upon the Church as a body, and

the spirit of unity and co-operation abroad which could not be allowed to slip by. The programme before us called for nobler stewardship, earnest prayer, recruiting workers and special services.

Other leaders of the campaign were introduced and briefly addressed the Conference. Mr. A. E. Ames declared that the contributions of the Church had not be equitable. The widow had brought her mite and the rich had given of their substance, but there was a great middle class who had not realized the importance of their responsibility. It was not in the best interests of the Church that this should be so, and he pleaded for united effort that would enlist the hearty and generous co-operation of every member of the Church.

Mr. G. H. Woods thought that for once the Methodist Church had allowed other Churches to get a march on her, for in this great forward movement the other Churches had their campaigns well under way, while we were yet without proper organization. He said that there was a feeling amongst the laymen of the Church that a forward movement was overdue. As Churches and individuals we needed to know more of God and His will. I am glad that in this campaign emphasis is being laid upon the spiritual side. If ever there was a time when our land needed to see things from that side it was now. We must be spiritually minded, aggressive, united and self-sacrificing if we are to solve the problems at our hand.

Mr. H. C. Cox also spoke of the need of united and earnest effort. He referred especially to the just claims for the Superannuation Fund.

In moving his resolution endorsing the campaign, Mr. G. H. Clark, of Orillia, said that we owe a great debt to God and to Methodism, and he called upon the laymen to be ready to earnestly, zealously and prayerfully consecrate their time and money to this movement. He then moved:

"This Conference, having heard a statement regarding the United National Campaign and Inter-Church Forward Movement, setting forth its objects and form of organization, resolves as follows:

"1. We most heartily endorse this significant development among the Churches, and pledge ourselves to co-operate to the fullest degree to make it a success. We are especially gratified that it aims first of all to arouse and develop the spiritual life of the people. We urge our ministers and members to make this the outstanding feature of the campaign in this Conference, and by daily private prayer, regular reading of the Word of God, and attendance at regular and special means of grace, to create the spiritual atmosphere so essential to the fullest life and success of the Church.

"2. We are much impressed with the spirit of unity among the various Christian communions in Canada, which makes it possible for them to unite in a supreme effort to have the things of the kingdom of God given their rightful place in the thought and activities of our people, and pledge ourselves to foster and still further develop this spirit of unity.

"3. Another gratifying development is co-operation among departments within our own Church. We understand that all departments of the Church are uniting to further the aims of the movement, and are grouping departmental needs in a common objective involving but one appeal and one subscription for all the special funds authorized by General Conference.

"4. The financial objective of \$4,000,000 for special objects in Missions, Superannuation and Education, in addition to the current revenues for Home and Foreign Missions, Education, Social Service and Repatriation, and Sunday School and Young People's Societies, is a challenge to our devotion and liberality. We pledge ourselves to respond to the extent of our ability, and to do our best to raise the amount which may be allotted by the Meth-

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odist National Executive to this Confer-
ence.

"5. Realizing that no movement can be
a success without unity of effort, we pledge
our cordial and vigorous co-operation with
the Inter-Church National Executive and
the Methodist National Executive in the
forming and carrying out of plans to make
this great movement a success.

"6. We urge our pastors and Quarterly
Official Boards to arrange the work of their
churches so that the greatest benefit possible
may be realized in each locality and by
each congregation from this Inter-Church
Movement; especially the setting aside and
observance of such Sundays as may be
chosen for inauguration, intercession and
the presentation of the objects and enter-
prises in connection with the United
National Campaign.

"7. We endorse the proposal to hold a
fully representative and largely attended
campaign conference in connection with
each financial district meeting, and request
the chairmen of districts to arrange district
meetings in such sequence and in such locali-
ties as will serve to make these conferences
most effective.

"8. That one minister and two laymen be
appointed by the Conference to form, with
representatives of the other Central Confer-
ences, the nucleus of a Methodist Provin-
cial Executive for Ontario, which, under the
direction of the Methodist National Execu-
tive and in co-operation with our own Con-
ference organizations, will endeavor to make
the campaign a great success."

