

The CHRISTIAN GUARDIAN

VOL. XCV

TORONTO, JUNE 18, 1924

No. 25

Keeping Even With Life

LIFE has its changes, and against many of them some of us have the very bad habit of rebelling much more than we should. We grow older, and with us the life about us grows older, too, and with the years many changes come that do not seem to suit us very well. And yet, to develop a habit of resenting this tendency that manifests itself everywhere about us and within us is one of the greatest of all possible mistakes. The years take away something, it is true, and occasionally we miss that something very much, but the years bring something, too, and, if we could only see it, the things that they bring are often very much better than the things that they take away. We lose the sprightliness of youth, but then the years bring poise and control and wisdom, and these in their way are also very excellent. The face of our friend may lose its ruddy roundness, and take on lines of care and anxiety with the slow passing of time, but just the same it may light up with a love and an understanding to which it was quite a stranger in those earlier and care-free days. We lose something from it but the gain is vastly greater than the loss. And so it has been through the whole compass of living, if we have been even half wise in our handling of life, the years that have slipped many things away from us have brought in their hands blessings vastly greater and more worth while.

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Mostly About Ourselves

THE Publisher and Editor have been visiting the Conferences. In general they seem to have had a good time and an encouraging reception. They have found, as perhaps they always expect to find, a few people full of complaints, but they have found, too, numbers of the other kind. They seem to think that there are a great many people here and there all over the country who actually appreciate the paper, and who can even be worked up into a state of some enthusiasm over it. They found, too, many who were concerned because the circulation of the paper was not larger than reported. And some were quite prepared to do what they could to make the list show

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Volume XCV. No. 25

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IN THIS ISSUE

June 18, 1924

THE WORLD OUTLOOK	3
EDITORIAL	
Not So Poor As We Think	4
No One Criticizes Jesus	4
CHRISTIANS WERE FIRST CALLED "COPE- CLANS" AT BIRMINGHAM, by Peter Kenney	6
"ON EITHER SIDE OF THE VEIL," by Herbert F. Gornall, B.A.	6
THE STRUGGLE FOR PEACE, No. 4, by Archi- bald F. Key	7
THE ETHICS OF THE HILLS, by Julia W. Wolfe SPRING IN ENGLAND, by Rev. Wm. Wakins THE GENERAL ASSEMBLY STANDS FIRM ..	7
AT THE FEDERAL CAPITAL, by Candidus	8
OF INTEREST TO WOMEN--Women's Interna- tional League for Peace and Freedom; W.M.S. objectives for 1924-25, by Mrs. W. E. Ross	9
YOUNG CANADA—The Life of a Wolf, by C. G. Honor	10
IS YOUR BOY GOING TO CAMP, Frank Cham- berlain	11
ABOUT SASKATCHEWAN	12
LONDON CONFERENCE NEWS	13
ALBERTA CONFERENCE SESSIONS	15
YOUTH AND SERVICE	16
MR. BLACK'S BIBLE CLASS	19
DISTRICT MEETINGS, NOTES, ETC.	21
	23

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a handsome increase during the next year. In fact this feeling was so manifest that every one around here seems to be quite cheered up and looking forward to enlarged circulation and an improved paper in the very near future. Of course we mustn't forget that the circulation of THE CHRISTIAN GUARDIAN is already fairly healthy when the whole field of religious journalism in Canada is considered, but it ought to be larger, and we have faith enough to say that it is going to be larger one of these days very soon. Of course some people may say that the summer time is not a very good time to bring this matter up, but we have a notion that not many of the readers of the paper will think so seriously about it as to spoil the holidays they are expecting to have.

ST. PAUL ON TRIAL

By J. Ironside Still, D.D.

Dr. Still believes he has made a discovery hitherto overlooked by New Testament scholarship. He maintains that the book of Acts is not primarily a history of the early Christian church but rather a statement of particular facts of that history written in preparation for the defence of Paul in his trial at Rome. If this is so it will give us a new reading of the book and of Paul himself. The volume is very readable. 300 pages, cloth..... \$2.50

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By James I. Varco, D.D.

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THE WORLD OUTLOOK

Britain's Air Policy

WHAT is Lord Thomson's airship policy? The question is the more interesting as it refers to the policy of the only pacifist government in Europe, or possibly anywhere else. The Burney scheme provided for commercial airships which would reach India in a week and Australia in a fortnight. These great ships would be the strongest hitherto built, would have a speed of eighty miles per hour, and would carry mail, express, and passengers at very low figures. The great gas bags would be filled with hydrogen, but would be "plated" with some non-inflammable gas. Lord Thomson proposes to use airships of this kind, not only to carry freight and passengers, but to patrol the trade routes, a task which they will be able to accomplish at about one seventieth the cost of patrol by light cruisers. And it is proposed to have these great airships carry a number of aeroplanes in slings below the airship, the aeroplanes to be launched in mid-air from the slings and to return when their work is done. These airships and aeroplanes Lord Thomson intends to use to make the seas safe for British shipping. He declares that sixteen airships can be built at the cost of one battleship, and these sixteen would carry a swarm of aeroplanes, all fighters. Evidently Premier MacDonald is not going to be much more pacifist in his preparation for defensive warfare than were his predecessors. We wonder whether the air-rivalry may not soon be as costly and as dangerous as the naval and military rivalry!

A Recreation Conference

THE NATIONAL Conference on Outdoor Recreation was called by President Coolidge, to meet at Washington recently. This was the first time it had met, but plans are being made for its permanency. The purpose of the Conference as the President stated was to encourage Americans to make more use of America, to stimulate every possible interest in out-of-doors recreation, and to co-ordinate resources and opportunities to that purpose. To this Conference all national organizations having to do with out-door activities were invited. Many of the organizations represented were, or thought they were, antagonistic in aims. However, they discovered that they were working towards the same general end, and could work better together. There are, no doubt, a great many people who think such a conference as this one unimportant, but a glimpse at the topics for discussion should convince all who do not think superficially, of the benefit of such a gathering. The primary consideration was conservation. Reforestation, reclamation, survey of resources, were topics discussed. It was agreed that there should be opportunity for all people to indulge in the recreations of the open. There should be a wild-land park in every city. There also should be county parks and forests; state parks and state forests; and these should be co-ordinated one with all. President Coolidge's wish as expressed in his call for the conference was that everybody might have a reasonable amount of recreation, and that the people might be educated to use such leisure for their own enjoyment and betterment, and the strengthening of their quality of citizenship.

Conven- tion of Women's Clubs

LOS ANGELES, June 2-13 was the scene of the biennial convention of the General Federation of Women's Clubs of the United States. Ten thousand women represented the 2,500,000 club women of America. The keynote of the convention was a better understanding of international relations and an organized effort for world peace. Among the most prominent speakers were Herbert Hoover, Secretary of Commerce and President of the Board of Directors of

the "Better Homes in America" Movement, who spoke on the topic "American Homes;" Dr. Hugh S. Magill, general secretary of the International Council of Religious Education, whose subject was "Strengthening the Moral Forces of the Nation," and Gene Stratton Porter, the well-known author. One of the special features of the convention was a press luncheon, June 5, at which many prominent newspaper and magazine men and women spoke.

M. Millerand Resigns

WHEN the French elections resulted in the overturn of Premier Poincaré's government, and the triumph of the Radical Socialists, it was inevitable that there would be a conflict with President Millerand. It is true the President yielded to necessity and called upon Edouard Herriot to form a government, but the Socialists claim that the President's influence during the elections was strongly in favor of the Bloc National and the Poincaré ministry, and they refused to take office under such a President, and demanded that he resign. But he was elected in 1920 and for a seven-year term, and he refused to retire before his term was completed; and he could be removed only by an act of impeachment. He had authority to call upon any leader in the Chamber of Deputies to form a Government, and he had also power to dissolve the Chamber if he had the support of two-thirds of the Senate. The Chamber of Deputies in former days forced the resignation of three Presidents, and it seems determined to compel the resignation of President Millerand. The President secured a deputy to act as Premier, but the Government lasted only a few hours, and finally in despair President Millerand tendered his resignation, and the new Socialistic regime is now fairly launched. Let us hope it will succeed in perfecting negotiations with Germany which will remove the ever-recurring possibility of war.

The Senate and the C.N.R.

LAST year the Senate of Canada vetoed the construction of a number of small branch lines which Sir Henry Thornton declared were necessary for the profitable working of the Canadian National Railway. That act of the Senate called forth a good deal of caustic comment, which the Senate met by declaring that its action was due to the fact that there were certain purely political enterprises which were mixed up with other praiseworthy ones, and while it would gladly sanction the latter, it could not conscientiously vote for the former. This year this objection was met by dealing with each extension in a separate bill, and the Senate was under the necessity of pointing out just which extension it objected to, and why it objected. In this predicament the Senate adopted the most peculiar method of which we have ever heard. They actually called in the experts of the Canadian Pacific Railway to tell them whether, in their judgment, their great rival, the Canadian National, was justified in building certain extensions. A vigorous protest was launched in many newspapers, and the protest was so vigorous that the Senate actually felt called upon to protest against the onslaught. But when the time came to consider the bill again the Senate's attitude seemed to have changed very materially, and they were much more willing to listen to Sir Henry, and not quite so ready to defer to the Canadian Pacific. It seems to be taken for granted that the Senate is opposed to public ownership, and it is supposed that not a few of its members own C.P.R. stock or are associated in other ways with this railway, which happens to be the great competitor of our own national road. Whether these things are true or not, however, one thing is sure, that Canada will not tolerate any action by its Senate or its Parliament which looks

like hampering this greatest of all our experiments in public ownership. At best our Senate is really an irresponsible body over which our Government can exercise no effective control, and it seems certain that in the not distant future some steps will have to be taken to make it amenable to the public will, and any sharp conflict with the popular will can only hasten the day. We deprecate as much as any one the possible introduction of political or hierarchical influence into the management of our national railway, but we are sure that no improvement can be expected by asking the advice of its great rival, the Canadian Pacific.

Fighting the Slave Trade

IT SEEMS strange to read that the British Government has announced its intention of strengthening its naval forces in the Red Sea by a division of fast destroyers in order to suppress the slave trade between Africa and Arabia. We thought that slavery had been wiped out long ago; but we are told that native dhows are constantly at work transporting slaves from the Africa coast to the Arabian coast. The British, French, and Italian navies have each vessels on guard in these waters, but the case is deemed sufficiently urgent for Britain to detail more fast destroyers for the work. Long ago British warships did very useful work in wiping out the deadly traffic in human flesh, and we trust that this belated survival of bygone cruelty will not long encumber land or sea.

British Anglican Revenue

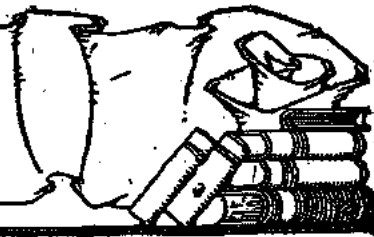
IN BRITAIN there is a widespread idea that the Church of England is a very wealthy Church, with vast unused reserves which the Church is either unable or unwilling to put into circulation. This illusion has now been dispelled by the report of the Commission of Inquiry into the Property and Revenues of the Church. The Commission reports that the total income of the Church is £7,221,000, and if we add the amount contributed by the Additional Curates Society, the Queen Victoria Clergy Fund, and the Church Pastoral Aid, it amounts to £7,321,000 or about \$32,200,000! When we consider that the Methodists alone of Canada and Newfoundland raised by voluntary subscriptions in 1922 about \$9,200,000, it will be seen that a little over three times as much for the largest body of Anglicans in the world is not a very great income. There are 12,870 incumbents whose net average income is £426 18s., or about \$1,878; and there are 4,456 curates with an average income of £226, or \$994. There are twenty-four benefices with incomes exceeding £1,000, or \$4,400, sixteen of which are in private or college patronage. The following figures show the totals as regards population:

Population	Parishes.
under 300	2,770
" 300 to 500	2,061
" 500 to 1,000	2,493
" 1,000 to 4,000	3,090
" 4,000 to 10,000	2,330
" above 10,000	687

A minimum income of £250 (\$1,000) has been secured for all benefices in public patronage, having a population between 300 and 1,000; a minimum of £300 (\$1,320) for populations between 1,000 and 3,000, and a minimum of £400 (\$1,760) for large urban populations of 10,000. The Commission recommends (1) the union of benefices or parishes; (2) "grouping" by unions of several benefices; (3) extension and large use of powers for diverting emoluments from the richer benefices for other purposes. To many the above will seem strange facts, and well-nigh incredible, but they are the results of careful and thorough investigation and are scarcely subject to dispute.



EDITORIAL



What Two Million Women Want from Publishers

IN 1923, Mrs. L. A. Miller, Chairman of the Department of Literature of the General Federation of Women's Clubs of the United States, issued the terms of a contest calling for essays of about 500 words on the specific subject: "What Two Million Women Want from the Publishers." The Department of Literature has been active for over thirty years. Mrs. Berry, assistant to the President and now in charge of the Grand Central Art Galleries, New York, in speaking about the kind of literary study the club women have been making since the Federation was formed says: "While the Federation has a nucleus actively working in every state in the Union, it touches through the clubs a great mass of unorganized women, and these, as well as our own members, have taken our literary courses." In three or four years a wide range of subjects has been studied, but in the last two years the feeling has grown that there was being done very little along creative lines by the members, and they wanted to see the fruit of the period of study. Therefore, the contest was decided upon. A vast number of manuscripts came in and the most promising of these were turned over to Prof. William Lyon Phelps, of Yale University, and Mrs. Berry for final judgment.

The *Literary Digest* International Book Review for June gives excerpts from prize-winning letters, and from those that show the differences of opinion, north from south and east from west. Women essayists differ greatly in their demands, yet all find fault with the present output of fiction and poetry. One writer places part of the blame on the reading public, and asks that the publisher lend "the power of his position to the task of making the reading public over into a thinking people, and then a worthless book will be worthless."

The winner of the first prize—\$100, to which Mr. Stokes and the *Publishers' Weekly* added \$25 each—is Mrs. John B. Roberts, of Philadelphia. Part of her essay reads: "We club women want books that are interesting. We want biography that shows a man's soul, as well as the facts of his life. We want autobiography that is not conceited. . . . We want poetry that sings, and also poetry that gives us a jolt, metre or free verse, but it must be poetry that makes us feel. . . . We want poetry that wakes an echo in our own souls, that shows us new beauty in the world, new meaning in old, eternal truth, new depths in the heart of man."

"We want fiction that is true to life. That does not mean that it may not be imaginative. . . . We want truth, but not a pathological treatise. . . . Truth is not indecency. All truth is not nasty. We have not jaded appetites. We do not prefer our mutton a little high, or bury our salmon, like Alaska Indians, till it becomes putrid. We feel that the lack of reticence of some writers seems a bit shallow. They probably know nothing worse or they would have told it."

"We do not want books that point a moral. We prefer to make our own deductions. We want books about living souls."

The second prize winner, Miss Helen Bagg, author of two books of western stories, asks that the publisher discriminate against the writer whose views of life are distorted, either by his lack of understanding, his desire to make money or his love of the grotesque. Also that he remember that a writer, however brilliant, does not know all there is to know about living at thirty.

Mrs. Elizabeth Preston, of Colorado Springs, makes the prophecy that "inasmuch as realism has been drained to its dregs, psychology overworked and a 'study in sex relations' is no longer new as a sub-title for a story, we may reasonably expect a revival of the historical and of the romantic novel. I think these are exactly what club women want."

Mrs. Miller in a summary of her report as Chairman of the Division of Literature says: "Fiction opens a window upon civilization, enlarges our horizon and broadens our sympathies. Drama throws wide the doors of adventure; there one may run the round of pleasure and pain vicariously;

there the unlovely and unloved may breathe the air of romance and the awkward and ugly sit at ease in kings' palaces. Poetry releases the spirit, makes its lover articulate, weaves for us the "garment of God that we may see Him by: biography brings the great ones of earth to sit at our fireside; travel spreads for us the magic carpet and bears us to far-off places; history makes us acquainted with our birthright. We commend unto you the love of the book."

And now that the desires of these club women of the United States have been made known to the publishers, we shall read future lists of publications with keen interest to see if the books issued fulfil any of the many requirements set forth.

Sympathetic, Open-Minded, Receptive

SPEAKING some months ago to the Yale Wesley Club, Bishop McConnell told his hearers that in their ministrations to Methodist congregations in coming years they would find their hearers "sympathetic, open-minded and receptive to the truth;" and we think that this will be the testimony of the overwhelming majority of Methodist preachers. Our people have their faults, but their virtues are more in evidence than their faults, and the minister who is loyal to his Lord and to his people will find them remarkably loyal to him. We have been grieved sometimes to hear a Methodist minister speak disparagingly of the men amongst whom he had toiled, and we have felt that in most cases the criticisms were scarcely fair.

Are our people "sympathetic?" Occasionally we find a preacher who has gotten a taste of omniscience complain that his people are not in sympathy with either his sermons or himself; but in many such cases we think it will be found that the preacher either has a mistaken objective or is mistaken in his method of reaching it. Of course, it is true that occasionally the preacher is simply a prophet who has arrived fifty years too soon; but there are some who solace themselves with this reflection to whom it does not at all apply. As a rule our people are to be depended upon to sympathize with every worthy cause when it is properly presented to them.

And the Methodist preacher has little reason to complain of bigotry and intolerance in his people. Our people generally are open to receive any new truth. They may not, however, be always easy to convince, but that is by no means a bad fault. A new truth must necessarily carry its own credentials, and one test which Methodism has ever been prompt to apply is the kind of fruitage the new truth may bear. No matter how fascinating the new claimant may appear to be; no matter what great names may attest its validity; if its disciples grow careless of others' needs, become less earnest in holy living, less humble and kindly in disposition, and less interested in spiritual things, in the eyes of Methodism the new teaching is apt to be greatly discredited. New truth should result in holier living, at least it must not result in more careless living.

Largely because of this Methodism has not been gravely disquieted by purely theological controversies, or rent by popular fads in religious experimentation. The great controversy between modernism and fundamentalism, which threatened to disrupt more than one great body of believers, was not able seriously to threaten our churches. Even the teaching of evolution, which some good men plainly attribute to the devil himself, has not really been able greatly to disturb the faith of our people. The Christ we serve is opposed to no truth, and His Church can never be damaged by any archaeological or scientific discovery. In the mind of Methodism the most damaging heresy is the lack of love, love to God and love to man.

These weeks our Conferences are sending forth a goodly number of young men to minister to our people, and it will be well if they keep in mind always that our people are really an intelligent and truth-loving people, who are willing to learn

and ready to follow any man who approves himself as a loyal fellower of Jesus Christ; and if at any time they seem to be unresponsive and unsympathetic to the truth the probability is that there is something lacking either in the message or in its presentation.

Not so Poor as We Think

THERE is no doubt that this continent, in common with other continents, is feeling the adverse effects of the war, and there is no question that many of us have not as much money as we had when the war was waging. But while that may be freely conceded, it seems also true that we are not nearly so poor as we feel we are. Judged by war standards, we may be poor; judged by pre-war standards our poverty is not so evident; and judged by the standards of most European countries it is absolutely non-existent.

We noticed an estimate the other day which, while we could not verify it, is probably fairly correct, that this summer some 60,000 Canadians would be visiting Europe, and would spend on an average probably \$48,000,000. Evidently these 60,000 are not exactly poverty-stricken. We know that there is considerable unemployment in Canada, but we have not noticed any perceptible diminution in the number or costliness of our automobiles. We know that many of our city workers are not receiving any too high wages, yet we noticed a young girl carrying a box of strawberries the other day into a pretty poor looking home, and strawberries are thirty-five cents a box.

We think that while there is poverty in Canada, yet there is even more extravagance and most of us are not innocent in the matter. We are spending millions of dollars upon things which we do not really need. Our candy bill is probably no help to national health; our expenditure on chewing gum is large, but wholly indefensible; our refusal to eat any but the best cuts of meat is surely no proof of wisdom and no evidence of poverty; our free patronage of daily movies is probably neither educative nor salutary, yet it is costly enough. In war we found that we could get along on very little sugar, but to-day our sugar bill is probably higher than ever. We wonder what story of poverty our daily bill of fare would tell? In most cases we are sure that a German, a Russian, or a Frenchman would view it with intense surprise and would call us "rich," because of it.

The standard of living has risen amongst us. We do not think this is wholly to be deplored, but we do think that in these days it would be well for us to get rid of waste, reduce our luxuries, learn again to save a little, and cut out all grumbling about our poverty. Let us thank God for our wonderful country, and our freedom from grinding poverty, and let us face the future with abounding confidence. Financially Canada is sound and strong despite her war debts. We have a magnificent heritage of undeveloped resources, and in the very near future "boom times" will be seen again. Pessimism and doubt are unwarranted and mischievous, and sane optimism is both wise and helpful. We are not nearly so poor as some of us think.

Some of our business men realize very keenly that by talking poverty and economic pessimism we damage business not a little; by foretelling depression we help to hasten it; by preaching poverty we help to produce it. There need be no unwarranted optimism, but there should be no unnecessary pessimism. Canada has a great future in store for her, and while in times like these it is well to curtail our unnecessary expenses, yet we should never lose sight of the fact that this country is sound financially and in every other way, and it does us no harm to recall this fact when some men about us are preaching "blue ruin." We have had hard times before and we have weathered them; we have had to shorten sail before and we may do so again; but we are certain that the future of this country is assured, and Canada shall become prosperous beyond all our dreams.

Christians Were First Called "Copecians" at Birmingham

Similarity of Antiochan Revelation and Birmingham Vision

By Peter Kenney



NOT AT all euphonious is "Copec," the code word of the Birmingham Conference on Christian Politics, Economics and Citizenship: but should the Church in the next few decades be mastered by the Copec spirit, the more musical term, "Copecians," (with the softened c), might become a cognomen of twentieth-century Christians; the Copecian Christians being those followers of Jesus who thoroughly applied the mind and way of Jesus to social, industrial, political, and indeed all relationships of life.

Birmingham in 1924, A.D., suggests Antioch around 50 A.D. For Antioch was the birthplace of a new order of Christianity. It was to the disciples of Jesus in Antioch the vision first came of Him as the Christ for the whole world. That group (how large or small we know not) was the first society of Jesus to plan in an organized way to present Jesus to all races and religions. Antioch's commissioning of Barnabas and Saul registered the new apprehension of Jesus as the Saviour of universal humanity. All creedal and racial walls were overleaped by the evangelists of the new order.

IT IS most significant that it was this society of Jesus which had the broader vision that was labelled "Christian." "The disciples were first called Christians at Antioch." The avowal of Jesus, as not Palestinian in nationality nor Jewish in religion, marked them as religious cosmopolitans. For them the term, Christ, widened from a Jewish to a world significance. It was the Antioch disciples, men of the world-wide outlook, and not the Jerusalem disciples, hampered by the Jewish tradition, who were first called Christians.

Is there not a similarity between the revelation at Antioch and the vision at Birmingham? The Church of the nineteenth century was an Antio-

chan church. Especially during the last decades Christians had come to see that their Master was not for the English-speaking only, nor for the Western nations, but for the polyglot children of humanity. The International Missionary Council at Edinburgh in 1910 marked the irrevocable commitment on the part of Protestant Christianity to the missionary idea, territorially considered: "Into all the world."

AT BIRMINGHAM the next step was taken; taken by only a vanguard, it is true, but by a fully representative group; Episcopalians (Evangelicals and Anglo-Catholics), Friends, Congregationalists, Baptists, Presbyterians, Methodists; an ecumenical council, not drawn from all parts of the globe but from all sections of the Church. This next step, the Birmingham advance, was to affirm Christ as supreme in the total life of humanity. Edinburgh, as Antioch, flamed with a conviction of His Saviourhood for all peoples. Birmingham passionately avowed Him as Redeemer of all the life of all the peoples. The one saw all territorial walls down, all racial and creedal barriers transcended, the one humanity belonging to the one Lord. The newer eyes see Him Lord of all phases and aspects of human life, the total life Christian, politics, economics, citizenship, everything; nothing secular, all divine. Therefore, Birmingham was startlingly practical, talked about wages, unemployment, procreation, housing, land tenure, sport, armaments; subjects headlined in the daily paper, and in daily life. The discussion did not wander from the doorstep. There were no maps of Asia and Africa upon the walls, no diagrams of other religions. By all real Christians that question is settled, and in anticipation Christ is known to the last man in all the

continents. Other pictures were in the delegates' minds: vivid, heart-wracking pictures of modern life in the raw, sunless hovels; workless millions; wasted womanhood; war's ten million corpses and Europe, staggering on the volcano's brink; war still on industrial battle fronts; two-thirds of humanity living below the poverty line. Small wonder the conference was reported as having a serious face. The wonder is the triumph of faith by which these social workers who "had been in hell," saw through and beyond its awfulness the face of Jesus as the Christ of all the life of all the nations, who alone had the way and the power to make right the relations of man and man, of man and woman, of nation and nation, of bread and butter, shelter and clothing, of to-day with tomorrow.

THIS is Copec and these are the Copecians. Copec is still an adventure, still in the pioneering stage, still an amazement to the average church member. To the unbeliever it is a sneer, to the doubting believer it is a mirage, but to the Copecian the sway of Christ over all life is potentially realized. He has seen the vision.

The likeness grows on one between the conference in the great British industrial city and the conference in the ancient, luxurious capital of Syria. It is reported that the earlier company "waited upon the Lord" even to fasting, until the Holy Ghost, said, Send away Barnabas and Saul, away West, to Europe, to the Gentiles, to all humanity. They obeyed and, behold, there is no land where the Name is not known!

Copecians have for years been waiting upon the Lord, studying, sacrificing, praying, seeking His will in the twentieth century. Who can doubt the leading of the Spirit? Who questions the apostolicity of Temple, Garvie, Martin, Gardiner, Ra-Continued in narrow measure

Woman's Leadership in Peace

Enthusiastic Mass Meeting in Toronto, June 4th.



THE MASS meeting under the auspices of the Women's International League for Peace and Freedom was held in Massey Hall on the evening of June 4th. Despite or perhaps because of the fact that there had been a great deal of adverse criticism of both the League and the delegates who were coming on the Pax Special, the ground floor and first balcony of Massey Hall were filled to capacity, with quite an overflow into the second gallery. The audience was intensely interested in what the speakers had to say, the only disturbance being caused by Mr. McCausland, M.P.P., who interrupted the Austrian speaker two or three times.

Just to have the opportunity of looking into the keen, intellectual and kindly faces of those women from over the seas, was in itself a privilege, but when they spoke, one could not but feel that here were women who had suffered much, and because of that were now giving of their time, energy and great intellectual gifts; making a war on war, and trying to educate the people and to show them the utter futility of attempting to settle disputes and bring about peace and trust among nations through war. Every speaker showed the intensity and earnestness that demonstrated a great belief in the cause.

Miss Agnes McPhail, M.P., was chairman, and Rev. John Burke, Rabbi Brickner, and Rev. E. B. Lancely, D.D., each gave a word of greeting. Mrs. J. S. Woodsworth, the Canadian delegate on the Pax Special, welcomed the other members of that group to Canada.

THE FIRST speaker, Dr. Ethel Williams, a prominent worker in the Labor Party in England, told her audience that a revolution had taken place in England. This was in connection with Ramsay MacDonald's foreign policy. Dr. Williams quoted a statement made by Mr. Ponsonby in verification of this. "For the future, every treaty, every agree-

ment which can involve the nation in any specific contact and any specific action under any given circumstance, will be placed on the table of the House of Commons for twenty-one days, and if any one wishes to debate it, he will have an opportunity to do so." Referring to the British Government's recognition of Russia, the speaker said, "Without Russia we cannot live as a family of nations." She declared that we British people had a great contribution to make towards peace, because of our great heritage, the right of free speech. "Without liberty, peace cannot come, and let me remind you again of those boys who laid their lives down in the great war. They died because they believed that it brought peace nearer, a world where there should be no more war. The work begun then was not finished, and we must go on with it."

MADAME MARCELLE CAPY, French editor and lecturer, spoke in French, but Madame Ramont-Herschman, President of the Dutch Section of the W.I.L., translated in part. A number of the speakers mentioned the change in the French Government with great joy as being "a new government which stands for peace." Madame Capy said that there was a new spirit waking up in France. "A spirit which says that those people on the other side of the border are not their enemies, but behind them are the enemies; the interests of steel, coal and oil."

MADAME RAMONT-HERSCHMAN speaks excellent English. "Conditions in Europe at the present time," she said, "are enough to break any woman's heart, if we had not the hope that we could do something. There is a feeling of insecurity, of distrust and fear. And while this feeling prevails it is impossible for nations to live together in peace." The propaganda for war had been organized for centuries, she declared, and our

hope was that the propaganda for peace could take over the system and apply it with better results.

In speaking about the Women's International League for Peace and Freedom, Madame Ramont-Herschman told of their aims. "We women," she said, "are trying to find ways everywhere to organize a propaganda for peace, and we are sure that there is a responsiveness in every woman's heart to that call, because in every woman's heart there is the wish, the desire, for happiness, for harmony, whatever the outer world may seem. We are sure that if they understood, if they could see that all along our work has been a constructive one; that we have only one wish, that violence will give way to good will and understanding, to a knowledge of the situation and conditions in other nations, and to the feeling of brotherhood between nation and nation, we are quite sure that many, many thousands of mothers and women would join us.

THE GERMAN delegate, Lida Gustava Heymann received great applause. Her English is not so good as that of Madame Ramont-Herschman, but she was a sincere and earnest speaker, who said it was difficult to get her true feelings across to her audience in a language that was foreign to her. "Every nation, as well as every person," she said, "has a personality; and one or more gifts to give to the world. My own country is not a political country, and I wish it had never tried to be a political country. My country has to share with the world quite other things than politics—art, science and music." During the war German women's organizations had opposed what was going on in Belgium, and had opposed the Treaty of Brest-Litovsk. The speaker described how German and French women are working side by side in the devastated area in Northern France.

(Continued on page 21)

"On Either Side of the Veil"

A Study in the "Rubaiyat" of Omar Khayyam

By Herbert T. Gornall, B.A.



IT IS strange how some men leave just one outstanding thing by which their memory lives. Omar Khayyam was not a great poet, but he wrote one poem, or rather one short collection of verses, known as the Rubaiyat, which has become an enduring monument to his name. Omar Khayyam was born at Nishapur, in Persia, at the beginning of the eleventh century, and under the patronage of the sultan's vizier, with whom in his younger days he had been a fellow student, he became by profession a scholar and teacher of mathematics and astronomy. He was never popular as a poet in his own country, and his name would doubtless have faded from the pages of history but for his production of these remarkable verses that have been recognized as a literary gem, and have acquired considerable interest for lovers of poetry on account of the beauty of their imagery and the poetic lilt of their song.

But it is with the philosophy of the poem that we are concerned in this article. Omar's view of life is, of course, not Christian. It is the view of Oriental fatalism, tinged with Epicureanism that taught men to make the best of a bad job and get the most enjoyment they could out of life without the expectation of anything more than each day brought as it came. It is a picture of life without the hope and meaning that Christian thought gives, a picture that lacks the warm coloring of faith.

WITH oriental splendor he pictures this life as a tavern or caravanserai set up by an invisible host for the convenience and refreshment of those whose temporary abode it is. It takes no thought of where the visitor comes from or whither he is going; its only concern is to make him comfortable and to satisfy his wants as best it can. Here all men, both high and low, rich and poor, wise and ignorant, must spend their allotted span of time:

"Think, in this Batter'd Caravanserai,
Whose Doorways are alternate Night and Day,
How Sultan after Sultan with his Pomp
Abode his Hour or two, and went his way."

He himself is temporarily a guest in this tavern, and yet, as each day dawns, he feels that it is all too short for living, and the uncertainty of it presses full upon his soul.

"Dreaming when Dawn's Left Hand was in the Sky
I heard a Voice within the Tavern cry,
'Awake my Little Ones, and fill the Cup
Before Life's Liquor in its Cup be dry.'

And, as the Cock crew, those who stood before
The Tavern shouted—"Open then the Door!
You know how little while we have to stay,
And, once departed, may return no more."

Life to him is not a gift that is full of meaning, it is but conscious existence shared with the birds and the flowers, and at any moment the petals may fall from the flower or the hawk may descend upon the bird, and life with all its passing show is gone for ever. There is no stability, no promise, it is simply come and go.

"Come, fill the Cup, and in the Fire of Spring
The Winter Garment of Repentance fling:
The Bird of Time has but a little way
To fly—and Lo! the Bird is on the Wing."

"And look—a thousand Blossoms with the Day
Woke—and a thousand scatter'd into Clay:
And this first Summer Month that brings the Rose
Shall take Jamshyd and Kaikobad away."

For Omar there is no sublime purpose in life because it has no meaning beyond itself. The mysteries of birth and death are to him a wall that encircles his existence and shuts out everything before and after. The only purpose he can find in life is to satisfy his natural desires and get the most of happiness he can.

"How sweet is mortal Sorranty"—think some:
Others—"How blest the Paradise to come!"
Ah, take the Cash in hand and waive the Rest;
Oh, the brave Music of a distant Drum!"

All ambition for him is killed because there is no security for it. It is but the stimulus of a dis-

tant drum, and why should man toil and sacrifice for things that even at the best cannot last for long?

"The Worldly Hope men set their Hearts upon
Turns Ashes—or it prospers; and anon,
Like Snow upon the Desert's dusty Face
Lighting a little Hour or two—is gone."

And yet it is evident that he finds it hard to answer some of the questions that arise in his own heart. As a philosopher he knew that there was mystery in life, the mystery of consciousness for example, and he often puzzled over the problems of

The Guerdon

By CHARLOTTE BECKER

Whose love is but a selfish, transient
guest,
To earth pays toll,
But he whose selfless love gives of its
best
Has found his soul.

personality: Was personality as perishable as the body? And it is here that the latent yearning of his soul grips us.

"Myself when young did eagerly frequent
Doctor and Saint, and heard great Argument
About it and about: but evermore
Came out by the same Door as in I went.

"With them the Seed of Wisdom did I sow,
And with my own hand labour'd it to grow:
And this was all the Harvest that I reap'd—
'I came like Water, and like Wind I go.'

"Up from Earth's Centre through the Seventh Gate
I rose, and on the Throne of Saturn sat,
And many Knots unravel'd by the Road;
But not the Knot of Human Death and Fate.

"There was a Door to which I found no Key:
There was a Veil past which I could not see:
Some little Talk awhile of Me and Thee
There seem'd—and then no more of Thee and Me.

"Then to the rolling Heav'n itself I cried,
Asking, 'What Lamp had Destiny to guide
Her little Children stumbling in the Dark?'
And—"A Blind Understanding!" Heav'n replied."

THE MORE he thought the more it seemed to him that personality fades away; there was no place in the universe for it; and yet something within him rebelled against the idea. He found it hard to believe that consciousness entirely dies, and he imagines the clay even in a common drinking bowl feeling a touch of brotherhood with the man whose lips it touches or with the potter who fashions it on his wheel.

"For in the Market-Place, one Dusk of Day,
I watch'd the Potter thumping his wet clay:
And with its all obliterated Tongue
It murmur'd—"Gently, Brother, gently, pray!"

And so he concludes that here must be the end of all existence: Dust we are, and to dust we must return. He can see nothing beyond the dust. Life is but a game and man the plaything of the Fates; there is no telling what may happen or when.

"'Tis all a Chequer-board of Nights and Days
Where Destiny with Men for Pieces plays:
Hither and thither moves, and mates, and slays,
And one by one back in the Closet lays."

But again, the mystery deepens when he comes to the end of the game. Beyond the veil is a blank, the closet is a vacuum that he cannot fill; he comes to the edge of a precipice with blinded eyes.

"One Moment in Annihilation's Waste,
One Moment, of the Wall of Life to taste—
The Stars are setting and the Caravan
Starts for the Dawn of Nothing—Oh, make haste!"

And so with philosophic resignation he weds himself to wine, since if this brief span be all, it is better to be merry than sad. Why worry about the things you cannot understand? It is all the same in the end.

"And if the Wine you drink, the Lips you press,
End in the Nothing all Things end in—Yes—
Then fancy while Thou art, Thou art but what
Thou shalt be—Nothing—Thou shalt not be less."

He gives up the problem as unsolvable. He will make the most of what he has and let the questions go. And yet, amid his fatalism, there is one ray that insists on bursting through, and he closes the poem with an appeal to One who he instinctively feels must be above it all.

"And this I know: whether the one True Light
Kindle to Love, or Wrath consume me quite,
One Glimpse of It within the Tavern caught
Better than in the Temple lost outright.

"Oh, Thou, who did'st with Pitfall and with Gin
Beset the Road I was to wander in,
Thou wilt not with Predestination round
Enmesh me, and impute my Fall to Sin?"

"Oh, Thou, who Man of baser Earth didst make,
And who with Eden didst devise the Snake;
For all the Sin wherewith the Face of Man
Is blacken'd, Man's Forgiveness give—and take!"

HE IS forced to the position that if man's life and personality are cramped within this brief span of conscious being, and all its longings and instincts are but mocking phantoms, then God, if there be a God, needs to ask the forgiveness of Man—if for nothing more than at least for having given him a suspicion of infinite things, a sense of goodness and truth, and then shutting him up to a life so deeply scored with sordidness and sin, and with nothing but an impenetrable blank at the end. The gods of Fatalism are heartless gods indeed.

Is not the pleasure we get in reading these verses is not so much in the philosophy they contain as in the contrast they present to the picture that Jesus painted just a thousand years before. Into man's picture of gloom and discontent Jesus brought the light of faith, a faculty that Omar Khayyam fails to use.

We cannot imagine a man building a radio broadcasting station and sending out message after message or song after song if he has never listened in on a receiving machine and picked up voices in the air. When the message leaves his aerial it is lost to him, he can see no farther than the wires above his head, but it is the fact that in his own experience messages have come to him, borne on the waves of invisible ether, that makes his action in sending out a message the action of a sane rather than an insane man. If there had never been a receiving station none but an idiot would build a broadcasting station.

And therein lies the difference between Omar Khayyam and Christ. Omar Khayyam had felt his soul grow restless as he laid it bare to the vast complexity of the universe about him. From out the great unknown that lay beyond his thought at times he heard the whisperings of a soul that sounded like Me and Thee, but he could get no sound that was really distinct, and he dismissed it all as the suspicion of a restless mind. There was nothing that seemed intelligible, and he felt the utter futility of sending his spirit and thought out into the night. There was no sign of anything it could reach; his voice lost itself in distance or else in the Dawn of Nothing.

IN STRIKING contrast to this stands Jesus of Nazareth, with a soul alive and responsive to the Voice that came to Him from out the great unseen. Life was not lost in a vacuum, it was not a mere vibration that He felt, not a mere suspicion, but His whole soul glowed with a consciousness that God had spoken to Him, and with a strong, untroubled faith in His Father, He sent out the love of His soul and the yearnings of His heart, and in the returning presence of God's Spirit Jesus held communion with the Lord of the spiritual world. To Him the Beyond was not a fathomless abyss, it was a universe instinct with life and filled with the presence of God. The veil that hung between was so thin that the angels came at.

(Continued on page 22)

The Struggle for Peace

No. 4.—What is the Hope of the Future?

By Archibald F. Key



THE GROWTH of organizations that have been founded on the ideals of peace commenced about the middle of the nineteenth century. New York City claims the honor of seeing the birth of the first Peace Society. This was after the war of 1812, but for thirty years very little activity showed itself. A series of International Peace Congresses started, the first being held in London, 1843, and continued at infrequent intervals until 1914.

The Inter-Parliamentary Union dates back to 1857, and has been directly responsible for many of the congresses besides its indirect force which brought the second Hague Conference into being. Composed of law makers from various nations, they have been possessed of immense power, and as pioneers in giving publicity to the peace movement they have accomplished good work, but although they have concentrated during the past fifty years to solve the problem of no more war, we are to-day still confronted with not only the possibility of war but probabilities on every side.