The resolution was seconded by Mr. E. S.
Caswell and was unanimously adopted by
the Conference.

The report for the Sunday School and
Epworth League Department was presented
by Rev. F. A. Langford, B.A. The Confer-
ence by resolution declared that it had
heard with pleasure of the espousal of the
new programme of religious education,
which heralds a new era in our Church and
pledges co-operation in operating this pro-
gramme fully and as soon as possible.

Rev. Dr. A. C. Crews, editor of the Sun-
day-school publications, was introduced to
the Conference and spoke briefly of his
work. He said he was doing his very best
to give the Sunday schools the literature
that they should have.

(Concluded next week.)

THE LATE REV. JAS. FERGUSON.

Rev. James Ferguson entered into rest
May 29th, 1919, at his home in Southamp-
ton, at the age of seventy-five years. Mr.
Ferguson was an honored and much-
esteemed member of the Hamilton Confer-
ence, having been in the active work forty-
one years, superannuating eight years ago.
For the past two years his health had been
failing, and latterly he became an invalid.
He was one of those rare spirits who
always see the brighter side of life, and in
all his weakness of body and suffering
there was no word of complaint, but ever
the cheery word and pleasant smile, making
it a joy to his friends to be with him.

Mr. Ferguson was an Englishman and
true to the best traditions of his fore-
fathers, strength of character, courage and
faithfulness being exemplified in his daily
life. Many there are to-day who pay the
highest tributes of affection and regard to
his memory, speaking strongly of the help
received from listening to his forceful and
closely reasoned sermons, some of them,
useful men to-day, even taken into the
ministry under Bro. Ferguson.

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

ACKNOWLEDGMENT.

Mrs. Margaret Curran Wilkinson, of
Colquitz P.O., Victoria, B.C., desires to ex-
press her appreciation of the sympathy ex-
tended to her by many friends, especially
amongst the ministry of our Church, in
the grievous loss occasioned by the death
of her husband, Gunner J. Wilkinson.

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On Timely Topics

Here are three new books, just in the publisher's hands, which, while dealing with entirely different phases of life, are directly related to the Great War from a "looking backward" standpoint. Each has its own special field of interest.

1914. By Field Marshal Viscount Lord French.

This, noted by the British Publisher, as "the biggest thing in publication annals this year," is the hitherto unrevealed story of those fearful and wonderful days in the early months of the war when the little army of British "Contemptibles" held back the German hordes under conditions and odds which are only here told in their entirety for the first time.

"1914" has been published serially in the London "Times" and has been the means of stirring up unusual interest, even among a host of somewhat similar war material. Its coming to Canada in book form should arouse a similar interest here, not only among those of us who wondered at home what was happening in those Belgian and French towns while the little British army doggedly held on and sullenly let go a little when absolutely necessary, but also by those who have been in and fought over the same sections of country since and who are thus better able to picture the actualities of those days. Illustrated with maps and charts and beautifully bound. Price, \$6.00 net.

POLITICS AND THE CANADIAN ARMY MEDICAL CORPS. By Dr. Herbert A. Bruce, A.M.S., and C.A.M.C.

This volume, from the pen of an eminent Canadian surgeon, Dr. Herbert A. Bruce, M.D., F.R.C.S., opens the pages of a rather remarkable history of intrigue and political interference, and throws a strong light, in a way which cannot be questioned, on the conduct of overseas affairs, particularly as regards the Canadian Army Medical Corps. In addition to Dr. Bruce's reply to the findings of the Bapiste Commission here made public for the first time, a most amazing story is told of how, having practically had his office yanked from under his feet, the author, when pursuing the most dignified course he knew under the circumstances, and trying to return home, found his passage absolutely barred. Cloth, 329 pages, \$2.00 net.

THE WAR ROMANCE OF THE SALVATION ARMY. By Evangeline Booth and Grace Livingstone Hill. Price \$1.60 net.