IN THE early days of the twentieth century, peace societies, humanitarian cults, international movements for the abolition of war grew in numbers and strength. Each organization had its own answer to the problem. The Fourteen Points, that Mr. Wilson borrowed and immortalized, Leagues of Nations, peace by arbitration, referendum of the peoples, appeals to kings and emperors, pacifism and qualifications of each, were all discussed and developed. Many funds were given in trust to help advance the peace of the world. The Nobel Peace Prize is perhaps best known. In 1913 the dreams of these groups of idealists seemed very near, but the volcano of war burst forth and shattered the hopes of those who believed in the realization of the brotherhood of man.

The year 1914 saw the dissolution of these organizations that seemed so solid. Built on the rock of internationalism it seemed as if they were impregnable. The leaders and members of these movements in each country came to the defence of what they considered right. Only a few—fanatics perhaps—refused to aid in this vast slaughter, but these few, this remnant of the International Peace movement, served a real purpose. They preserved for use when peace was once again restored, a few of the pieces of that rock with which to rebuild. They kept the tradition of peace intact, a service which we shall only commence to recognize when the air is free from the bitterness of the past struggle.

IMMEDIATELY the armistice was signed this unified body of pacifists, drawn from all countries, creeds and politics, commenced the task of reconstructing the peace movement. An English directory for 1924 tells me that there are thirteen branches of International Peace Movements and twenty-five Peace Societies in that country alone, but best of all, there is a new movement growing, leaving the older movements just a little way behind: the "No More War Society." What is their programme? They are endeavoring to unify the peace societies into one big force. "To resist war even unto death"—otherwise pacifism. Personally, I cannot accept pacifism as the only hope; perhaps as a last measure it may intimidate, but, nevertheless, there is the hope that with one strong, international society, an answer, practical without being drastic, will be discovered.

The destruction of life is entirely unnecessary for the settlement of international disputes. Germany was defeated in the great war, but Germany survives. All Europe, the victors, are crippled and will remain so for the next century, shouldered with an enormous debt which Germany never could pay. If national honor were at stake, a boxing match would produce the answer. If the commerce of a country was responsible, an economic boycott would penalize any nation that dare to encroach on the preserves of another.

ACTUALLY, the causes of war can be attributed to almost anything. The reasons that have been given for the outbreak of hostilities in 1914 are as numerous as the advertised varieties of the American Pickle Manufacturers and each one has been proved up to the hilt. The Central

Powers justified their entry into war to the satisfaction of their own people and the Allies did likewise. Each reason may have had an element of truth in it but the primary causes can only be found in the very structure of civilization. When one finds that since fifteen thousand years before Christ to the present day, a period of three-thousand four hundred and twenty-four years, the world has only witnessed two-hundred and twenty-three years of peace, one begins to wonder if, after all, war is not a natural phenomenon. Certainly, not until international welfare is placed above national desires will permanent peace become an assured fact. Here one finds a ray of hope. With the development of science, national boundaries become less distinct. The opportunities for social intercourse with people of other nations daily become greater. An aviator often fails to see the boundary line which divides one country from another, so must boundary lines vanish with the progress of the age. National differences become smaller as the peoples of the world are drawn together. There are, even now, many common meeting grounds. Commercial, social, religious and political societies are continually outgrowing their national outlook. International conferences are on the increase. If we look towards the internationalization of the people in that direction we shall see the first signs of lasting peace. This does not mean the destruction of all national traditions, but their subservience to the greater tradition, "The supremacy of the human race."

TO ATTEMPT to formulate a programme for perpetual peace at this stage of civilization is a little premature. There are many such programmes, fundamentally sound, yet impractical. We can treasure these as ideals to strive for. There are, however, many schemes for diminishing the chances of war which we can immediately concern ourselves with. We have seen that petitions

A CONTRIBUTION of great value came from Rev. Dr. Trevor Davies as he gave his address conveying greetings from the Methodist Church to the Assembly. Seeing that the Assembly had not at this session declared its mind on Union his position was not easy, but his work was perfect. Probably no man in the whole church could have done that particular piece of work as well, and no one could possibly more completely have won plaudits of admiration from the commissioners. His plea for the revival of Church consciousness, with a clear recognition of the task of the Church, was expressed in terms of delicate precision and grace. Those who still dream that Methodism is a form of religion for the vulgar, without the discipline of literary or philosophic training had reason for reconsideration; and recognition of this aspect of the contribution was heard on all sides at the close. It was well that we were so finely represented at this juncture, for looseness of expression and rapid or boastful sentiment would have been fruitful in mischief.

and appeals to the rulers of the nations are useless, that pacifism in itself is insufficiently developed, that peace conferences between nations are also unsatisfactory when an international crisis occurs. The combined protest of the one hundred peace societies scattered throughout the world would be useless unless the mass of the people in each country also voiced their protests. I have studied at least a score of miscellaneous proposals ranging

from super leagues of nations to general strikes of the workers, but to my mind the most practical proposal comes from the Union of Democratic Control. This proposal calls for the establishment of open diplomacy, providing for popular control of treaties and for a plebiscite before war is declared. To this I would add a clause providing for full publicity of all facts in dispute and the suppression of all personal opinions or inflammatory statements issued through any of the recognized channels of news, publicity or advertisement, while the plebiscite was in progress.

One could carry this suggestion a little further by adding a further clause making it compulsory for those voting for war to immediately proceed to the firing-line. Of course, the whole proposal immediately becomes impracticable with this last clause, but certainly, every individual who was liable to be called for service, whether active or non-combatant, irrespective of sex or age, should be given the right to vote on such an issue.

The most immediate necessity for the establishment of permanent peace is the education of the people, for it is only when the people of the world begin to take an active interest in international affairs that war will cease to exist. This education can be conducted in many ways, not only through the schools and colleges, but through the mediums of pulpit and press. Unfortunately Canada is almost destitute of peace organizations. The Peace Year Book of 1923 only names one organization in the whole Dominion and that is a branch of the Women's International League for Peace and Freedom. Although the movement here is more or less handicapped I believe that actual peace propaganda is not the chief essential, and if one can stimulate an interest for a broader outlook on life in general the results will be the same.

The Ethics of the Hills

By Julia W. Wolfe



GO CAMPING by all means if you can, and there is much in knowing where to locate a camp. If you would seek fine views, fresh air, sunshine and health you must climb to the heights before you drive the tent-pins and spread the canvas. There is something exhilarating in the association of a mountain peak. It seems to have lifted itself by its own superior force up above its environment; up into a clearer, purer, atmosphere; up and away from the ordinary level of mundane things, into companionship with the stars. The thoughts that come to one when he is upon a mountain top and looks down upon lesser peaks, or up to the domes, are the thoughts that point the way to loftier heights; the thoughts that inspire and encourage. If you have lost hope, if life's shadows persist in darkening your path, seek the summits. From that viewpoint the world seems brighter and opportunities greater.

THE VALLEYS are very beautiful; they are the abode of peace and content, but progress does not tarry in the land of repose, it aspires to the heights, to the viewpoint from which all the world unfolds its magic panorama of enterprise and achievement. From the hilltops—from the mountain peaks—our horizon broadens; we begin to realize something of what lies over the border of our own little sky-line; something of the land of opportunities, even beyond that broader horizon, that inspires us with a desire to know something of that world of which the dwellers in the valley know so little. When you grow weary of the drudgery that attends your daily footsteps, and resolve to push out and away from the confines that vex and exhaust you, do not pitch your tent in the dense woods, or in the valley where the shadows fall early and the sun lingers but a few hours at mid-day. Seek the cloud-crowned mountain top and pitch your camp where it will catch the first kisses of the dawn, and where the last rays of the sunset will warm it with their golden glow; up where the winds whisper of hope and opportunity.

The environment which extends our horizon and broadens our view is the one that stimulates us to greater effort—the effort that means success.

Spring in England

May a Month of Church Conferences

By Rev. Wm. Wakinshaw



LHIS has been a most rapidly-growing day in the glorious month of May. The weather is having its parallel in the religious, philanthropic and political world. We will put first things first and deal with aspects of the spiritual life of the nation.

As the reader is no doubt aware, this is pre-eminently the month when our Churches review the work of the year and appeal to their rank and file in huge and enthusiastic popular gatherings. Well, I have had a share of them all and will try to describe some of the gatherings I have attended and the much larger number from which I have been absent. The general result has been inspiring. Taking them so far as the first is concerned the spring meetings of the Baptist Union have been remarkably uplifting. It is always a joy to see young men following in the footsteps of saintly and scholarly fathers. Dr. Richard Glover was a saint and a Greatheart, who adorned the chair of the Baptist Union years ago. Now his son sits in the same honored place. Dr. T. Reavley Glover is beyond all controversy one of the greatest scholars and teachers in any of the Churches of England. His remarkably fresh and erudite books must have been sold all over the Anglo-Saxon world literally by tens of thousands. His address from the chair of the Union was so full of spiritual dynamite that it must have blown sky high any old fossils who were among his audience. He made a brave and convincing appeal for that all too rare combination in our Churches, saintliness and scholarship. He spoke of four men whom God had raised up in a crisis of the Church. They were Paul, Augustine, Luther and Wesley, and it was particularly gratifying to us who are Methodists to read his splendid tribute to our Founder. At the muster of the Congregational clans the official address of the Rev. Arthur Pringle was equally outspoken. He knocked the dust out of a good many jackets. I know Dr. Glover both as a writer and a speaker, but I have never struck the spoor of the Chairman of the Congregational Union. The reports of his work and his character are very cheering, and with two such chairmen to guide them both these Churches ought to have a very prosperous year.

AS THE month is now almost under sentence of death the May meetings are waning to their close. In our own Church they have been exceptionally successful. Although many of us may have sung the hymn with admirable enthusiasm, we are often sluggish in counting our blessings. Some of us are much more alert in numbering our losses or our crosses. But there cannot be a doubt that in the religious world we are gradually recovering the positions we held before the war. This is shown in a striking way by the change in our press. We are now back again to the pictures and the long reports and the enthusiastic descriptive sketches to which we were accustomed in pre-war days. Among our overseas visitors at these big musters Dr. Fosdick has been one of the most magnetic. I have not seen him now. But I have spent some time in his company and I have read several of his books, and those who know him cannot wonder at the enthusiasm which his utterances have evoked.

PASSING from a survey of these popular gatherings to official meetings it is delightful to record that this year they have been an unusual joy. So far as the three chief Churches of British Methodism are concerned all of them report a substantial increase in membership. There is no doubt that this result is largely due to the remarkable missions to which I have repeatedly referred. The figures prove again that the most astonishing advances have been reached precisely in those areas where evangelistic campaigns have been waged. In the mother Church of Methodism the increase is well over eight thousand. This is the biggest addition we have had for many years. In the Synod of which I am a member a most jubilant note was sounded when the state of our Societies was under discussion. Some of the most telling illustrations of the power of God to save to the uttermost were presented to our Synod by various speakers. Certainly there is a new joy, a new thrill, a new rap-

ture in most of our Churches and especially in Wesleyan Methodism.

HERE is another proof of the blessed change that is passing over our Church in its attitude to them that are without. It was on the 24th of

In Her Garden

By CHARLOTTE BECKER

Her garden blooms as it was wont to bloom,

These many springs,

And still, amid the larkspur and the broom

A wood-bird sings.

But she will never pass this way again

When spring tides stir,

To comfort through the sunshine or the rain

Our grief for her.

And yet her presence seems so warmly near

This quiet place,

That we who loved her feel less lonely here

A little space,

As if there brooded on each budding flower

Her tenderness,

As if her spirit o'er each bird-filled bower

Bent down to bless.

May, 1738, that Wesley, in the meeting-house in Aldersgate Street felt his heart strangely warmed. That event has been celebrated in London by a procession of witness in which it was hoped five thousand followers of Wesley of various clans would join. I cannot yet report how far these hopes have been realized. But the very fact that this demonstration has been organized is convincing evidence of the triumphant spirit that is beginning to prevail amongst us. The procession was to form in front of our Central Hall at Westminster and was then to march to Hyde Park. A number of platforms were arranged and among the chairmen and the speakers were a striking selection of our foremost ministers and laymen. So far as my knowledge goes this has been a unique celebration. The genius who organized it is Mr. Crook Palmer of the West London Mission.

OUR SYNODS are now all over for the year and they have been followed by the Joint Committee that for years has been preparing the way for union. The gatherings this year have topped all records. There has never been such a crowded attendance. That alone was a convincing proof of the interest that the subject has aroused. Unusual harmony prevailed. Practically every decision reached was attained by a unanimous vote. I do not say that this is a demonstration that all opposition to union has disappeared. But so far as the Committee is concerned the scheme is regarded as easily practicable if only our people are in the mood to accept it. If the proposals are approved by the trio of negotiating Conferences it is intended to celebrate the consummation of our hopes by a great Thanksgiving Fund. To sum up, the outlook for union was never brighter than it is at this hour.

CONDITIONS in the political world are still far from stable. A Damocles sword is always dangling over the head of the Government. Almost any day an enthusiastic opponent of the Labor

party will assure us that its life is not worth a week's purchase. But even when we have discounted these rhetorical outbursts the fact remains that the Government hold office on a very uncertain tenure. If they go too far towards Socialism they anger the Liberals, who then threaten to withdraw their support and thus leave them to be mauled or devoured by the Conservative wolves. But if Mr. MacDonald simply brings in sensible and practicable legislation he arouses the wrath of the backwoodsmen in his party, who in their turn menace him with their desertion. The Premier in the meantime is always striving to put a cheerful courage on, especially before his followers. He and his colleagues often try to assure the public that their administration is likely to last for at least a year or two. But both the other parties are scenting the battle from afar. They seem to think that almost any night the Laborists may receive such a smashing defeat in the division lobby that an appeal to the country must at once inevitably ensue.

But however divided the country may be in its attitude to the Government we seem almost unanimous in our joy at the defeat of M. Poincaré. Almost every paper you take up has a different interpretation of the composition of the majority in the new house because the parties in France are so split up into fragments. But on the main point there is no speculation. It is believed that now the stubborn Premier has been overthrown a European peace on a broad and abiding basis is assured. General Dawes is the hero of the hour. It is believed that his reparation proposals are founded on equity and common sense and that by them substantial justice can be done to France and to Germany and to all the other nations implicated. The prospect across the silver streak that separates us from the Continent is undoubtedly brighter than it has been for many a weary month.

A New Book

The Inverted Pyramid, by Bertrand M. Sinclair. Author of "North of Fifty-Three." (Toronto: F. D. Goodchild.) \$2.00.

Mr. Sinclair's descriptions of British Columbia, one of the best of which is given in the opening chapter, are written with the deft, sure touch of a man to whom the province is a wide-open, as well as a well-beloved book. The diary of the first Norquay who had sailed up the Pacific with Captain George Vancouver, and founded "Hawk's Nest" on Big Dent in 1809, where for five generations the family had lived, had a great fascination for young Roderick Norquay, the youngest of the three brothers. He loved the old home, with all its traditions, and he was proud of the great stretches of timber which had been added by each succeeding generation. Phil is a lovable character, the watcher over family interests, but Grove, the eldest, had a code of honor, and a love for money and power that did not endear him to his brothers. The author has given us very distinct and clear-cut pictures of these men; in fact he makes them much more real than the women. The lives of the three, while following different bents, yet are closely intermingled. Probably not every one will agree with Roderick's view of the Great War and what it accomplished, but there are many who think about it, and who are coming to think about it just as he did—"Tradition, obligation and honor! Royal words falling into disuse, but they had been more than words; they had been vital things to other Norquays, as well as to him," and Rod is called upon to fight, and fight hard to retain the honor of the name, and the old home. And it is at this time that the reader admires him most.

There is a dignity that is strength in this story of a man of vision, the product of four generations of Canadians, which together with the romance of the vividly-described province of the Pacific combines to make this story one of the most interesting that has recently come out the West.

The General Assembly Stands Firm

The Story of a Great Debate



FROM before the beginning of the Assembly there was but one issue in the minds of the commissioners. On the train and in the lobbies one thought was ever present. There was indeed no open break of intercourse with opponents but there was grave embarrassment and restraint from all save the more conventional conversation. Men were too serious, the issue was too fundamental. Some hostesses indeed, seeking enlightenment, had suggested that they would like to have as guests one Unionist and one "anti." The thing was hardly a success. The matter of Church Union was no longer something for academic discussion—it involved one of the crises in Church history. But let it be understood that from the opening sermon of the retiring Moderator to the close of the debates, Church union was never for a moment an open question. No one thought for a moment that there was any possibility of reopening the issue or reconsidering the solemn decision of years ago. Indeed this was true on both sides. There was no attempt made to convert "antis" to acceptance of union, nor was there any effort to show unionists that spiritual interests would be furthered by denominational separateness. The movement had passed that stage, and every one knew it was so. Something grave had happened. Legislatures had sought to intervene between the decision of the Church to widen its fellowship, and the fulfilment of that purpose. This opened up untold possibilities. Will we next year have the state telling the Church who must be admitted to its membership? Will the next session tell the Church what is to be its standard of morality and the form in which the Church must express its faith? During the last three generations the very idea of a Church of Christ has almost faded from our religious consciousness, and we find people talking as though there were nothing but aggregates of raw, self-assertive and self-contained individual Christians. Well, suddenly the congregations came to suspect that the popular idea did not meet the facts of the situation.

THERE was excellent stage management, and ere the curtain rose on the main drama we had some preliminary numbers. The sermon did its work and did it well. But the next night, all unsuspecting, we found ourselves entangled again in this yoke of bondage to a world movement. For it was jubilee night. This was the fiftieth General Assembly since, in 1875, the erstwhile rival bodies of Presbyterian traditions in Canada came together. True, the cause of their separation from each other was a situation in old Scotland having no parallel in Canada; but people here had to be kept hived in separate swarms because in Auld Scotland there were two swarms. Facts were too strong, however, and in 1875 union took place. It was a fine thing that the surviving members of that Assembly should now be asked to come or send messages to this golden wedding. But the outcome was hardly foreseen save by the elect. The hidden significance began to reveal itself when one dear, old white-haired man of seventy-five poured out his devout thanksgiving to God for the great achievement of those days. As he recalled the great adventure and the timid forebodings of the old days, he came also to thank God for letting him live to see the work carried a stage further. "And now, O Lord, we thank Thee for this larger union which is at this time being completed. Hasten and further it we pray Thee. Overcome and destroy all opposition to this union." It was not a Methodist meeting and there were no audible endorsements. But this was only the beginning. Dear old Dr. Henry Gracey told of the Union of '75. He begged us not to think that it was carried out unanimately. "Presbyterians don't unite that way." We were reminded that the heart-burnings and opposition were as sharp then as now, and so there came a separation. Some congregations indeed parted from the main body. But their subsequent history was not indicated—just as well so. Another veteran told of the difficulties faced by the anti-unionists of those days. They looked for support to old men drilled in the antipathies of the Disruption of '46, but they soon found that there were no young people ready to join their Church.

GUARDIAN STAFF CORRESPONDENCE

As one listened, one wondered whether this was all as innocent as it seemed. Surely there was no collusion between all these speakers. But how fitting that, ere we faced our duty in the present, we should recall how our fathers faced a similar task and how they fared who turned back from the new task! The most significant incident was the reading of a long, inspiring message of four sheets of type from Dr. W. T. McMullen, now approaching his century of years. This vigorous cry of faith and hope was read by Dr. Robert Laird, whose father and whose grandfather were both members of the first Assembly.

MEANWHILE much was happening elsewhere. We lived through that Thursday with one ear for the Assembly and the other for Ottawa. For on this day the Private Bills Committee was to meet again after a long adjournment; and, we hoped, after wiser counsels had begun to prevail. Our information from Ottawa gave us hope. Then came word that the committee had again adjourned for a week. We felt chills. What did it mean? Is this mere obstruction? Is this on purpose to get the Assembly out of the way—ere action is taken so that there will be no one to answer? Soon the word came through and hearts again were happy. "All's well at Ottawa!" The word was passed from man to man, and on Friday afternoon the great debate opened with Unionists in high spirits. The committee had met the evening before and had put its final touches to its report. This report was now to be presented by Dr. George Pidgeon, the convener of the Assembly's Committee, who has done such wonderful work with temper always unruffled and skill which never failed.