Every one of the boys will be interested—and so will relatives and all their friends—in this story of the help given in such a practical way "Over There." The story is told by Commander Evangeline Booth and Grace Livingstone Hill, the latter a talented magazine writer. Beginning with the organization of the Salvation Army's help campaign, it proceeds to develop the human interest, bringing out heart-touching stories of what the Army's service meant to the lads who wallowed day after day "in mud and blood" and to whom even the sight of a woman, not to speak of the taste of woman's cooking, was "jake." It is only fair to state that the book is concerned almost entirely with the American branch of the "Army."

Among the thirty illustrations, one depicting the "lassie who fried the first doughnut in France" is strongly typical of the direct and helpful service given. Cloth, 355 pages, illustrated, \$1.60.

INCIDENTALLY—

Have you a copy of

The New Discipline?

This is just to remind you that there were numerous changes made by General Conference, noted completely only in the Discipline, both in Ritual and Church Government, which make it essential that any preacher should be in possession of a copy. The prices of the various editions are as follows: Paper covers, 85c.; Cloth boards, \$1.00; Leather, \$1.50.

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OAK LAKE CAMP MEETING.

The camp-meeting at Oak Lake, a location situated very centrally for Belleville, Madoc and Campbellford districts, will be held Sunday, July 27th, to August 17th, inclusive, this year. The main events scheduled are:

July 27th, Opening Day, Rev. S. D. Chown, LL.D., General Superintendent of Methodist Church, will preach, 2:30 and 7:30 p.m. Leader C. H. Rudd, assistant of Evangelist Stephens, in charge of singing.

Monday, 28th, Ministers' Day, sessions 10:30 a.m., 2:30 p.m. and 8:00 p.m. Rev. Dr. Chown, Mr. Nelson Parliament, M.P.P., and others will give addresses.

Wednesday, 30th, Missionary Day, Rev. F. G. Joblin, Seagrave, formerly with the Keewatin Indians, and other missionaries will assist.

Sunday, August 3rd, Rev. Harold L. Stephens, of Chicago, will have charge of work as evangelist, and will preach afternoon and evening. Rev. E. E. Scott, of St. Clair Methodist Church, will preach at 11 a.m. and give morning talks during week—Monday, 11 a.m., "The Christ We Adore"; Tuesday, "Heart Purity"; Wednesday, "Why I Believe in Future Punishment"; Thursday, "Compulsion to Christ"; Friday, "God's Ownership of Us and Ours."

Wednesday, August 6th, Laymen's Day. Sunday, August 10th, Rev. Dr. A. Imrie, of Humberstone Ave., Toronto, will be present to assist and preach at morning service. Evangelist Stephens afternoon and evening.

Wednesday, August 13th, Sunday School and Temperance Day. Sunday schools are invited to make this a picnic day.

Sunday, 17th, closing, Rev. H. L. Stephens, Subjects, "Going Through or Back?" and evening, "The One Sin which God Never Forgives."

Dr. Imrie will give talks to personal workers upon the "Welsh Revival" and "Personal Evangelism," during last two weeks.

Tents with cots will be rented to campers at reasonable rates, and board can be secured upon the grounds by applying to Rev. J. S. McMullen, Cannifton, or J. W. Seeley, 149 Church St., Belleville, Ont.

REGINA COLLEGE.

Prize night at Regina College was celebrated this year with even more enthusiasm than usual. This is the night when prizes and scholarships are distributed to the successful students, which are awarded not on the snap verdict of one examination, but from the standing of the pupil on all the examinations held during the year, as well as the term work done by the pupil.

Friday evening, June 13th, was thus a time of excitement at the college. President Stapleford was chairman of the occasion, assisted by Prof. Doxsee, the Registrar. Presentations were made by the different teachers as well as by others who were present, viz.: Rev. J. W. Davidson, Rev. Warren Rothwell and Judge Hannon. Major Dr. Lavell gave an inspiring address, and the evening ended with refreshments and a social time.

Following is a list of prizes and scholarships awarded:

Saskatchewan University Scholarship, Form IV (Senior Matriculation)—Fred Grusz.

Scholarship, First in General Proficiency, Form III (Second Class and Junior Matriculation)—Leo Llewellyn.

Darke Scholarship, Second in General Proficiency, Form III—Lillian Robinson; honorable mention, Francis Doxsee.

Doxsee Prize, First in Latin (Junior Matriculation)—Francis Doxsee.

Miss Bigelow's Prize, First in French—Alice Sanborn.

Scholarship, First in General Proficiency, Form II—Gertrude Ketchen.

Scholarship, Second in General Proficiency, Form II—Lucile Reynolds; honorable mention, Kate Banting.

Ansley Prize in Science—Neil Graham.

Scholarship, First in General Proficiency, Form I—Katherine Lamont.

President's Scholarship, Second in General Proficiency, Form I—Lily Dobson; honorable mention, Geraldine Long.

Scholarship, First in General Proficiency, Grade VIII—Muriel Sington.

Rowe Prize, Second in General Proficiency, Grade VIII—Hilda Frost.

Miss Phillip's Prize, First in English Composition—Lucile Gifford.

Storey Prizes—Francis Doxsee, Marjorie Stancliff.

Justice Brown's Prizes—Doris Gleave, Earl Brown.

MISSION ROOMS' RECEIPTS.

To June 26th, 1919.

General Fund.

Receipts to date	\$835,578 11
Same date last year	699,611 19
Miscellaneous receipts to date..	\$4,140 57

BIRD PROTECTION IS FOOD PROTECTION.

Few people are aware of the amazing number of insect species. They outnumber by far the total of the species of all other living creatures. Over 300,000 species of insects have been already named and described by entomologists, and it is believed that twice that number remain to be classified.

Along with this astonishing variety of insect life is the more astonishing capacity most of the species possess for reproduction. Their fecundity is almost beyond belief. Take the aphides, for example. This family exhibits neutrals as well as true males and females, the neutrals having the capacity to produce sexless individuals in rapid succession. The aphide family are plant suckers. The hop aphid develops thirteen generations in a single year. If unchecked, at the end of the twelfth generation a single pair of these insects would have multiplied to ten sextillions of individuals, which, if marshalled in line, ten to an inch, would reach to a point of the universe beyond the farthest star.

Besides the overwhelming variety and fecundity of insects is their voracity, which is equally marvellous. All eat enormously. A caterpillar will eat twice its weight in a day. Certain flesh-eating larvae (the grub or maggot form of insect transformation) consume, in one day, two hundred times their original weight.

Who or what is it that prevents these hordes from overwhelming the earth and consuming the food supply of mankind? It is not man. By ceaseless exertion and spraying with costly poisons we can save our gardens and orchards from being destroyed. But we cannot spray the forests and fields, the meadows and groves which make the world habitable. What saves the vegetable world? It is the bird, and this by reason of its predominating insect diet. Some species of insects are very useful agencies in the economy of nature, such as the bees, which fertilize the blossoms, and predaceous beetles, and scavenger species, such as ants, and parasitic species which deposit their eggs in the bodies or on the cocoons of other insects. But birds are the primary and the main check on the increase of destructive insects, and this is their mission in organic nature—a place no other species and no other agency can fill. The relations of birds to insect life merit the utmost thought, study and intelligent consideration of governments and all who are responsible for the welfare of the country.

At this serious crisis in the world's food supply every effort must be put forth to protect insectivorous species of birds. People must be informed of their priceless value to the country. The terms of the treaty regarding migratory birds, ratified in 1917 with the United States, must be vigilantly enforced, and regulations made in every province to make fully effective the splendid Act passed in July, 1917, by the Dominion Parliament, known as the Migratory Birds Convention Act.

Canada should welcome every insectivorous bird returning to us each spring as a priceless asset. All through the winter the creepers, the nuthatches and woodpeckers quietly perform the colossal labors assigned by nature, and clean up the trunks of trees by eating countless insect eggs and larvae, while the chickadees, kinglets, finches, redpolls and others search every limb and twig and withered leaf for dormant insect life. The weed-seed eating birds, the grosbeaks and snowflakes, come down from the untrodden forests of Hudson Bay and Labrador, following the diminishing heads of the weeds in the drifting snow. These species return in the spring to the north, and there arrives an army of warblers from the south lands, the tiny saviors of the forests, who, with the wee kinglets and tireless chickadees, explore the leaves and blossoms for insect pests. The grub-searchers return, the robins and meadowlarks, the fly-catchers, the martins and swallows, the weed-seed eating sparrows and finches, the cuckoos, who eat both the tent and hairy caterpillars, the orioles, and many more—in a tide of beauty and song, to bewitch our eyes and ears, while they perform for us an inestimable service.