DR. PIDGEON told the story of what had happened since last Assembly—the futility of any effort at agreement because neither side could or would make any concession on the main point. The Church had decided on acting as a Church, and the opposition would on no account allow anything but a secession from the Church to join with Methodists. Then came the story of the presentation of the bills to the legislatures and the arrest in Toronto, when the Ontario committee demanded that the three Churches be compelled to continue as separate entities and that only seces-

The papers have already reported the great address. Masterly in its handling of all the details, lucid in its exposition of the principles involved, free from impassioned appeal in placing the issue before us, the speech ought to be in the hands of every member of the three Churches. We were lifted on to a plateau and we breathed pure air on the heights. There was not the slightest falling off to anything unworthy or partisan. We had found a great Church leader and a clear, Christian voice.

DR. D. C. MacGREGOR, of London seconded the report in an effective speech which served to bring out sharply again the main issue: "Shall the Church be free?" Then there came to the platform Principal D. J. Fraser, of Montreal, president of the Anti-unionists. In hesitating words and sentences, Dr. Fraser argued for an amendment thanking the Private Bills Committee for their action and declaring that nothing but the courts could determine who is right in the issue. A lawyer from the far east followed on the same lines, but appalled us as he forced on us the conviction that with all his confidence he lacked acquaintance with the great judicial decisions and precedents in legislation which govern the case. So far there had been nothing unpleasant save an unworthy sneer by Dr. Fraser that perhaps Dr. Pidgeon might regard himself as a better lawyer than Eugene Lafleur, K.C. An angry outburst of protests from the Assembly showed that such tactics would not be allowed, nor did we have any recurrence.

SO THE issue was well before us. The report asserted that since the authority of the Church courts had been challenged, the Assembly declared its conviction that the constitution of the Church in things spiritual involved final authority to legislation, doctrine and government within the Church always in subjection to the basal Christian beliefs, and also to unite without loss of identity with other Churches whose faith and practice was found to be consistent with that of the Church. On this basis the Assembly was asked to protest against the action of the Private Bills Committee in menacing us with endless litigation instead of giving us a decision. The amendment was a direct negative and also supported the appeal to the courts. Of course, if we are to have litigation we do not need the law. The one object of legislation is to remove any doubt about the situation. If we must go to the courts we had better go without a bill. If we go to the courts in possession of all the Church property, and the anti-unionists fail (as they probably would fail in an appeal to the privy council) they would then lose all and gain nothing. The bill, however, gives them all their local property and much of the denominational property. If the bill be passed giving them all this and allowing them to sue for the rest, they take no risks; but, firmly entrenched by the good will of the Church, they attack the Church itself. Far better let litigation take its course without the bill.

THE DEBATE that followed lasted through two more sessions, and had some striking incidents. Judge M. A. MacKay, of Port Arthur, told us repeatedly that the case must go to the House of Lords anyhow, then why should we resist? Later on, Principal Oliver reminded him that the House of Lords would be as much concerned with it as the High Court at Leipsic. But such details—what do they amount to when Assembly must be overawed or bluffed? We had some wonderful law, and appeal after appeal was made to refer the case to the courts. One eloquent brother from Hamilton indeed promised that opponents would go on their knees for reconciliation if the courts should decide with the Unionists. What was the dismay then when Dr. Oliver told them that the case had gone to the courts already, and that one outcome of the union was the insight which had come through the study of Methodist history. The decisive judgments of Chief Justice Beverley Robinson were set forth most impressively. Dr. Banks Nelson greatly amused the commissioners with his caustic wit and eloquence, but while amused they were not impressed; and one of the most notable features of the debate was the readiness to hear a showy diatribe from an opponent and to applaud its cleverness, while remaining

(Continued on page 14)

On the Influence of Flower Gardens

By MARY CAROLYN DAVIES

The family that has a yard
Generally finds it hard
To quarrel, though much they try.
If in the yard a garden grows
Of lettuce beds and cabbage rows
And peas and beans and peppers, why
It's very hard to disagree!
And if this self-same family
Have lilacs in their garden—well
To fight
Is quite
Impossible!

sionists be allowed to unite and form a fourth body. The scene shifted to Ottawa and now the Church is confronted with an amendment which imposes on the Churches litigation indefinitely prolonged. Will the Church accept? The Assembly by its applause gave no uncertain answer. The Church will not submit. Dr. Pidgeon made clear the issue and traced the perpetual failures of every effort of the British state to intervene within the economy of any Church life. Property is for Parliament to adjust, but the faith and fellowship of the Church is for the Church alone.

At the Federal Capital

Various Matters of National Interest

By Candidus



A CONTRIBUTION has been made to the long debate over Canada's position on the Lausanne treaty which ought to be a great relief to some of our jingo friends. Some of these folks—who, I suppose, would call themselves "realist" rather than "jingo"—have got quite worked up over the stand taken by the King Government and have apparently begun to think that we may still be at war with the Turks. However, as the result of an answer given in the Senate recently, these jingo people ought in future to be able to sleep o' nights. The matter was brought up by one of the most bellicose of the Senators, Griesbach, of Edmonton, who put an extended series of questions to the Government, all turning on the point whether a state of war exists between Canada and Turkey. "If a state of war exists between Canada and Turkey," ran one of the queries, "what offensive or defensive action does the Government propose to take?"

Now, of course, Senator Griesbach's queries were designed to pour ridicule on the attitude of Premier King, but Senator Dandurand, who leads the Government forces in the Upper House, tactfully ignored this consideration and replied with much promptitude and good humor, "War existed between Canada and Turkey," said Mr. Dandurand, "when His Majesty the King declared war upon Turkey or Turkey declared war upon Great Britain. At that moment Canada constitutionally was at war. The war ceased when His Majesty the King signed the treaty of peace or ratified the treaty of peace." He added that by "the treaty of peace" he meant the treaty of Lausanne. "I wanted to reassure my honorable friend," said the Government leader in a playful reference to the object of Mr. Griesbach's question.

THERE are those, of course, who see a contradiction between the statement given by the Government leader in the Senate and the stand taken by Premier King in the Commons. But really there is no clash between these two declarations. Premier King declined to ask Parliament to ratify the treaty of Lausanne because, as he told the House, he did not desire to have Canada bound by its terms. He had no other idea in his mind but that Canada would be at peace with the Turks when that treaty was ratified and the end of the war proclaimed by His Majesty. He desired peace with Turkey, but he did not care to tie Canada's hands, should another Dardanelles crisis arise in the future. And he has attained the result that he sought. We are at peace with the Porte and we are not bound by the terms of the treaty of Lausanne.

Mr. Meighen's attitude is that Canada, although not at the Lausanne conference, should have made representations to the British ministers as to the policy to be pursued. The Canadian Government, he said, received daily despatches as to the progress of negotiations and should have sent replies urging the Canadian point of view. In taking this view the Conservative leader is following the Borden tradition, but he is following it under altered conditions. What he has in mind is no doubt the ideal to be striven after: communication and consultation between the Dominion and the British Governments. In this particular case, however, it seems doubtful whether that practice could have usefully been applied. In this case the Canadian Government had been told that it could not be invited to the Conference, and it had been told why it could not be invited. The despatch on this subject is confidential and so all we know is the general fact that Canada was invited not to come. When our information is so limited, it is difficult to say what the policy of the Government should have been; but it at least seems doubtful whether, in such circumstances, Canadian advice could have usefully been offered.

THE LATEST treaty to be signed by a Canadian "plenipo" is that designed to prevent smuggling of liquor and narcotics between Canada and the United States. Like the halibut treaty, which has just been ratified by the United States Senate, the new agreement applies only to this

country and the American republic. The procedure during the negotiations, however, was not exactly similar in the two treaties. The halibut agreement was to a large extent handled through the British embassy at Washington; but the liquor treaty negotiations were chiefly conducted at Ottawa last autumn when a delegation of Americans came to our capital for the purpose. In regard to rum smuggling, the most important section of the treaty is that which provides for the refusal of clearance papers to shipments of liquor to small vessels, "when it is evident from the tonnage, size or general character of the vessel, or the length of the voyage, or from certain other conditions, that the vessel will be unable to carry the cargo to the destination proposed in the application for clearance." This, as it is expected, will prevent clearances of small vessels from Canadian ports to Cuba or other fictitious destinations. The treaty has been discussed chiefly from the point of view of preventing the export of Canadian liquor to the United States, but the Minister of Customs stated in the House the other day that liquor was being smuggled as well in the contrary direction. The effect of the treaty is generally regarded as likely to assist in the enforcement of the rum and

moment that the new policy of the Washington administration gave Japan any right to withdraw from her agreement with Canada. Another question was raised by Mr. Stevens as to whether the limit of 150, agreed to by Japan, covered "contract laborers" as well as "household servants and agricultural laborers." On this point Mr. King was quite emphatic that the agreement was intended, as far as Canada was concerned, to include "contract laborers." Further developments in this situation will be watched with interest. It is to be hoped that we shall be able to continue to manage our relations with Nippon by means of "gentlemen's agreements," and without recourse to exclusion laws, which do not make for international harmony.

UT, TURNING away from our relations with the world at large back to "our ain fireside," information was given one of the House committees recently which suggests that there is an improvement going on, gradual though it may be, in the working hours of the work people of the Dominion. There was an investigation of the prevalence of the eight-hour day or the forty-eight-hour week in Canada, made some six years ago in 1918. At that time returns were obtained from 612,398 employees and 48.4 per cent. were found to be on an eight-hour day or less, while 5.4 per cent. more were on a day of eight and a half hours. Last fall, in October, another survey was made, covering 690,317 employees, when it developed that 374,274 or 54.22 per cent. were working on an eight-hour day or a forty-eight-hour week or less.

Of course, this percentage of workmen having the eight-hour day was not spread evenly all over the various industries included in the survey, which was made by the Bureau of Statistics for the Department of Labor. It varied greatly from 19.23 per cent. in logging industries to 91.5 per cent. in transportation. In construction industries the percentage of the 48-hour week or less was 21.04; in mining, 62.61; in manufacturing (including printing and publishing, and the production of electric current), 33.81; in communication, 84.63; in trade, 62.45; and in services (including municipal employees, hotels and restaurants, laundries, hospitals, etc.), 56.48. The short hours, it is noticeable, are more general in the industries which have well organized trades unions. The whole question of the eight-hour day is now before a committee of the House, which is endeavoring to bring to an end the long period of jockeying between the provinces and the Dominion as to which is responsible for carrying out the agreement for the eight-hour day in industry, to which Canada affixed her signature at Washington nearly five years ago. The agreement, it is worth noting, does not apply to either agriculture or fishing, to which it is admittedly difficult to apply the eight-hour day.

A SOMEWHAT amusing change of front has taken place in the committee of the House which is dealing with the revision of the Bank Act with a view to preventing other catastrophes such as the Home Bank. One of the positions which last year was occupied by the radicals, and over which the conservatives, with a small "c," then held up hands of "holy horror," is now occupied by the said conservatives and is being defended as the bulwark of sound banking. I refer to Government inspection of banks. Last session J. S. Woodsworth, leader of the little Labor group, brought forward a modest proposal for the appointment of a Government auditor to supervise the reports of the bank auditors; but this was rejected as highly dangerous and explosive. This year the acting Minister of Finance, Hon. J. A. Robb, has brought forward practically the same proposal—though he calls the official an "Inspector-General of Banks"—and the Minister's proposal is being defended not only by Liberals, as would be expected, but by the Conservatives who spell their description with a capital "C." Such a change has been brought about by the failure of the Home Bank.

Representatives of the "Pax Special," containing members of the Women's International League for Peace and Freedom, visited the capital to-

(Continued on page 20.)

Sculptors

By IDA M. THOMAS

She was a sculptor and she took
In her hand a bit of life's clay,
And with a patient and careful touch,
She moulded it day by day;
Bringing to bear upon her work
The utmost skill she knew;
And watched, as it into a thing
Of grace and beauty grew.

Another sculptor took some clay,
But her mind was on things afar,
And, careless, she toiled with little
thought
Of strokes which might make or mar.
Yet, even so, the statue grew;
But ah! in after years,
She gazed upon her blunders through
A mist of bitter tears.

Oh, that the world may be sweet and
fair,
Moulders of clay, have a care! have a
care!

narcotic laws of both countries, but its exact effect can be judged only by actual experience.

ANOTHER of our international problems which seems to be in some danger of approaching a critical position is that of our relations with Japan. We have for some years had a gentlemen's agreement with the Mikado's government restricting immigration of Japanese laborers to Canada to 400; and recently this number was cut down to 150. Up till a week or two ago there was a similar gentlemen's agreement between Japan and the United States; but now the Americans have enacted an exclusion law against the Japanese and relations between those two countries are strained as a result of it. The report has since come from Tokio that, as a result of the action of the United States, the Japanese government was considering withdrawing from its agreement with Canada. The matter was called to the attention of the government the other day by Hon. H. H. Stevens, of Vancouver, and the Premier promised to look into it. At the same time he made it quite clear that the Canadian Government did not concede for a

Of Interest to Women

Women's International League for Peace and Freedom

In Interview

Weekly Garden Calendar

By DOROTHEA D. DUNLEA

June—Sprinkling of gardens should be done only to remove dust from plants, so that the leaves can "breathe." Morning and evening are the best times, and plants should not be sprinkled when the sun is very hot.

and lecturer. Like many of the other delegates, she believes that the causes of war in this age can be traced to the struggle for coal, iron and oil; three essentials for capitalist expansion. Mlle. Capy was in great demand and was all too soon led off to further introductions.

I STOOD in the centre of the salon and gazed about me. Everywhere small groups were gathered, an endless chatter in many tongues came from all sides. Over in one corner Mme. Karavelowa, founder of the first professional school for women in Bulgaria, was talking to a group of interested men and women. The word "peace" was being constantly spoken and one felt that here was a group of women which national boundaries, languages and complications could not separate. I spoke to a small woman wearing a multi-colored dress and a silk shawl of emerald green. A very busy woman, she had been rushing to and fro, searching and finding, giving messages to pressmen and seemingly bearing a large share of responsibility on her diminutive shoulders. She paused for a while to tell me of the wonderful receptions the delegates had received throughout the United States; how, in some cities, they had been greeted with threats and opposition, but their sincerity of purpose had broken down the opposition and brought many rallying to their support. I asked her what section of the community had given

them the most support, and she immediately answered, "The churches." In Detroit, she told me fifty ministers had offered their pulpits to the delegates. In Philadelphia, fourteen churches had been placed at their disposal. "And in Toronto I asked. 'Look around you,'" she replied. I did and saw Dr. Pilcher, the Rev. Father Mineha, Professor Keyes, Mr. James Simpson, of the Labor Party, and other ministers and laymen representing almost every shade of thought. "Which country do you represent?" I asked her as she led me towards another delegate, "The United States; am Martha Trimble." I had an opportunity later to discuss the political affairs of the United States with Mrs. Trimble. She loves her country and believes that a third party composed of the liberal element will arise and restore the old traditions which have been destroyed by the corrupt practices of politicians. She believes that Washington, the official Washington, had felt the power behind the delegates of the International League of Peace and Freedom.

THE IRISH delegate, Mrs. Maria Johnson, the wife of Tom Johnson, leader of the Irish Labor Party. Mrs. Johnson is a small woman, sharp-featured, with grey hair, but looking extremely youthful in spite of it. She wore a close of homespun cloth, decorated with embroidery which had been worked by the hands of Mrs. Yeats, the wife of the Irish poet. She also wore a symbolic brooch, another specimen of Irish handicraft, a piece of beaten silver with a large, red stone in set. This brooch represents the "Rising sun, the east wind and the fading stars," and Mrs. Johnson represents the soul of Ireland much as the brooch and the embroidery represent the poetry of that nation. Mrs. Johnson talked of Ireland, labor, Tom Johnson and the rebellion. Peace is included in her list of ideals, but her hatred for Carson, the Ulsterites and England still remains. It roused her Irish wrath by mentioning Jim Larkin, but she considered that the great, intolerant rebel has a heart too big for the world.

(Continued on page 22)



OUT OF the score of women who entered Canada on the much heralded "Pax Special" it is difficult to select one or two outstanding figures, as is the case in most assemblies. At the reception given in their honor at the

Prince George Hotel, Toronto, on June 4th, the atmosphere was full of a subtle, intellectual domination emanating from these noble women who brought to us fresh inspiration and enthusiasm to continue our work in the cause of peace. The first woman I was presented to was a white-haired, motherly soul, with blooming, red cheeks, prominent cheek-bones and a broad forehead. This was Dr. Augspurg, editor and lawyer, a native of Germany, who told me, in halting English, of the great peace movement which is rapidly growing in her own country. The other German delegate present was Lida Gustava Heymann, a tall, gaunt looking woman, much younger than Dr. Augspurg, but with grey hair and a face that spoke of much suffering. Dressed in a plain, brown gown, encircled at the waist by a metal girdle, standing erect, with head thrown back, Miss Heymann was the living spirit of simplicity, courage, strength and martyrdom. During the Great War this woman was an active pacifist and suffered imprisonment and all the persecution which militaristic Germany was able to inflict.

Marcelle Capy, a charming young French woman was next introduced. Our short conversation was carried on under great difficulties, but I succeeded in getting her views on the recent elections in France. She believes that the prospect of European peace has been brought much nearer with the downfall of Poincare. Since 1918 France had been in the grip of militarism but the French people, the common people, were tired of war and suffering. They had long been disgusted with M. Poincare and his colleagues and now there is hope. Her eloquent gesticulation and happy laugh did more to interpret her thoughts than the words she uttered. Mlle. Capy is editor of the radical magazine, *La Vague*. She is an accomplished writer

Woman's Missionary Society Objectives for the Year 1924-1925

By Mrs. W. E. Ross



EVER have the objectives to be placed before the membership of the Society held greater possibilities or potentialities; they include all that are necessary for spiritual life, numerical growth, and financial achievement.

First, Development of prayer-life, united and individual. Emphasis on prayer in obedience to the Divine command. We need laborers, "Pray ye." We need money, "Ask of me." Second, Large increase in membership; this applies to all organizations of the Society. Third, Many additional Circles and Bands, for these younger divisions are vital to the very existence of the Society.

Some years ago we had a Study Book by Maud W. Raymond, and her definition of the duties of the executive of an Auxiliary cannot be surpassed: "The executive must generate the spiritual power which is to permeate its every activity; more than this, it must set in motion the forces which will unify the women of the congregation under the leadership of Christ; still more, it must look upon itself as a factor in the force which is to move the world and bring all its kingdoms within the empire of Christ. This presupposes that all who are members of the executive believe tremendously in the missionary enterprise and its claim to supreme place in Christian life and purpose." Keep this high ideal in mind and call the executive early—do not wait until September—to talk the objectives over, and plan for their attainment. The executives of Circle and Band should also meet, and when each has made its own plan it would be wise to meet together to compare and unify effort. "Let's do it together" would be a good motto for a local church. At this first meeting each objective should be considered in turn.

How shall the Auxiliary Prayer Life be developed? Suggestions: Exalt the devotional period; give time and thought to it; enter upon it

with faith and expectation. One of our leaders writes, "I have great faith in the power of the Word, backed by the Holy Spirit, to deepen the prayer life." "Prayer to have power and prevail must ask for the glory of God." Preparation for this part of the service might be given to two ladies (changed every three months), who would allot subjects and before the meeting invite certain members to present them. My mother used to say, "Be definite in your prayer, there is no need to wander over all the earth." Silent prayer, during which the leader would read requests or subjects of special need. Sentence prayers, or, rather, prayers of a few sentences, are desirable. Thought is evoked by requests written on the blackboard.

Said a young girl, "I had to pray in the League this morning, so I wrote out my prayer, and will keep it for another time." "Oh! another time you will be able to voice your own thought." "May be, but at the crucial moment one's thoughts are apt to leave one." Quite true, so if this kind of a crutch be necessary, do not hesitate to use it.

Individual Prayer may be stimulated by emphasis on the subject of prayer for the month, and on the Sunday prayer hour; by use of the Daily Prayer Leaflet and by forming small groups. It would add great strength to an Auxiliary if two ladies would each month send to those who are "shut in" the subjects for united prayer, adding any little item of interest.

Increase in Membership. How many additional members could be gained within the limit of church membership? Upwards of 200,000; so there is plenty of material to work upon. The executives will, no doubt, at once plan a survey of the congregation to see who are eligible for the different groups, and find out why they are not already members. It may be from indifference or because

the aim of the Society has not been presented. It is not presented merely by asking one to join or to give money. Always put forward the spiritual claim—the only appeal to Christian people. Associate helpers, are not to be forgotten for they are on the way to membership.

It will be noticed that no definite percentage increase has been asked either in membership or money, but each Auxiliary, Circle and Band has been left to decide its own. When I was a girl any great task had to be accomplished, we set ourselves a stint—old-fashioned but dictionary word—a certain amount to be done in a given time. It is expected that each organization will set itself a stint that will test both faith and effort. Decide the goal now and work steadily toward it.

Many additional Circles and Bands. If the list current of the Society is to continue through coming years there must be many more Circles and Bands. It is the privilege of the Auxiliary mother and co-operate with those already existing and to organize where there are none. The Auxiliary that is not seized with the importance of these younger groups has something wrong with its mentality, and will suffer loss if not death. The Auxiliary should prayerfully seek out a leader. It is necessary to give her a vision of the glory, the reward of such service; there is none higher than the preparation of young people to minister to Christ. Little children are to be found everywhere. Leaders are the pivotal need.

The way to win. It is told of a Branch president in the United States that for years she was a timid member, dared not pray audibly, but friend saw her ability and pressed her into service. She took it as a call from God, and at once set about increasing Auxiliary membership, with average attendance five or six. First step, prayer, asked twelve members, remembered "above all we ask

(Continued page 18)

Young Canada

The Life of a Wolf

By C. G. Honor

CHAPTER NO. XVI.—REBELLION.

AS MOOSWA'S band thundered down the icy road to the lake, the followers of the fallen Wolf King stopped, and crept close to the edge of the bank. For a while none of the grim, crouching line moved. To Mahaganeesis something between devotion and savagery seemed driving in his breast. Yonder on the crimson snow was all that remained of his great protector. His being was that perpetual gnawing hunger common to the wild during the time of the great snows. What could that strange craving feeling within him mean?

Now the pack was moving forward slowly, furiously, each watching the others out of the corners of their narrow, slanting eyes. To his great wonder Mahaganeesis felt himself moving forward towards the spot where the gallant old Wolf King had met his death. The nostrils of the young wolf were filled with the scent of blood. What matter where that blood came from. Blood meant meat. In his heart the primordial feelings of the wild were swelling. His crouching pace quickened. Then all the savagery of his wolf nature surged up within him as the pack suddenly dashed toward the patch of crimson snow. It was soon over. In death, the old wolf had served his pack. As the evening shadows fell, the little pack gathered in the clearing. There was little said or done. The young wolf who had been placed as sentinel took his place, and the old wolf fell.

MORNING came, and it was time for the day's activities to commence, yet none moved. The old wolf of the little pack was not a leader. His days of fitness for leadership had passed. He could give counsel but he could not lead. That was a task for one of the younger members of the pack. For a long time the little band sat silently in the

clearing. At last Mahaganeesis arose, and gazed around the company. All regarded him with interest, and expectation. He was ready to lead. Who was ready to follow? Slowly Minwatissue rose to her feet, and then the grizzled old wolf, shortly followed by one of the young wolves. The other did not move. For a little while they waited. Then as he did not stir, they suddenly started off into the woods. For a moment the one that was left gazed after them half in anger, half in surprise. Then with a low growl he vanished in the opposite direction.

For the rest of the day the pack scoured the woods for their food, and at night again gathered at the lair of the departed Wolf King. The rebellious one slunk in later. He did not approach the pack, but lay off by himself in the dark shadow of a rock. The light of the rising moon reflected the sinister gleam in his eyes as his gaze rested upon the newly-elected leader. Minwatissue saw the evil gleam, and knew that trouble brewed.

Mahaganeesis, even as he caught the malignant look in the other's eyes, knew that sooner or later the crisis was to come. He had never, even under the reign of the Wolf King, been very friendly with this other. There had always been some tinge of jealousy that marred their relationship. Now the elevation of Mahaganeesis to the role of leader had fanned the smouldering fire in the young wolf's heart into flame.

FOR DAYS the lone wolf kept to himself. Mahaganeesis made no attempt to drive him forth from the band. The old wolf, and Minwatissue growled at his every appearance, but their leader was inclined to be tolerant. Gradually, however, as the weeks went on, the rebellious member of the band began to regard Mahaganeesis' tolerance as

evidence of the leader's fear, and became openly offensive, until one day the testing time came. The pack had made a kill—a young deer, and the old wolf was ripping huge pieces of flesh from the carcass and flinging them over his shoulder for the remainder of the band who crouched around. The rebel sat, as usual, a few paces distant. The old wolf paid no attention to him as he sat gazing enviously at the large chunks of red meat that the others were tearing to pieces with evident relish. Mahaganeesis had finished his portion and rose to pick up another piece that lay near him. As he stretched out his muzzle towards the meat, the envious young wolf sprang forward, and snatched the red flesh from beneath Mahaganeesis' nose.

THE FORE legs of the wolf leader grew suddenly stiff. With ears laid back, and muzzle thrust forward, he walked stiff-legged toward the other, who stood waiting calmly for the attack. Gathering himself together in a compact bunch of muscle, and sinew, he shot forward, and bowled the astonished rebel over in the snow. The young wolf sprang to his feet to renew the attack. But Mahaganeesis sprang again. His teeth flashed, and the shoulder of the other was ripped from bristles to shoulder blade. The rebel waited for no more. With a snarl of rage he disappeared into the woods.

For weeks nothing was seen of the defeated wolf. The understanding that Mahaganeesis was leader seemed to have been noised abroad. He met now with deference from forest folk other than the tribe of Mahaganuk that hitherto had hardly deigned to notice him. But the spirit of leadership was strong within him, and he rapidly adapted himself to the changed circumstances. There was one that looked with great satisfaction upon his advancement. That was Ho-Ho, the great owl. Since the evening that Mahaganeesis had crept

(Continued on page 18)

Is Your Boy Going to Camp?

By Frank Chamberlain

THERE is something odd about the boy from six to eighteen who, some time during this month, does not ask his mother and father if he can go to camp. This movement of Canadian boys to get "back to nature" is a most

significant innovation, and boys' camps are becoming a permanent and thoroughly wholesome fixture in our national life. The months of June, July and August will see thousands of our boys stuffing old army dunnage bags with camp equipment and hiking off for a week or two of camp life by the river-side, on the wooded slopes of a mountain by the seaside.

Now, there are camps and camps, operated by churches, Y.M.C.A., boys' clubs, business men's associations and private individuals. Not all are alike. Some are decidedly better than others. Some are conducted on a small scale, while others accommodate as many as two hundred boys. Perhaps the largest and most efficient boys' camp in Canada is "Camp Amek," off Canoe Lake, Algonquin Park, Ontario, operated by Taylor Statton, nationally known leader of boys.

If I had a son I would be particular about the camp he attended. I would lead him to camp where he could lead a simple, manly and happy life in the outdoors, where emphasis is placed upon man, sturdy living, upon manners, reverence, Christian character, self-reliance and physical accomplishments. I would not meet the camp director before my boy went to camp, for I am convinced that the prime requisite of a good camp is at the director be a man who knows his job, a Christian gentleman, an expert camper and a lover of boyhood. Associated with him should be a staff of experts in woodcraft, aquatics, nature study, astronomy, bird lore, story-telling, sports, Bible study and campercraft.

WHERE should a camp be held? Philip D. Fagan, for some time executive secretary of the Woodcraft League of America, once said that his ideal camping ground is in the midst of plenty of pines, hemlocks, spruces and firs, "because they create an atmosphere which is unexplainable." If



OFF FOR A CANOE TRIP

these trees were on a high, dry piece of ground, close to a river or lake, that would be the most favorable spot for a camp I know.

A good-sized boys' camp is made up of a main building, which serves as an assembly room and a dining hall; sleeping quarters, which consist of tents on wooden floors; a camp council ring, about

twenty-five feet in diameter; a kitchen, rowboats, (or canoes), a baseball diamond, a raft and a diving board, and many other things. Whatever you do, do not send your boy to a camp where there are servants to do the work. A boy needs work to do. He doesn't get enough of it at home; it has been transferred to the office, factory and store. And do not send him to a camp where there is running water, electric lights in the buildings and rich, fancy food. Give him a chance to get away from these things. Let him wear old clothes, explore caves, cook over an open fire, sleep on tree boughs, wash his own dishes, make his own bed, light fires on a wet day and fight with the elements. It will make a man of him. It will teach him to be self-reliant and self-dependent. There is a serious deficiency in our school system, a lack of opportunity for training in doing. Our boys know many things without knowing how to do them. Camp life will help to overcome this.

Camp life will teach your boy to be honest, loyal, genuine, modest, truthful, tidy, unselfish and courageous. It will do more than that. It is difficult to estimate in words the beneficial effects of a camp upon the physical, social and moral development of a growing boy. These things will make a four-square man of him: hikes in the woods, aquatic and land sports, nature study experiments, woodcraft and campercraft tests, health talks, talks about birds and plants and trees, astronomy talks, swimming and diving, boating, treasure hunts, camp-fire stunts, overnight trips where he will really "rough it," Bible study and the friendship of a healthy group of Canadian boys.

For the boy's sake, and for yours, too, I hope your boy can have the privilege of going to camp this summer.

Holiday Camps for Girls

Is Your Daughter Going to Camp?



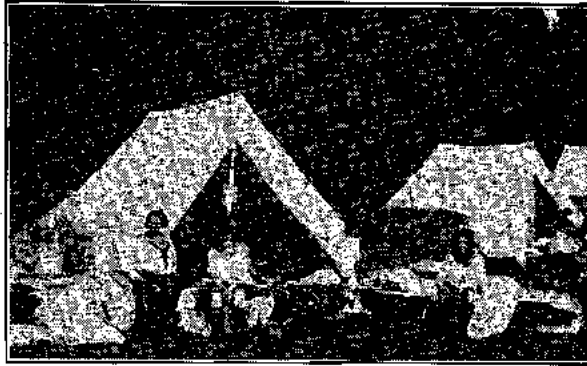
OW THAT the year has come round to June thoughts involuntarily turn towards holiday plans, and we think and talk out-of-doors. The books we read are apt to be on this subject also, and when we quote from the poets, the lines are invariably those which express the thoughts that come on these sunny, perfume-laden days.

In Canada we have not as many camps for girls as are to be found across the border where, since the first one was established in 1903, more than two hundred are now in existence. However, we have some well-known and popular private camps, and many girls and young business women take advantage of the Y.W.C.A. holiday camps. But the camps that have the greatest appeal for our teen-age girls are the Canadian Girl in Training Camps, promoted by the National, Provincial, District and Local Girls' Work Boards under the Religious Education Council of Canada, that have been established during the last eight years from Atlantic to Pacific, jewels strung upon the pendant of Provinces. 2,204 girls attended these camps in 1923.

WHILE mothers of boys enthusiastically give consent to a holiday spent in the woods, many are still hesitant, and need a great deal of persuasion before they will allow their daughters to go to camp. However, more and more parents, leaders and teachers are coming to realize the great benefits to be derived by this kind of holiday. In the sturdy, self-reliant community life of a camp, shy, self-conscious girls become more resourceful and forgetful of themselves; self-centred girls get some of their sharp corners rounded off, and come to know the happiness of

sharing. One mother has said: "There is no other way in which you can definitely add so much to the real education of your daughter, in so short a time, as you can by giving her a holiday in a properly-conducted camp."

From the pamphlet, "Camping and Camp Management," issued by the National Girls' Work Board, we quote the following: Camps "should



DEAR OLD CAMPING-OUT DAYS

bring to every girl an appreciation of the adaptability to the simple life of the out-of-doors, resourcefulness, ease in 'mixing' with others, and deeper still, a response of the spirit to the many voices which are heard more clearly when 'God speaks alone in the silences with still small voice.'

"To have-Camp included in her education should be the heritage of every Canadian girl. With the rapid growth of the camping idea it would seem to be within the realm of realization for thou-

sands of teen-age girls, but it requires time and thought on the part of leaders if, the camp is to be more than "just a good time" and have real character-building value for the girl."

The Leadership in Canadian Girl In Training Camps is the very best procurable. The Provincial Girls Work Secretaries are Camp Directors during the summer months and the other officers are experienced in special lines of study to be followed out in the programme.

The four-fold ideal is ever kept in mind, the camp group or tribe being organized on the same principle as the Sunday-school group; and the programme consists of hikes and Nature Study, Morning Worship, and Bible Study, Games, Swimming, Camp Craft and Hand Craft, and at the sunset time of day, twilight talks and dramatizations, followed by Camp-fire stunts and songs.

If your daughter has expressed a desire to go to camp, whether to a private camp, or to one under the management of Y.W.C.A., or with her own group at the Sunday school, to attend one of the Canadian Girl in Training Camps in your province, do not deny her the great privilege of living under canvas with other girls at a place where "there are waters blown by changing winds to laughter." The word camp is synonymous with character-building, and you will find that to your daughter it will mean just what it meant to the girl who was "Just a Camper" seven years ago and who wrote,

"Camp has shown to me a way,
So great, so grand, so full of things unknown.
And yet, so sweet and simple, that I own
I needs must follow, catching from afar
Visions of all the greatest things that are
And are to be."

About Saskatchewan

Woman's Missionary Society's Convention and Other News

GUARDIAN STAFF CORRESPONDENCE

Saskatchewan, a fact they all deplored. They would not forget 1923 for three reasons, the earthquake in Japan and its effect upon their work, the slight decrease in funds and the prospect coming nearer of union with other organizations. Mrs. Bennett concluded by stressing the need for penitence, for faith and prayer and for prompt obedience to the will of God.

THE FOREIGN missionary present this year was Miss Helen Hurd, for thirteen years a missionary in Japan. Miss Hurd made a very deep impression upon the convention, as we have reason to know she has wherever she has been on deputation work. She is a young lady of fine personality and sincere devotion to a great work. Her addresses conveyed a real sense both of the need in Japan of the Christian Gospel and ethics and also of the very wise and successful work the missionaries are accomplishing. Her picture of the wonderful material progress in Japan, along with the appalling spiritual degradation, was both striking and impressive in its call for more workers. She gave two addresses, the one in the afternoon being one of those revealing but unreportable addresses in which a speaker gives you glimpse after glimpse of personal work of the kind that counts the world over. More addresses of this nature and there would be fewer people in our churches unconvinced of the value of missionary work.

IT IS impossible in this comparatively short report to touch upon all aspects of the convention's work, so we shall have to glance at a few of the high spots. The question of temperance was to the fore, being mentioned in Mrs. Bennett's address and spoken to by two speakers, one a speech on the Wednesday evening by Mrs. W. H. Gray, of Re-

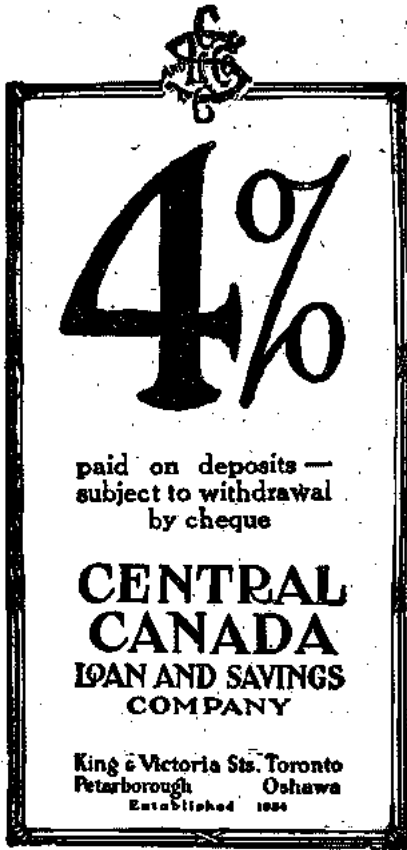
gina, which dealt with the philosophy of life back of the demand made for prohibition. The convention banquet was a most enjoyable function, admirable in every way. Mrs. A. H. Gibbard, of the Moose Jaw W.M.S., presided, Mrs. Giles welcomed the delegates very graciously, Mrs. Houston, of St. Andrew's Church, Moose Jaw, spoke on behalf of the Presbyterian Church and Mrs. F. H. Hartley for the Baptists. Mrs. J. T. Stephens made a racy, effective little speech in responding to the words of welcome. Miss Forman, of the Regina Settlement House, gave an address on the work among the New Canadians, which was well spoken of by the delegates, as did Mrs. Neilly, of the Port Simpson Indian School. The evening meetings were well attended and successful. A happy feature of one was the singing of a girls' choir under the charge of Mrs. G. E. Barnes, and also the singing of a group of Chinese boys from the Chinese Mission, of which Mr. J. A. Hallam is superintendent. The boys acquitted themselves well and the item was novel enough to attract much interest. We understand that the young man who was pianist on this occasion—sorry his name has slipped us—is a candidate for our ministry. The delegates were universally pleased with their entertainment by the Moose Jaw friends. Quite evidently the delegates must be satisfied with their officers, for, though they voted on most of the names and others were nominated, not one change was made and in practically every case the vote for the officer who had held the position before was virtually unanimous. The ladies evidently believe in stability! The following are the officers who have given such general satisfaction: Honorary presidents: Mrs. J. Bellamy, Moose Jaw; Mrs. A. E. York, Saskatoon. President: Mrs. M. M. Bennett, Yorkton. First vice-president: Mrs. M. L. Massey, Wadena. Second vice-president: Miss Stewart, Regina. Third vice-president: Mrs. E.

(Continued on page 22)



HIS week is Conference week, the big week of the Church year for us all. We make for Metropolitan Church, Regina, this year and are looking for and expecting a memorable Conference. Meanwhile, the women of the church had their innings last week at the W.M.S. Convention, which was held at Zion Church, Moose Jaw. Increasingly this convention is becoming for the women of our Church in Saskatchewan the equivalent of the Conference to the ministers. It is the women's parliament of Methodism and a very well-conducted and organized parliament at that. Many of the keenest women of our Church work hard in it and give to its work great devotion and consecrated intelligence. They deserve all credit. Perhaps more than they receive.

This year the correspondent had some opportunity of seeing at first hand something of the convention and of hearing some of the addresses. About 150 delegates were present and the proceedings may be said to have been featured by the presidential address and the re-election for the eleventh term of Mrs. M. M. Bennett, of Yorkton, as president. The society owes a great deal to Mrs. Bennett and is evidently not unmindful of the debt. She makes an excellent presiding officer and handles the convention with graciousness and firmness. Of her devotion there can be no doubt whatever. She is to be congratulated on her admirable record as president. This year, in her address, she complimented the convention upon the record of the past year. The credit for good work belonged to the women of the prairie towns. She declared the income for the Dominion organization to have been \$428,000, of which \$20,000 was obtained from the Saskatchewan branch, a small decrease. Six new candidates for the work were going forth this year but none of these was from



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**The General Assembly
Stands Firm**

(Continued from page 9)

utterly unmoved by its rhetoric. Yet the specious plea for unity did not fall on deaf ears. One brother replied to Dr. Nelson with incisive protests against the methods employed by this eloquent brother in entering happy congregations and agitating them into division. From a lot of cheap evasions and unworthy pretenses the Assembly was suddenly lifted to high points; for Rev. George Kilpatrick, of Ottawa, had started what promised to be an oration. But he had started in high places and one was amazed at any one daring to start on so high a level. There was, however, no coming down from the mount. In gusts of profoundly spiritual argument he swept us all on to a realization of the terrible issues at stake. The liberty of Christ's kirk soon stood revealed as menaced, and then there came the greatest outburst of the whole Assembly. There was no doubt now about the end. The Assembly could not be fooled nor drawn from its objective.