And, lying in wait for these, our deliverers, are thousands of untutored boys with slings and air-guns, and millions of useless house cats! The remedy for the boy is the Bird Club, which should be organized in every school in Canada; and the remedy for the cat is the license and the humane lethal chamber. It should be accounted treason to let a cat roam at large in the nesting season.—Laura B. Durand.

THE Union charge of Laverham rendered vacant by the decease of the Rev. D. J. Ferguson, is desirous of an early settlement. There are three appointments. Stipend \$1,450; a good manse, and one month's holidays. Candidates desiring a hearing will apply to J. A. Nicoll, Rosendale, Man.

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MR. BLACK'S BIBLE CLASS

Christian Baptism

Our topic for to-day is not quite as interesting from one point of view as it was some years ago. Some of our readers have listened to heated public discussion of the question in which the Baptist brother showed how wrong were the Methodist views on the question; and the Methodist brother answered back with such force and invective and argument as were given him. The performance may not have always been unto edification, but there was no doubt that the people were interested in it, if not always greatly profited.

But we do not think those old discussions could be held over again to-day, for the present generation is not in the mood to think that these matters on which their fathers argued so fiercely are really of very vital concern or importance. But there is perhaps a danger that, in losing interest in these phases of the question, we lose interest in it altogether. And that would be unfortunate, for baptism remains a Christian ordinance of great significance and importance, and ought not to be allowed to drop out of the thinking and practice of the Church to any least degree.

But before we pass on to consider the spiritual significance and importance of baptism we ought perhaps to spend a moment asking how the older controversies touching it solved the questions which they debated.

It must be admitted in the first place that not much has been settled with positiveness. But least of all has the extreme Baptist point of view. The word *baptize* in its earliest Christian uses refers back to certain Jewish ceremonial washings and purifications, and does not imply immersion any more than it does sprinkling. That there was uniformity in method of administering the rite in the early Christian Church is extremely doubtful. Even where those being baptized were taken out into a stream of water there is rather conclusive proof that the rite was frequently performed by the dipping up of water and pouring it upon the head of the recipient. A clear understanding of the New Testament teaching as to the nature and meaning of baptism makes sprinkling or pouring seem at least as appropriate as immersion. And the argument that is sometimes used against infant baptism by our Baptist friends that in the New Testament accounts of baptism it is only mature men and women that are spoken of, loses most of its point when we remember that the early disciples were not working in Christian communities and among Christian families, but won as their first converts individual Jewish or Gentile believers. And, of course, it is quite a reasonable proposition that there were likely children included in some of the households that are spoken of as being baptized by some of the early disciples. Certainly the modern viewpoint as to the child's relationship to the Church and to the covenant mercies of Christ would seem very naturally to give it the right and privilege of Christian baptism. If the child is in the Church, the rite which recognizes and accepts that fact is surely in order.

In seeking to understand the significance and value of Christian baptism we are led to notice, first, that it was a development from the baptism of John. John's baptism was a baptism unto repentance, and it was intended to indicate a great change of heart that made its recipient ready to help in the coming in of the kingdom which was so

close at hand. There was a great moral purpose in that baptism which made it a fundamentally different thing from the ceremonial Jewish washings that had preceded it. John's disciples were dedicated through repentance to the great cause of the kingdom. That Jesus himself submitted to that baptism does not, of course, indicate that He had anything to repent of, but He did it, as He said Himself, to fulfil all righteousness, and through doing it He might publicly dedicate Himself to the great enterprise that John had in hand.

Well, what added thought was there in the bringing in of purely Christian baptism? Surely this—the idea of faith. Christian baptism signifies this, that through penitence for the life which is past, and through faith in Jesus Christ the Saviour, the subject of it is being dedicated to the service of God and to the progress and glory of His kingdom. It is a dedicatory service, solemn, impressive and very full of meaning.