At the opening of Monday's session there was a general desire to prolong the debate for yet another day; and the notice of a closure motion was withdrawn. But Dr. Robert Johnston, of Calgary, changed all this. After he spoke the Assembly was sickened beyond endurance and clamored for relief. He opened by asking his audience to rise at once and sing the Christian National Hymn, "All hail the power of Jesus' name," and never was that sacred name so subjected to unblinking exploitation. For fifteen minutes the eloquent brother pleaded for forgetting the present issue and letting the matter wait until the Church could heal its wounds and get together. Why not try conciliation? It is rarely given to any one to hear more than once in a lifetime such a piece of oily unctuousness; and it marked the beginning of the end. The President of the University of Saskatchewan did what few could have done as he simply tore the mask from the face—showing how utterly impossible conciliatory measures had proved. Wherever we turned, said Dr. Murray, we were flouted. The Church could not do this—the parliament could not do it—the people could not do it; and now, if we go to the courts, we shall be told that the courts cannot do it. The time of crisis was come and the sirens were singing their fatal song. If at this time the Assembly should heed that fatal allurements, then destruction waited for us and for our children. With surpassing ability Dr. Murray confronted the Assembly with its clear duty and its peril. "We hear the sirens, but there are rapids ahead. The time calls for strong wrists and firm gaze and deaf ears to the Lorelei. Let us face the fact. The time for negotiation is gone, the time for action has come; we shall go now straight ahead—ahead with steady stroke and unyielding wrist." The battle was over. Hollowness had become intolerable and the Assembly, which two hours before had wanted another day, now shouted for a vote. Never has one seen such a profound revulsion of disgust in a solemn deliberative body. "Does any one move that the vote be taken?" Any one? Why, a dozen are ready to move it; and with one avalanche of indignation the Assembly voted to stop the proceedings.

THEN Dr. George Pidgeon was given half an hour to reply, though he used only ten minutes. But it was now after five o'clock and the anti-unionists suddenly feared that there

would not be time to hear Dr. Pidgeon and take the votes that night. They moved adjournment, but the net was spread now in the sight of the bird. All day the word had been passing that anti-unionist campaigners from Ottawa had begged their friends here on no account to allow a vote to be taken here which would reveal the true state of the case. At Ottawa everything had been staked on the claim that during the last year a great reaction had taken place; and that though earlier votes told the feeling of that time the majority was now against union. Serious and significant gatherings were to occur next morning at Ottawa, the issue of which might be profoundly affected by an overwhelming demonstration of the fixed purpose of the Assembly. Delay must be induced somehow. Time after time was the adjournment moved, but the thing had been overdone. This time the Church would not be jockeyed. Calmly but inflexibly the Assembly moved to its goal. Like the Duke of Gloucester, commissioners wanted their dinner, but they would not dine till this obstruction was dead. So the vote was called for.

It is worth observing the vote with care. Galleries and floor alike are crowded to the utmost. Tense but controlled excitement prevails. The Moderator reads the rules which govern the taking of the vote. And then the amendment is read with its thanks to the Private Bills Committee, for sending us to the courts, and calling a halt until the courts have finally spoken. This count is to be taken by a standing vote, and in the congested building this demands care and time. Then the Moderator with his exquisite tact has a word to say while the clerks are totalling their counts. "Fathers and brethren, this is to be a time of great pain. May I request that no added pain be caused by any expression of feeling when the count is announced." General murmurs of approval show that this is the mind of the commissioners as the fatal moment strikes. And the clear, ringing voice of Mr. Cochrane, the Assembly's clerk, penetrates to the corners of the church. "There voted for the amendment 92 and against the amendment 444." So that is the situation—an unprecedented preponderance. Last Assembly showed 76 per cent.; here we are almost five to one.

BUT THE end is not yet. The amendment is out of the way and now the main motion must be faced. Again endless squirmings to escape the inevitable, or at least postpone it till to-morrow! An amendment to the amendment has been tried, but met with less than a dozen supporters. At last the Moderator is able to bring the Assembly to calm decision. President Murray claims that the motion be divided into two sections. And so section 1 is submitted. Anti-unionists ask why they have to vote on this; they have no quarrel with it, why not pass on to the next? Dr. E. Scott begs for a ballot, but there is now no mercy for those who have so long obscured the issue. A roll call is demanded, and in deep silence the roll is called. One by one the commissioners arise and answer "Yes" or "No." And in a very few minutes we find that the vote will be like the first. Surely, no one will vote against this declaration of the freedom of the Church! Every anti-unionist speaker has scorned the idea that any one doubts the doctrine. But one by one these same men do vote "No." It is well to see the declaration which they thus sought to negate. Here it is: 1. In view of the fact that the right of the Church to restate its own faith, to shape its own polity, and to determine its own des-

tiny has been challenged and that the whole question of the spiritual independence of the Church has definitely arisen, this General Assembly of the Presbyterian Church in Canada sets forth the following as expressing its conviction regarding the liberty of Christ's Church in matters spiritual: This Church has the right and power, subject to no civil authority, to legislate and to adjudicate finally in all matters of doctrine, worship, government and discipline in the Church; to frame, adopt and modify its subordinate standards of faith; and the right to unite with any other other Christian Church without loss of its identity on terms which it finds to be consistent with its own principles, doctrines and religious standards." The clerks find it will take much time to count the lists. Why not now adjourn till to-morrow and escape the final and crucial vote? But the commissioners are inexorable. Another roll call is demanded without waiting the determination of the count.

This time the issue is different. Many have voted for that general statement of principle whom we expect to vote against the corollary of protest against the action of the Private Bills Committee. But as the roll proceeds we are again startled. There is practically no change. A few have gone home, but not half a dozen have changed sides. Thus the issue is clear—the real vote, after all, was on the first clause, asserting the spiritual freedom of the Church. Almost without exception, those who asserted this endorsed the sequel. And now in this grave hour of Canadian history it is worth while noting what the sequel says: 2. This Assembly must therefore, decline to accept the Amendments which have been introduced into the Preamble of the Church Union Bill now before Parliament as invading and violating these rights. This Assembly respectfully urges the Parliament of Canada to pass during this session the Church Union Bill without any amendment which would invalidate the principle of the Bill.

SOLEMNLY, man by man, the commissioners rise and answer. Some who have been wavering have in this crisis stood firm. Some who have been facing both ways are now irrevocably declared to be open opponents of union and supporters of state control of the Church in its quest for wide fellowship. This is not the place to give the roll of honor, not to tell the names appended to what one called the "unholy writ," on which the court action was to be based. This is a matter simply for the Presbyterian Church itself.

One may ask why all this should be told—why not forget it? But the Methodist people have a right to know how nobly the fathers and brethren of the sister Church stood up to face the agony of this drawn-out decision. It is impossible otherwise to reveal the fine spirit which was at work in the whole Assembly. Evasion, obstruction, diversion on the one hand; on the other, men who have chosen their path, a path to a clear purposed goal. No triumph over the defeated is sought, but not without telling of the skill and subtlety and resourcefulness of the opponents, can Methodists be led to appreciate the splendid determination with which the final decision was made and proclaimed.

There are yet other clauses in the report to be taken up and they contain solemn matter. Not without fresh struggle will these "two injunctions" be sanctioned. But enough for one night! Overstrained nature must have repose. And there are those whose

(Continued on page 20)

London Conference News

GUARDIAN STAFF CORRESPONDENCE

WE ARE writing this letter on the Monday before the opening of Conference and with not a little excitement consequent upon packing our grip for Windsor and wondering what the Stationing Committee will decree for us another year. On the side we have our eyes glued on Owen Sound and the Assembly. We Ottawa, as Chairman McGiverin, at Ottawa, was not just a little bit "canny" when he postponed further discussion of the Union Bill until Thursday of this week. We conjecture that our Presbyterian brethren will have impressed upon Parliament by then that this tampering with the legislation cannot be permitted. State interference, in this day, is not a debatable question. Some rather ugly rumors are afloat anent the vote in the Private Bills Committee, at Ottawa, amending the bill. It was amazing to find that Liberal Roman Catholic members, who had absented themselves during the presentation of the arguments before the committee, voted almost solidly for the amendment. Discussing this phase in *The Montreal Witness*, "Scutator" says: "Naively, some of them confessed, when asked about their solid vote, that they had received their marching orders." "Marching orders," from whom? "Scutator" continues: "And, startling to relate, it was reported not only behind scenes, but openly in the corridors, that they followed the gesture of the Liberal Prime Minister of Canada." It will be noted throughout Canada that a Prime Minister who asserted the autonomy of Canada in regard to fish, and the Turk, and the signature of a Treaty, is ready to hand over the spiritual freedom of the Protestant Churches in Canada not only to Canadian London, but to the Privy Council in London.

From Round and About

EMPRESS AVENUE CHURCH, London, has closed what is regarded as a "record year." Every department shows advance. General Missionary Fund reached the splendid total of \$1,250, while \$500 more was contributed by the W.M.S. The membership roll, despite several removals, shows a very encouraging increase. Rev. J. F. Chapman, the pastor, who came from the Bay Conference a year ago is giving splendid leadership.

Anniversary services in connection with the Sutherland appointment of the Melbourne circuit were held on May 18th. The preacher was Rev. Andrew Boa, the supply pastor, who delivered two very able sermons. The choir acquitted themselves well. The decorations were very attractive and added effectively to the services.

Bethesda Church, Thorndale Circuit, celebrated their anniversary on the same date with Rev. A. J. Love, of Siloam, as the special preacher. His sermons were very much appreciated by the large congregations present. The music for the evening service was in charge of the Thorndale choir and gave great satisfaction.

Howard Avenue Church, Windsor, at the time the last Methodist Conference met in the border cities, six years ago, was an infant in arms. It is now a most thriving youngster and bids fair to outdo some of the older churches in that vicinity. The church has a seating capacity of 750 and the property is valued at \$45,000. The dedication of the church, new this year, took place on November 25th. During the year the trustee and official boards raised over \$10,000. The Sunday school has increased in attendance from 150 to nearly 400. The

membership has increased by the addition of seventy-four who came by letter and 117 on profession of faith. Allowing for certain removals this leaves a very splendid margin. Rev. T. A. Allen, is the pastor of this growing church, and has the good will of his people, among whom he is held in high regard.

James St. Church, Exeter, is another church that reports splendid progress. Contributions to missions show an increase of \$300. The membership now stands at 630. The current fund receipts were \$5,130, leaving a balance of \$262 in the treasury after all expenses were met. The pastor's salary is \$2,200, an increase of \$200 above last year.

Fifty Years in Ministry

ON SUNDAY morning, May 18th, a special service was held in North Street Church, Goderich, in honor of the fiftieth anniversary of the entry into the ministry of the Rev. J. E. Ford, who is retired and is connected with that congregation. After the opening exercises, and a few words by the pastor, the Rev. J. E. Holmes, the congregation rose and the choir led in singing the doxology. Mr. Ford gave the address, recounting some experiences of his ministry. His parents came to this country from England in 1832, settling in the little hamlet which is now Peterboro, and his father and mother were members of the first Methodist "class" organized there. There Mr. Ford was born and spent his youth. He told of the circumstances leading up to his entry into the ministry. His ambition being to go into journalism, he spent some time with the old *Peterboro Review*, prior to going into the ministry. "I am still interested in newspapers," he said, "and still love the smell of a printing office." Mr. Ford spent forty-two years in the active ministry and on his retirement settled in Goderich. He is by no means idle, however, as he is interested in many public matters and a member of several executive boards in town. He can, also, preach just as good a sermon as ever he did.

H. B. P.

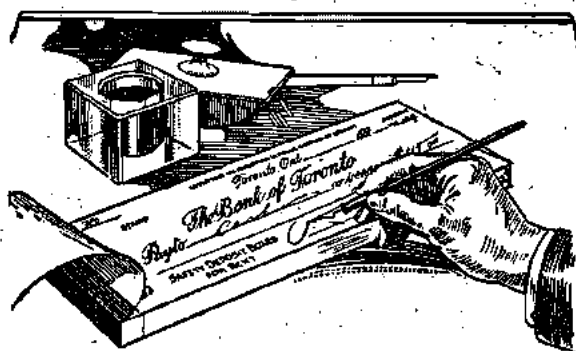
Social Service Convention

The sixth annual meeting of the Social Service Council of Ontario will meet in the Central Y.M.C.A., Toronto, on Tuesday, June 24th, at 9 a.m. The morning session will be devoted to organization and reports; the afternoon will hear the story of the year's work; and at the evening session in Convocation Hall Dr. Charles Bernstein, of Rome, N.Y., will give an illustrated lecture on, "The Social Implications of Feeble-mindedness and its Most Approved Treatment." The public is cordially invited.

Christians Called "Cope-cians" at Birmingham

(Continued from page 5)

venhill, Raven, Kennedy? "The Holy Ghost said," and the twelve volumes of Copec are His speech, to be translated into reality through the sacrificial lives of Copecians the world over. So it may come to pass that the Church historians of the future, reviewing the twentieth century, will write a line, after the manner of the eleventh of the Acts, thus; "And Christians were first called Copecians after the Birmingham Conference on Christian Politics, Economics, and Citizenship."



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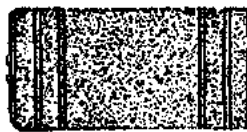
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Alberta Conference

The Annual Session in Central Church, Calgary

THE TWENTY-FIRST session of the Alberta Conference opened in the Central Methodist Church, Calgary, on the morning of Thursday, May 29, 1924, at nine o'clock. The retiring President, the Rev. Wm. Hollingsworth, B.D., presided, and received a hearty welcome from the members of Conference upon his recovery following his recent severe illness. With his accustomed vigor and efficiency Mr. Hollingsworth presided and guided the organization of the Conference, and also addressed the Conference on the work of the year just closed. An impressive sacramental service was conducted by the President, assisted by several senior brethren. The Rev. C. A. Sykes, B.D., pastor of the Conference Church, gave an appropriate and inspiring address preceding the communion.

Election of Officers

THE USUAL interest centred around the election of the new president, and the election of the Rev. A. D. Richard, B.A., pastor of the Scarboro Avenue Church, Calgary, proved a very popular one, Mr. Richard receiving a gratifying ovation when he came to the platform to assume the duties of the office to which he had been elected so heartily. The new president has given extended and useful service to the Alberta Conference, coming to Alberta Conference from the Nova Scotia Conference in 1903, and during his twenty-one years of service has occupied important circuits, and for two years was the efficient Secretary of Conference. He comes to the honors and responsibilities of his office with the confidence and esteem of his brethren in the ministry. The Rev. Joseph Lee, of Carstairs, was elected Secretary of Conference, receiving a well-deserved promotion after several years of faithful service as an assistant secretary. Brother Lee came to Alberta as a probationer in 1908, and has given continuous service within the bounds of the Conference since that time, earning the recognition of his brethren as a faithful, painstaking worker, and comes to the office of secretary well equipped for his important duties. The Conference took opportunity of expressing its hearty appreciation of the worthy leadership of the retiring President, Rev. Wm. Hollingsworth, B.D., and the efficient services of the retiring secretary, the Rev. Geo. D. Armstrong, B.A., of Macleod, who retires from that office after two years' service.

The College Reports

THE REPORTS of the two secondary colleges in Alberta, Mount Royal College, in Calgary, and Alberta College North, in Edmonton, and the Theological College, Alberta College South, also in Edmonton, were received with much interest by the Conference. The Rev. Dr. G. W. Kerby, Principal of Mount Royal College, presented a very encouraging report for his college, showing that, in spite of the difficult conditions of these years, much successful work had been carried on. The registration of students in all departments totalled 404, an increase of 93 over the previous year, and an individual registration of 331, an increase of 65 over the preceding year. The report spoke of the many activities of the college life, which were well sustained during the year. The efficient work of the excellent staff of the college, and the spirit, character, and quality of work

done by students and teachers as the best since the institution of the college.

Alberta College North, through its Principal, the Rev. F. S. McCall, B.A., presented its report, showing another year of gratifying progress, with a registration of 1,750, an increase of 200 over the preceding year. On the financial side Principal McCall reported that the college would break even, and that now the college is practically free from debt. The special work being carried on among the foreign-speaking young Canadians continues to give evidence of making a very worthy contribution to the lives of these people. There were 32 enrolled from the foreign-speaking people, representing 15 nationalities, and in ages ranging from 15 to 40. The stories of a number of these lives would prove very interesting to GUARDIAN readers, as they have been to the members of the Conference, but space will not permit relating them here.

The Rev. Principal A. S. Tuttle, M.A., D.D., presented the report of Alberta College South, the Theological College in which the members of Alberta College are deeply interested, and which continues to make such valuable contribution to the work and life of the Conference. The total registration for the year just closed was 163, and in addition to these 33 students at the University of Alberta availed themselves of the privileges of residence in Alberta College South. The registration in the Theological Department exclusively was 14, three of whom became members of the 1924 Ordination Class of the Conference. This work is being carried on in co-operation with Robertson College (Presbyterian), the students of both colleges have the privileges of close association in their college life, and instruction from the joint faculty. Alberta Conference feels justified in manifesting increasing confidence in the personnel of the faculty of Alberta College South. With Dr. Tuttle as Principal, ably assisted by Dr. Clyo Jackson, Prof. A. D. Miller, and Prof. S. Laycock, in theological work, their respective departments are being maintained at a very high degree of efficiency, while the spiritual atmosphere of the college is becoming increasingly wholesome and inspiring.

An interesting feature of the report of the Educational Committee, to which the reports of all three Colleges were referred by Conference, and which was adopted by the Conference after an interesting debate, was the recommendation that a special field agent be appointed to visit the circuits of the Conference in the interests of the Colleges, whose duties would be to assist in raising the full assessments for the Educational Fund, to arouse interest on the part of young men and women in education, and the opportunities afforded by our Colleges, and to recruit candidates for the ministry.

Morning "Quiet Hour" Services

THE CONFERENCE was most fortunate in securing the services of the Rev. Professor Clyo Jackson, M.A., Ph.D., as the speaker for these services, and his addresses on "Jesus as revealed in Paul," "Jesus in the Histories," and "Jesus in History," were listened to with profound interest and profit. These addresses led the members of the Conference into a deeper appreciation of the real Jesus. In his own inimitable way, Professor

Jackson unfolded with reverent, masterly, and scholarly manner, the results of present-day investigation of the Person and place of Jesus in his own day, and the years immediately following. The sincere and hearty appreciation of the Conference was expressed in a resolution which was adopted unanimously and enthusiastically at the close of the third address of Professor Jackson.

Lay Association

THE LAY ASSOCIATION of the Conference presented their report at the afternoon session of the opening day, after having been in session on the preceding afternoon and evening. The officers elected for 1924-25 were as follows: President, W. G. Hunt, Calgary; first vice-pres., A. F. Grady, Macleod; second vice-pres., C. R. Westgate, Eyremore; secretary treasurer, N. V. Buchanan, Edmonton; cor. sec., W. W. Cumming, Calgary. The report which was received, and items referred to various Conference committees, referred principally to items of special importance respecting the development of Christian stewardship, missionary literature and education, increased activity for Sunday schools in remote districts, and also urging increased circulation for the CHRISTIAN GUARDIAN.

Memorial Service

THE RANKS of the ministry in Alberta were broken this past year by the death of the venerable Edward Cragg at the ripe age of ninety-three, and of George A. Hipkin, one of the younger and promising men of the Conference, whose health gave way in the very prime of active service. A fitting service was conducted by the President, obituaries were read and several of the ministers spoke feelingly and appreciatively of the life and work of these deceased brethren. This service proved to be one of the most unique and helpful services of this character which have been held in the life of this Conference. The sadness of loss seemed to be dominated with a spirit of triumph and victory and faith. They "being dead yet speak," and call to increased faithfulness and zeal in the work of the Master's Kingdom.

Centenary Missionary Year

THE CONFERENCE Centenary Missionary Rally, held on the evening of Thursday, May 29th, was a service of unique power and blessing. Five brief addresses by missionaries within the Conference brought before the large congregation a bird's-eye view of the varied character of the missionary activities within the Conference, and the nature of some of the problems with which our Church is endeavoring to grapple in making its contribution to the progress of the Kingdom of God in our midst. The Indian work was ably represented by the Rev. Roy C. Taylor, B.A., of the Battle River Mission, and the Rev. E. J. Staley, of the Morley Mission. In these addresses the Conference was given glimpses of the problems our missionaries are facing, and the attitude of the Indians to our Church and nation. Work among non-English speaking Canadians was presented in a most interesting way by the Rev. W. H. Pike, of Edmonton, who is leading in the co-operative work in that city where Presbyterians and Methodists work on a plan of co-operation. Glimpses were given of the problems peculiar to that work, and of the

worth-while results being realized, especially among the young people. The Rev. H. Peters, who has given seven years of faithful and successful service in the mining camps of the Crow's Nest Pass spoke on the work amongst the mining camps, vividly portraying the conditions under which they are called to labor, and the demand of the miners for a Church that will actually lead in the securing of economic and industrial justice for all. The Rev. James Dorrien then spoke for the rural missionary, discussing eloquently and practically the problems with which so many of the missionaries of this Conference are confronted in their efforts to build up the Kingdom of God in the hearts of the people of these great prairies.

The Rev. Dr. C. E. Manning, General Secretary of the Home Missionary Department, then gave a sketch of one hundred years of missions in Canada, leading up to the proposals for the recognition of the Centenary of Canadian Methodist Missions during the coming year.

The report of the Missionary Committee of the Conference was awaited with special interest, not only because of the desire to know if contributions had kept up to former years, but also because of special Centenary plans. The financial report presented by the Superintendent of Missions, Rev. Thos. Powell, showed that the receipts for the year just closed totalled \$30,175, which is practically the same amount as was reported on the schedules at the Conference of 1923. As a matter of fact a total of \$30,882 was sent to the Mission Rooms by June 30, 1923, so that there is still a possibility that the actual receipts at the Mission Rooms by June 30 next will be equal to those of last year.

For the coming year further plans for an educational campaign were endorsed, including the larger use of the Circuit Missionary Committee for more intensive cultivation of the home base by use of the literature provided, lantern slides, pageants, etc. District centenary celebrations are recommended in connection with the coming financial district meetings, where attention may be directed to historical sketches of the growth of Methodism in these districts. Two missionary conventions for the province are to be arranged for late in November, one in Calgary and one in Edmonton.

Superannuation Fund

THE REV. DR. R. J. D. SIMPSON is always a welcome visitor to the Alberta Conference, and his visit this year strengthened the very cordial relations which the members of Conference feel towards him for the energetic management of the work of his Department. His report of the year's operations of the fund was received with delight, and a resolution of appreciation was voted to him unanimously and enthusiastically by the Conference.

Book and Publishing Interests

THE REV. DR. S. W. FALLIS is the one General Conference officer who is a member of the Alberta Conference, and because of his active interest in the work of the Conference during his pastorate within the Conference, as well as the importance of the Book and Publishing interests which he now represents, receives a very hearty welcome from this Conference. This year he was heard with pleasure as he told the story of the year's work in connection with the Book Room, and even as he pointed out some remissness on the part of the ministers in the matter of pushing the circulation of the CHRISTIAN GUARDIAN. The Conference later on gave special consideration to the matter of increas-

ing the circulation of the GUARDIAN, and if the good brethren of the Conference succeed in carrying out all the plans for the special "GUARDIAN Week" in November next, Alberta should do its share in the desired effort.

Some Statistics

THE STATISTICAL Committee presented their report showing that the present total membership in Alberta is 16,282, a decrease of 468 over the previous year. The number of appointments on the circuits of the Conference total 550, an increase of 19, while the total number of Sunday schools is 333, an increase of 3 during the past year, with a total average attendance of 14,312. The total raised for connexional funds amounted to \$79,693, an increase of \$2,450 over last year; while the total raised for circuit purposes was \$240,084, a decrease of \$5,179; the total for the various benevolences as reported on the schedules was \$8,745, an increase of \$1,909; the total for ministerial support was \$208,219, a decrease of \$879. The deficiencies in salary totalled \$9,839, a decrease of \$3,201 over one year ago. The Statistical Committee are to be complimented in being able to present their completed report early in the sessions of the Conference, an indication of the efficient work carried on by a faithful staff, under the leadership of the Conference Statistical Secretary, the Rev. C. G. Hockin, B.A., B.D.

Religious Education Plans

THE REPORT of the Committee on Religious Education dealt with the important questions of District Institutes, Young People's Work, Missionary Instruction and Giving, Teacher Training, Evangelism in the Sunday School, Temperance Instruction, Week-Day Religious Education, and Christian Stewardship. Rev. V. M. Gilbert was appointed Conference Secretary and Treasurer of Religious Education, with Mr. A. E. Harris, of Calgary, as alternate representative to the General Board. Rev. R. W. Dalgleish, B.A., Dr. G. D. Stanley, and Messrs. A. P. Horner and W. J. Eveleigh were appointed to the Boys' Work Board of the Religious Education Council of Alberta; Mrs. R. W. Dalgleish, Mrs. H. O. Patriquin, Mrs. M. T. Biette, and Miss Mary Young were appointed to the Girls' Work Board; Mrs. S. C. Gregg and Mrs. J. H. Cannon to the Children's Board; Rev. R. W. Dalgleish, Mrs. R. W. Hedley, and H. W. Giles to the Young People's Board; Mr. J. Coulter, B.A., and W. J. M. McBain to the Adult Board. All reports for the year indicate progress and growing interest in the work, particularly in the promotion of the C.G.I.T. and the C.S.E.T. programmes.

Evangelism and Social Service

THE DEPARTMENT of Evangelism and Social Service was represented this year by the Rev. John Coburn, of Toronto, one of the Field Secretaries of the Department, who made his first visit to the Alberta Conference and whose address was listened to with great interest, as he told briefly the story of the Department's activities in the different phases of work of the year. The report of the Committee contained a strong pronouncement upon the question of Prohibition, declaring that the recent defeat can only be regarded as temporary, and that an intelligent and aggressive campaign of education must be carried on with a view to building up strong conviction and clear information through the Sunday schools, Taxis, Trail Ranger, and C.G.I.T. groups, and all other young people's (Continued on page 20)

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Manitoba Lay Preachers Association

THE ANNUAL convention of this association was held on Saturday last at the Methodist Church, West Kildonan. There was a good attendance and it proved a huge success. The pastor, Rev. D. N. Buntain, occupied the chair at the afternoon session, and welcomed the association most cordially, whilst expressing high appreciation for the valued assistance the members of the association had rendered him in particular and the Church as a whole. He then called upon Sister Margaret Saunders, who is a deaconess and certified local preacher from England, at present head deaconess of the Deaconesses' Institute, Thorold, Ont., and on tour over the western territory of Methodism. She gave a bright and brief address, which was greatly appreciated, during which she expressed her delight in being present at the first lay-preachers meeting she had attended in Canada. Then A. J. Turtle gave his paper on "Progressive Christianity." Mr. Turtle dealt with Christianity from its organic spiritual aspect, maintaining that the basis of spiritual progress lies in the regenerated and spiritualized lives of individuals. That growth animated by the life and power of Jesus, generated and transmitted in the lives of His disciples, inevitably tended to progress. Germinated in the home the idealism of Christ built up the character of the children. The same idealism would lift business out of its sordidness and brutality; in the workshop raise the wage earner from materialism and petty meannesses, and in the state or government instil a consciousness of righteousness that would eliminate chicanery and graft. Progressive Christianity meant bringing to earth the Kingdom of God and the carrying out of the purpose of Christ who never retreated but ever advanced. His death upon the Cross was action in itself. Mr. Turtle stated that the Church was not as aggressive as St. Paul and was not enjoying the full its privileges. Churches sought "internal combustion" and thus became power houses in the communities, they would not need to engage expert evangelists for revival work. We did not want to substitute social activities for religion. We do not want less religion, but more of it, that kind of religion which tended to joyousness; emancipating and exhilarating the individual, flowing like the mysterious power of electricity through the lives of Christian people. The Kingdom of God meant the progressive transformation of all human affairs by the thought and spirit of Jesus. It meant clean, rich, just and brotherly living, and included the opportunity for every man to realize to the full the humanity which God had put into him as a promise and a call, and the only progressive Christianity was its internal organizing force upon society." A spirited and interesting discussion followed, led by Mr. J. A. Comba, and participated in by Messrs. T. R. Carey, J. O. Turnbull, A. Frankland, H. Ross, Clayton and McHaffie.

A RESOLUTION was passed to the effect that the association was in full accord with the Ontario Conference regarding the utilization of lay preachers upon the mission field and in suburban churches, and offered its hearty co-operation with the committee appointed to bring such service into existence to the Manitoba Methodist Conference.

After partaking of the sumptuous supper provided by the Ladies' Aid of the Church, who were heartily thanked for their kindness in providing the same, an old-time fellowship meeting was held, led by the president, V. H. Rust, and A. Frankland. Amongst those taking part in it was the first president of the association, Rev. Dr. John Maclean.

The Sunday services were conducted by Rev. V. H. Rust and J. A. McHaffie, assisted by other laymen. In the morning the former took for his subject the life and work of St. Paul, and incidentally referred to the great services rendered to the Methodist Church in the homeland and in Canada, and expressed a hope that the Church in Canada would make greater use of the laymen than in the past. In the evening J. A. McHaffie spoke on Abraham, as a man of God, a man of the world and a great statesman. The choir provided special music at both services and altogether the convention and services were of such a character of uplift and inspiration that they will be long remembered.

The Late Mrs. W. W. Chown

An Appreciation

A VERY choice and rarely-beautiful spirit was released from its physical bondage and introduced to its spiritual freedom when the subject of this sketch passed away on March 25th, 1924, at her home in Kingston, Ont. Mrs. Chown's maiden name was Alice J. E. Wheeler and the home of her girlhood was at Tamworth, Ont. When in 1876 she married W. W. Chown, a genuine Christian home was established, and through the subsequent years Methodist ministers always felt that the Chown home was a haven to which they might run at any time and find welcome.

In a sketch so brief as this must necessarily be it is altogether impossible adequately to describe the work and influence of such a life. For six years Mrs. Chown lived in Kingston, where two of her three sons who survive were born. In 1882 she moved to Belleville where for twenty-four years she was most active in church and general Christian work. It was here that she was at one time president of the W.M.S., president of the Y.M.C.A. Auxiliary, and president of the W.C.T.U. Moving to Edmonton in 1906, she soon became prominent in Christian activities and for several years she was president of the Alberta Branch of the W.M.S. It was largely through her influence that the Ruthenian Home for girls was established in Edmonton, and truly a "shelter been to many a poor girl." In 1916 she moved with her husband to London, Ont., where she became identified again with Christian work and was soon elected to the presidency of the Ladies' Aid of the First Methodist Church, as well as an officer in the London Branch of the W.M.S. Returning to Kingston some three years before her demise, she again made her presence felt by active interest in W.M.S. and Sunday-school work. Mrs. Chown had a very clear and active mind; a sweet Christian spirit which endeared her to all; a love for everything good; a loyal devotion to her husband and family, her home, her church and her Lord. If all were such as she, this world would soon become Paradise regained. A great reward has undoubtedly come to this beautiful and effective servant of Christ. Her husband and three sons and a host of friends mourn her loss,

but heaven is richer for her presence as the earth was when she was there.

W. L. ARMSTRONG.

Woman's Missionary Society

(Continued from page 11)

think." With faith bolder as consecration increased, she talked; worked and planned. Circle and Band followed, and at the end of the year an entire membership of 350. "This same God is our God."

As definite knowledge is essential to intelligent praying, so is it necessary to the winning of others. What should we know? World conditions—especially in the territory for which our Church is responsible. We should know its needs, know what is being done by our Church at large, by the W.M.S. Be able to tell of the Lord's marvellous doings among the people; of the Christian normal trained teachers being sent out by the Society. There are glorious things to be told which ought to appeal to every Christian woman.

The following will show how feeble is uncertain knowledge. Some years ago a lady met me and said in an aggrieved tone: "You should have been at the Union prayer meeting this morning." "Yes! Anything special?" "I should say so; we Methodists were disgraced." "Why, what happened?" "The leader asked that a lady of each denomination tell what its W.M.S. was doing." "Sounds interesting." "Interesting! A Presbyterian and an Anglican lady told of their work, and then it was our turn." "Well, what did you say?" "Say! I didn't say anything, for I had no definite knowledge." "Did no one speak for us?" "Yes, after a pause Mrs. So-and-So got up and said she knew we had missionaries in Japan and China, and here at home. She couldn't say just how many, nor exactly where they were, but knew they were doing good work, and sat down. It was shameful." "Yes, it was shameful." Could such an incident be repeated to-day? We fear it could. However, we are on the way to fuller knowledge and shall arrive.

Having attended two Branch meetings and been in touch with others, I am confident the desire to know has never been greater, the tide of loving service never risen higher, purpose been more earnest or enthusiasm more glowing. "Lead on, O King Eternal," seemed to be the language of every heart, and where He leads is victory.

The Life of a Wolf

(Continued from page 12)

frightened and hungry under the pine tree in which he, the old owl, had rested. Ho-Ho had watched the adventurous young life. As Mahaganeesis and his band stole noiselessly through the forest, the old owl felt a thrill of pride. He felt that in some way he had been responsible for part of the education that Mahaganeesis had acquired in the wild-wood.

(To be continued)

Personal

Mrs. William Hawke, who has been a resident of Grimsby for forty-five years, recently celebrated her ninety-fourth birthday anniversary at the home of her daughter, Mrs. R. M. Hazlewood, Grimsby. Mrs. Hawke is the widow of the late Rev. William Hawke, a former pastor of the Grimsby Methodist Church.

Youth and Service

Young People's League

Senior Topic for July 6

Devotional Topic

St. Luke 10: 38-42.

By Professor S. P. Rose

IT HAS been well written of this passage that "it is one of the most exquisite among the treasures which Luke alone has preserved; and the coincidence between it and John 11 with regard to the characters of the two sisters, the incidents being totally different, is strong evidence of the historical truth of both." (I. C. C. *in loco*.)

Is it an accident that it immediately follows the great and familiar parable—also one of Luke's independent contributions to the teaching of Jesus—of the Good Samaritan? One can hardly think so, for waiving the question of chronological order, it seems to supplement and round out the doctrine which the parable sets forth. In the parable our Lord answers the question: "What shall I do to inherit eternal life?" (v. 25.) So far as the parable answers it we are taught that benevolence to one's neighbor, or as it is often called, "the enthusiasm of humanity," is what is required. When, however, we take other teachings of the Master into account, we must feel that this answer, divorced from His doctrine in general, is open to misapprehension. The Evangelist may well have felt this, and therefore introduced this charming story at this point in his narrative to bring home the truth that love to one's neighbor must be rooted and grounded in love to God. We are in danger of forgetting this. As a matter of fact, in experience the two are not separable. To suppose that we may love God and cherish loveless hearts towards our fellow men is to be fatally deceived (1 John 3: 17). But it is impossible to carry into life the passion for humanity, unless our souls are daily fed upon communion with God. It is an impressive fact that Jesus on occasion withdrew Himself from active service to the multitude that He might have fellowship with His Father. He knew that the hidden springs of His love and capacity of service to people must be renewed by secret intercourse with the Source of all love and strength.

WE NOW see wherein Mary was wise. She sought and found in communion with Christ spiritual energy, while Martha, fretting about the dinner, exhausted the resources which her sister enriched. To spend and be spent for others is indeed Christlike; but it is no less Christlike to wait upon the Lord that we may renew our strength.

But this story enforces another invaluable truth, that man does not live by bread alone. Christ's deepest need at the moment was not physical. Martha, with love-opened eyes, saw in Him signs of weariness, and thought to meet His necessities with food. His hunger, however, was deeper; He craved what Mary gave Him, an understanding sympathy. The lesson is far-reaching. The philanthropy which ministers to the temporal and bodily needs of humanity is worthy of all praise; but humanity's needs are not always or finally satisfied in terms of material gifts. There are hours when mere material gifts are not only inadequate, but impertinent, when the heart craves food, the food that loving sympathy alone can supply. Perhaps neither Mary nor Martha was

wholly right. It may be that Jesus needed his dinner more than He suspected, and Mary might not have been ill-employed in helping her sister serve it. But Martha missed the mark in thinking that His sorest need was material, and so she grieved; the Friend she longed to help. Happy are they who unite in themselves the practical kindness of Martha with the spiritual insight of Mary!

Losing the Bible to Find It

CHAPTER X. "WHAT AND WHERE IS GOD."

By Professor Johnston

WE HAVE come at last to the final chapter in this most interesting book. Perhaps we have not always been in agreement with the author, but he has proven a useful guide and has opened our eyes surely to many things. It is a great thing to have read leisurely and carefully a good book. In the last days of our study in this one let this recommendation be passed on, that some time, and before long, this book be picked up again and read through. It will prove like a revisit to a pleasant place, and light will pour in on what we saw but dimly as we passed by the first time.

For our study this month let us get clearly in mind again just what the Bible is. It is a large number of pieces of literature varying in kind from history to folk lore and to poetry. Religious men, in whom the Spirit of God dwelt, wrote these selections, not with a view to their embodiment in a Bible, but to pass on information and inspiration to others. That God was guiding it all is not hard to believe on the part of those who read the Bible to let it guide and bless them.

The author in this chapter begins by pointing out, "The eternal truth and the deathless passions" of the Psalms. Perhaps there is no bit of literature that has so moved the world as the Psalter. "The world is infinitely richer for the Psalms." They were not all written by one man. We call them familiarly "The Psalms of David," but they are by no means all his. Each Psalm should be studied by itself and then the discovery will be made that these writings were the product of experience. "The Hebrew Psalms were lived out and suffered out." "Such experiences get to the heart of things."

Coming to the later books of the Old Testament canon we pass to a new and different type of literature. They are the prophetic books of the Bible and are usually divided into two groups, the major and the minor prophets; the major being the books from Isaiah to Daniel and the minor those from Hosea to Malachi. The word prophet is apt to mislead us. When we use the word we think only of foretelling events. There is really not much of that in these books at all. The writers were men who sat, so to speak, on the watch towers and wrote of what they saw going on among their own people. They were preachers of righteousness, forth-tellers rather than foretellers. "The realization of the nation's crime and danger transformed these prophets into the most fearless reformers the world had ever seen." If they foretold things they were able to do so because they were able to discern what

must inevitably follow certain courses of evil conduct. They were inspired men—not that God told them just what was to come to pass and ordered them to write it down—but because they kept a high mind and a good conscience. "The great prophets had their hearts wide open toward the God they adored, toward the nation they loved and toward the times they feared." No careless reading of these great books will bring us their message. When one reads them he should make a careful study of the history of the times in which they were written. Such a reading of them will prove of inestimable value to the preacher. They will tell him how and what to preach.

There is not space here to go into detail about the different books of prophecy; but inasmuch as the Book of Jonah has been so often the ground of dispute, let me recommend a careful reading (perhaps by some one in the meeting) of the section on the Book of Jonah, pages 241 to 247.

Coming to the New Testament, once again let us get clearly in mind that this is a collection of bits of literature of various kinds. The new thing in this literature is Jesus. "Jesus is the soul of the New Testament." All the writers of the New Testament Gospels, histories and letters wrote about Him. He is the subject of each and every part. If the New Testament writers fail in bringing men to Christ and Christ to men they failed altogether, for this is what they wanted to do.

However, these writers did not write "to make a Bible." They wrote to individuals, to groups of people, to local church communities, stirring up, informing, directing, advising, etc., and years afterwards, good men in council gathered some of these writings and formed the canon of the New Testament.

THERE are some things in the New Testament which many young people in our scientific age find it hard to accept. The miracles, for instance. Read carefully the paragraph at the bottom of page 249.

Then the Book of the Revelation is a stumbling block to many. The section dealing with it in this chapter is so brief it cannot prove altogether satisfactory, but it will repay reading and re-reading. Try and know what apocalyptic literature is. Remember that it was a device of literary genius, a sort of vogue, by means of which they wrote about things that were happening in the religious and political world. They are figurative, dramatic, poetical, and to get the real nature of them before us they should be read out aloud by a gifted reader.

SO WE close this book on "What and Where is God." May the God it has brought so near to us be a great reality in the experience of each one of us! May we know Him best as revealed in Jesus Christ, our Lord. When we hear Jesus or see Him at work, may we say "God is like that." If we do this it will not be possible for us to feel comfortable in any wrong-doing and not difficult for us to love Him. "Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and He will have mercy upon him; and to our God for He will abundantly pardon." "We love Him because He first loved us."