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The Christian Guardian

(Established 1829)

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BIRTHS.

HORRICKS.—To Rev. and Mrs. H. M. Horricks, Forestburg, Alta., on June 7th, 1919, a daughter, Patricia Jean.

RACKHAM.—At the Methodist parsonage, Ravenna, Ont., June 19th, to Rev. W. and Mrs. Rackham, a son, Reginald John.

DEATHS.

BRAWN.—At his home, in North Vancouver, B.C., on May 4th, 1919, Alfred Russell Brawn, aged seven months, the dearly loved little son of Mr. and Mrs. H. G. Brawn, and grandson of Rev. A. L. Russell, M.A., B.D.

LOVE.—At the residence of his parents, Black River Bridge, on June 18th, 1919, Thomas Percy Love, B.A., second and dearly loved son of S. B. and Frances A. Love, aged twenty-five years and two months.

IN MEMORIAM.

PICKERING.—In loving memory of John Pickering, who departed this life to be with Christ on June 22nd, 1918.
—Widow and Family.

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Wise and Otherwise

"There is no parting so bitter," sighs the Jefferson City *Democrat*, "as the parting of a quinine capsule just as you swallow it."

"Listen to this, Maria," said Mr. Stubb, as he unfolded his scientific paper. "This article states that in some of the old Roman prisons that have been unearthed they found the petrified remains of the prisoners."
"Gracious, John!" exclaimed Mrs. Stubb with a smile, "them's what they call hardened criminals, I expect."

It was because the following items appeared in his paper that the editor left town:

"Mrs. Thomas W. Johnson read an article for the women's club, entitled, 'Personal Devils.' Seventeen were present."

"Mr. John Crouse shipped a carload of hogs to Kansas City one day last week. Three of his neighbors went in with him to make up the load."—*Exchange*.

A man struck a match to see if his gasoline tank was empty. It wasn't.

A man patted a strange bulldog to see if the critter was affectionate. It wasn't.

A man looked in the muzzle to see if the gun was loaded. It was.

A man touched a wire to see if it was charged. It was.

A man speeded up to see if he could beat the train to the crossing. He couldn't.

A man put wood furniture in his fire-proof building to see if it would burn. It did.

Little Mildred was very fond of ripe olives, and her mother had to watch to see that she did not over-indulge. One day there was company, and Mildred managed to have the olive dish near her plate.

After the meal her mother, pointing to the pile of pits on Mildred's plate, asked: "How could you make such a pig of yourself? I should think you would be ashamed to see so many pits, and ashamed to have others see them."

Mildred hung her head and replied: "I was. That was the reason I threw all the rest of them on the floor."—*Harper's Magazine*.

Even the school nurse has her fun. In a talk before the Central Philanthropic Council the other day, Miss Helen B. Stewart, of the Board of Health, told of one little boy who, after he had been examined by the nurse, went to the teacher in tears, complaining that the nurse called him names. When the teacher expressed her surprise, the boy sought to prove his case by handing her the card the nurse had given to him as her record of the examination.

"Look at that!" he cried.

"Poor nut," read the card.

"Poor nutrition," explained the teacher, finally sending the child away with a better opinion of the nurse.—*Dallas News*.

CHRISTIAN, desires partnership in business, end of September, in the West. Has had long experience in general store work. Capital to invest, \$1,500.00, or would purchase a business in city. C. Thompson, c/o G. Riddel, 222 Main St., Nutana, Saskatoon, Sask.

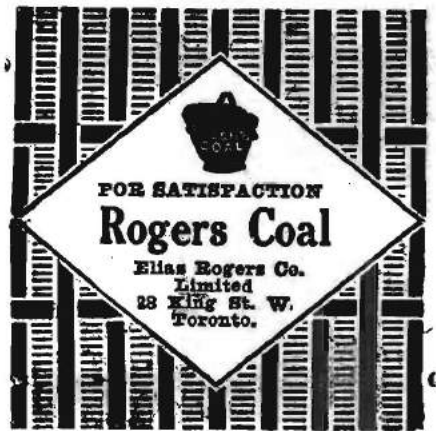
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