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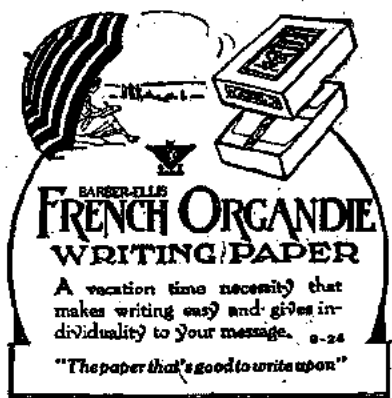
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Alberta Conference

(Continued from page 17)

organizations in our churches. The resolution touching the work of evangelism stressed the importance of all plans and activities which would tend to deepen spiritual life, lead to decisions for Christ, especially personal work, seasonal special services by pastors co-operating in such efforts, and also use of lay help to the fullest extent possible. Study groups and retreats where ministers and other leaders and teachers could meet for united and sustained study of Jesus and His message were also recommended.

Peace and War

THE RESOLUTION of the Committee touching the question of peace and war provoked one of the most stirring and interesting debates of the Conference, and as that subject is of such timely interest the resolution is given in full: "Resolved that this Alberta Conference, recognizing the disastrous effects of war to the moral, social, and economic well-being of the nations, desire to place ourselves on record as opposed to all movements calculated to cultivate the spirit of war. And, inasmuch as the cadet movement in our public schools is militaristic in character, we would recommend that it be replaced by some form of drill and discipline that is entirely divorced from the idea of war. We would express our satisfaction with the aims and accomplishments of the League of Nations, and urge the hearty support of all movements that seek the settlement of international disputes by peaceful means; and further believing that Jesus offers the only adequate solution of the problems of the nations, we call upon all Christians to dedicate themselves to the study of, and faithful devotion to, the spirit and teachings of the Sermon on the Mount."

A further resolution on the rural problems of the present-day asks the Department to give intensive study to the whole question, "to see in what way co-operative marketing of all farm produce may relieve the situation, and to see if there is not some way whereby all the interests concerned, commercial, transportation, agricultural, and labor, might co-operate to relieve the present situation, to retain our present population, and to bring about such conditions as will attract the larger population which the province is abundantly able to sustain."

The Annual Conference representatives upon the General Board of Evangelism and Social Service were appointed as follows: Revs. A. E. Lloyd and W. H. Irwin; Mrs. Nellie L. McClung, M.P.P., and A. T. Cushing, Esq. The Rev. A. E. Lloyd was elected as representative to the Annual Meeting of the General Board, with Mrs. McClung as alternate. The Rev. W. H. Irwin was reappointed treasurer of the fund for the Conference. A special committee consisting of the Revs. W. H. Irwin, A. C. Farrell, and T. J. Stainton was appointed to find some way of giving assistance for evangelistic effort in the Peace River District.

Methodism At Work

THOSE who regard the old-fashioned meeting for Christian testimony as out-worn would have their opinions rather shaken if they had attended the Saturday evening meeting which was announced on the programme of Conference under the above heading, with the further information, "Two-minute self-starting stories of triumphs on the fields of Alberta." The meeting proved to be one of unique inspiration and power, even exceeding the most sanguine expectations of the promoters. The testimonies, given with a spontaneity and interest

that was fascinating, told of many great manifestations of the power of Christ to redeem. One young man who came to Alberta from an eastern province about a year ago, and was appointed to work in the Peace River District, told a wonderful story of successful soul-winning in that northern part of the province through which some twenty-eight were led to Christ, and into membership with the Methodist Church. Another story told by the veteran lay delegate to the Conference, James Youmans, of Red Deer, now eighty years of age, and more than forty years ago a missionary teacher among the Indians, proved of great interest. Age and youth mingled their testimonies in that great meeting. So great was the power and blessing of that service that the Conference by resolution instructed the Programme Committee for the 1925 Conference to arrange for a similar meeting, but to place it on an earlier evening of Conference week. The Rev. G. F. Driver was appointed by the Conference to prepare in pamphlet form some of the striking stories related at this meeting for distribution.

Some Conference Brieflets

MR. LEONARD WIDE, Immigration Representative of the British and Canadian Y.M.C.A., addressed the Conference on the selective immigration plan now being presented to the various parts of Canada on behalf of the Y.M.C.A. and the Protestant Churches of Great Britain. After listening with much interest to the illuminating and informative address of Mr. Wide, the Conference, by resolution, gave its endorsement to the proposals and appointed a Committee consisting of the President and Secretary of Conference, and the Rev. Thos. Powell to further the plans through the year.

The report of the Trinity Church Debt Committee was presented by the pastor, the Rev. Geo. F. Driver, showing receipts for the year amounting to \$2,981. The report also showed that the debt had been reduced from \$62,000 as it stood in 1916, to \$22,000, an annual average reduction of \$7,000. Further effort is to be made to reduce the indebtedness as soon as possible to \$10,000, an amount it is felt can be carried by the congregation.

Among the elections to various tasks by the Conference, on the nomination of the Nominating Committee, may be cited, Conference Historian, Rev. Dr. Clyo Jackson, Alberta College South, Edmonton; Conference Registrar of Church Property, Rev. Thos. Powell; **GUARDIAN** Correspondent for Southern Alberta, Rev. Geo. Webber, Claresholm, and for Northern Alberta, Rev. W. H. Pike, Edmonton.

The Committee on Lay Agencies urged that each District make a survey of its territory, in order to learn what territories are now unreached by religious services, and that the laity be used in the effort to reach such communities.

Regarding the deficits on ministers' salaries, Conference decided that ministers receiving the minimum disciplinary salary, or over, be asked to pay one per cent. of their salary into this fund, and also that the circuits be requested to pay one per cent. of the amount paid for ministers' salary into the same fund; this to be distributed *pro rata* as far as practicable towards the deficiencies of the ministers on the missions of the Conference.

A Commission on District Boundaries was appointed to act throughout the year, with a view to bringing the boundaries of Methodist districts in this Conference into harmony with the boundaries of the Presbyterian presbyteries of Alberta. The Commission consists of Revs. Thomas Powell

(Convener), G. G. Webber, Jos. Coulter, Wm. Hollingsworth, and A. C. Farrell, with instructions to report to the annual district meetings in the spring of 1925, and the ensuing Conference.

The Methodist Section of the Church Union Executive for Alberta was appointed as follows: Revs. A. D. Richard, Dr. A. S. Tuttle, Thos. Powell, Joseph Coulter, A. C. Farrell, W. A. Lewis, Wm. Hollingsworth, and G. G. Webber; Messrs. W. H. Cushing, A. T. Cushing, Dr. Rivers, F. W. Galbraith, and W. H. Clegg; together with the Alberta members of the General Church Union Committee of the Methodist Church.

The ministers transferring out of the Alberta Conference, the Revs. R. Lorne McTavish, Edward S. Bishop, and Thos. D. Jones, gave brief and feeling words of farewell to the Conference at one of its closing sessions. The President fittingly expressing the regret of the members of Conference at the loss sustained by their removal, and the best wishes of their brethren in Alberta for blessing and success in their future work.

At noon on Tuesday, June 3, one day earlier than most recent Conferences, the Conference business closed, the President conducting fitting closing devotional service, and the brethren departed, realizing that the 1924 Conference had meant much in spiritual uplift and inspiration.

The Conference of 1925 will meet in McDougall Church, Edmonton, and all men moving this year will be responsible for the work on their new fields the first Sunday in July.

G. G. W.

The General Assembly

(Continued from page 14)

names should be mentioned in despatches. But this is a phase which can be postponed for another story. Suffice it that the clerks have counted the vote. For the first clause there voted 427 and against it were 96. On Clause 2 we find Yeas, 403; Nays, 93. This is overwhelming—the victory is beyond dispute. Now is the hour for generous treatment to the vanquished.

At the Federal Capital

(Continued from page 10)

wards the end of their tour. In spite of opposition which met them in some other cities, they were given a dinner in the parliamentary restaurant by friends in all parties. Their meeting was organized by the "Forum" group here, and it was presided over by the president of the Local Council of Women. Included in the programme was a visit to the Normal School, where they were greeted with a special verse added to the national anthem for the occasion:

God of the nations wide;
Far-flung on every side,
May peace prevail,
Ruler of land and sea,
Guiding man's destiny,
O, hear our prayer to Thee,
May peace prevail.

She sat on the steps in the eventide,
Enjoying the balmy air;
He came and asked, could he sit by her side?—

And she gave him a vacant stair.
—From the "Lehigh Burr."

"Charley, did you hear that joke about the Egyptian guide who showed some tourists two skulls of Cleopatra—one as a girl and one as woman?"
"No; let's hear it."—*Humorist (London).*

Mr. Black's Bible Class

"Unto Us a Child is Born"

THE story of the birth of Jesus is given by only two of the four Gospels, and these two differ somewhat in their accounts. The story in the Gospel of Matthew is as follows: Joseph is informed by an angel that Mary, to whom he is betrothed, shall bear a child. To Mary and Jesus in Bethlehem there come certain wise men or magicians from the east with gifts, led to Bethlehem by a star. Being warned by an angel, Joseph flees with mother and child to Egypt, while Herod slays the little children in Bethlehem in an endeavor to kill the one described by the wise men as "born King of the Jews." Joseph returns to Palestine after Herod's death, but fears to go to Judæa on account of Archelaus and so settles at Nazareth in Galilee.

The story in Luke is longer and brings in more people. Mary is told of the wonderful child who "shall reign over the house of Jacob for ever." To conform with the requirements of a census being taken by the Romans, Joseph and Mary go from Nazareth in Galilee to their ancestral home at Bethlehem near Jerusalem. Here Jesus is born, while simple shepherds, who have heard a wonderful song from heaven, come from near-by fields to pay Him a visit. Joseph and Mary remain in Bethlehem until they have fulfilled the requirements of the law, first circumcising the child, then at the end of the period of purification presenting Him in the temple and offering for the mother the simple sacrifice required of the poor. In the temple they find the aged Simeon and Anna the prophetess, and hear from their lips blessing and praise for the birth of the infant Redeemer. All these things accomplished, a return is made to Nazareth.

There has been much discussion recently concerning the manner of Jesus' birth. Whatever may be our views on the question, one ventures to assert that the hold of the story on the imagination of the Christian Church throughout the ages has been not so much its supernatural elements as its beautiful simplicity and its human setting. Had it been left to us to imagine the story of the birth of the future Saviour of the world, we would have pictured it to ourselves as that of an infant king, with all the panoply of royalty. We have instead the picture of the humble parents, the rude stable, the simple shepherds. Nothing could be simpler and more human, nothing could make men so sure that this was the promised Saviour, one with mankind in its joys and its sorrows. "In a humble peasant village, amidst the insignia of poverty and toil, Jesus was born. His birth and early training allied Him with the countless army of humble toilers whose physical, mental, and moral burdens He sought to take from their weary shoulders. The beautiful narratives that have gathered about His birth link Him with our common experiences and needs. This element is especially strong in Luke's peerless account of the humble peasant father and mother and of the birth in the lowly manger-cradle. Born "according to the flesh under the law," "tempted in all points like as we are," Jesus set out on the narrow road that led to complete oneness with His Heavenly Father. As our elder brother, He calls upon us to follow Him along the same narrow path, and thus

to become perfect as He became perfect."

In the inn at Bethlehem, under the circumstances which have been portrayed, the greatest event in the history of the world had taken place. Stalker relates how he never felt the full pathos of the scene of the birth of Jesus "till, standing one day in a room of an old inn in the market-town of Eisleben, in Central Germany, I was told that on that very spot, four centuries ago, amidst the noise of a market-day and the bustle of a public-house, the wife of the poor miner, Hans Luther, who happened to be there on business, being surprised like Mary with sudden distress, brought forth in sorrow and poverty the child who was to become Martin Luther, the hero of the Reformation and the maker of modern Europe." It may be true that "every arrival of a new soul in the world is a mystery and a shut casket of possibilities," yet who would have dreamed that this babe, born of a peasant maiden amidst the noise and bustle of the inn of Bethlehem, was destined to be the Saviour of the world! The life of Jesus was the life in which God came to men, and the fact that that life began with the stage of infancy has given a new importance and value to childhood. If Jesus Christ passed through all the stages of a truly human experience, then there must be a value in each one of those stages, not the least in that of babyhood.

The meaning of Jesus Christ to the world is well expressed in the words of the angels' song to the shepherds. One beautiful reading of these words runs: "The good will of God towards men is glory to God in the highest, and peace on earth." The good will of God towards men was shown in His gift of Jesus Christ to the world. This gift redounds to God's glory, for the work of Jesus wrought a change in the temper of the world; Jesus brought peace to mankind, and He is still bringing peace.

Woman's Leadership in Peace

(Continued from page 11)

YELLA HERTZKA, the Austrian delegate, has a very striking personality, and she made a great impression on her audience. Much applause greeted her statement that education is not in such a state that peace is possible. Special reference was made to history books, and the speaker stated that she believed it would be better to have a historian of another country write the text books on history. "No one can doubt that the last war was one of economics," Miss Hertzka said. "Austria started the war, because Serbia wanted to sell her pigs, and Austria didn't want her to."

As the hour was getting late, Lady Claire Annesley, one of the English delegates and W.L.L. Commissioner in the Ruhr, introduced the other delegates, and spoke very briefly herself.

Every speaker emphasized the fact that we must be constructive workers and not destructive workers; that we must show a spirit of trust and love. "The power of the spirit of love is omnipotent," said Lady Annesley, "and will use every one of us slowly and surely and joyfully to build up a world where we shall beat our swords into ploughshares, and that will be the beginning of civilization."

The superintendent of the Sunday school was bubbling over with enthusiasm at the regular attendance of his pupils.

"Dear children," he announced, "now to-day out of the whole school only one of us is absent—little Maggie. Let us hope that she is ill."

International Sunday School Lesson for July 6. The Birth of Jesus. Luke 2: 7-20. Golden Text—There is born to you this day in the city of David a Saviour, who is Christ the Lord, Luke 2: 11. Home Readings—Monday, Luke 2: 7-14, The Birth of Jesus. Tuesday, Luke 2: 15-20, The Shepherds See the Child. Wednesday, Luke 2: 22-32, Jesus Dedicated to God. Thursday, Gen. 33: 1-5, Children are God's Gift. Friday, Psalm 8, Children Glorify God. Saturday, John 1: 1-8, Jesus Reveals God. Sunday, Isa. 11: 1-5, The Righteous Child.

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Ontario lady who suffered from neuralgia, backache and headache, tells of Dodd's Kidney Pills.

Spicedale, Ont., June 16, (Special)—“I thought I would write and tell you how much your Dodd's Kidney Pills have helped both my husband and myself. We have used several boxes and they have helped us wonderfully. I cannot speak too highly of your medicine.”

This testimonial comes from Mrs. T. Armstrong, of this place—well-known and highly respected resident.

The reason Dodd's Kidney Pills have come to occupy such a prominent place in the family medicine chest, is that so many of the ordinary every-day ills come from sick kidneys. Rheumatism, Lumbago, Backache, Urinary troubles, Diabetes and Heart Disease can all be traced directly or indirectly to sick kidneys. Insist on having Dodd's, the Kidney Pill your neighbors use. (Advt.)

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About Saskatchewan

(Continued from page 13)

Martin. Recording-secretary: Mrs. J. A. M. Patrick, Yorkton, Corresponding-secretary: Mrs. J. H. Laird, Moose Jaw. Strangers' secretary: Mrs. George Powell, Grenfell. Circle and Band secretary: Mrs. G. H. Bennee, Swift Current. Treasurer: Mrs. E. R. Doxsee, Regina. Circle and Band treasurer: Mrs. R. H. Smith, Moose Jaw. Supply-secretary: Mrs. James Smith, Mortlach. Superintendent of Christian Stewardship: Mrs. W. H. Colter, Nekomis. Mrs. R. H. Smith was elected by the convention as delegate to the Board at Toronto, with Mrs. Johnston as alternate.

Regina College Report

THE CORRESPONDENT has received an advance report of the activities for the year of Regina College. It is another most optimistic document and tells of a successful year. In many respects this year, the thirteenth, is said to have been the best yet. There have been 601 students in attendance, in comparison with 581 last year. In the academic department 168 students have been registered, and Professor Doxsee and his staff deserve much credit for faithful and efficient work. The report pays high tribute to the work of Miss Regina Milliken, B.A., of the Household Science Department, to Mr. Robert Davidson, B.Sc., who has been appointed successor to Mr. J. W. Ansley, who has resigned, also to Mr. F. E. Wagg, of the Commercial and Agricultural Department. The increasing place and worth of the Conservatory of Music is stressed and the work of such artists as Mr. Killmaster, Mr. Coutts, Mr. Cameron and Mr. Knight Wilson highly praised. The financial report shows a slight net surplus of \$247 on a current account of \$112,851. In addition, the capital debt has been reduced to \$34,517, the amount of \$9,027 having been liquidated this year. It is intended to begin the building of a gymnasium to cost \$40,000 this summer. The report closes with a tribute to the work of the two Deans in Residence, Miss Jessie Maxwell and Mr. Roswell Doxsee. The final significant sentence is, “Our experience teaches us that in spite of frequent appearances of seeming carelessness, the heart of our youth is sound and responsive to the call of Christian idealism.” The report is signed by Dr. E. W. Stapleford, president, Judge J. T. Brown, chairman of board, and D. J. Thom, secretary.

Marengo.—Rev. J. N. Sceviour, pastor.

THIS circuit is progressing excellently and in particular had a big month in April. Three events stand out in the life of the circuit. On Sunday, April 6th, at Hoosier, new pews were installed and dedicated. This great improvement was the result of hard work by the Ladies' Aid, who had especially labored to have them ready before Easter. It was a great day for the people and a record congregation assembled. Easter services through the circuit were well attended and overflowing congregations gathered. A cantata, “The Prince of Life,” was rendered by the various choirs. The day was voted the best yet. On following week days the pastor put on the screen the fine film, “The Stream of Life,” which was well patronized and enjoyed by all. Then on the following Sunday, still in keeping with the Easter spirit and as a result of efforts prior to Easter, the pastor had the joy of receiving twenty-eight persons into church membership, twenty-one at Hoosier and seven at Greene appointment. Pastor and circuit are to be

congratulated on such remarkable results.

Items in Brief

AT THE Easter Sunday services in connection with Rouleau United Church, the pastor, Rev. J. H. Toole, M.A., received thirty-three new members, of whom twenty-five were on confession of faith, a truly fine result. Easter is becoming more and more a time of ingathering, our people are recognizing it in that way and, as happened at Rouleau, they are more and more offering themselves voluntarily for membership in Christ's Church. Rouleau is to be congratulated.

Rev. Charles Morgan is the official delegate of the Saskatchewan Religious Education Council to the Glasgow World Convention and has already left for Glasgow. Rev. Edward Smith, of Riceton, is another lucky individual who has gone on the same errand and also to see his aged parents in Yorkshire. Rev. W. W. MacPherson, of Saskatoon, Westminster Church, is another of the Saskatchewan party. We shall expect these brethren to “tell us all about it” when they return.

We hear excellent reports of the work being done at Mortlach by the Rev. James Smith. Additional seating accommodation has been required and furnished—always a good sign.

The correspondent wishes to express his sincere sympathy with Rev. John Reid, the well-known representative of the Bible Society in southern Saskatchewan, in the grievous loss of his wife. We are sure our ministers will join with us in expressing our condolence. Craik. H. D. R.

“On Either Side of the Veil”

(Continued from page 6)

times to minister unto Him, and the glory of the Father pierced it and transfigured the form of Jesus.

The faculty of faith is the key that unlocks the door that Omar Khayyam never entered. To the man whose soul has listened in with spiritual faculties until he has heard the still small voice of God, there is no difficulty in “getting” God. By faith distance is annihilated and space destroyed; the veil is but a curtain of mist that rises with the sun and discloses a God who is nearer than breathing, closer than hands and feet. In the light of this truth and its corresponding experience, the fatalism of Omar Khayyam is impossible. Life is no longer

“... a chequer-board of Nights and Days
Where Destiny with Men for Pieces plays:
Hither and thither moves, and mates,
and slays,
And one by one back in the closet lays.”

The procession of the years does not carry us to the dawn of nothing. For those who believe in Christ life is full of meaning. It is the vestibule of eternity. What we term mortal life is impregnated with the germs of immortal existence, and the veil that separates the two lifts at the portals of death to disclose, not a new existence, but a continuation of “the life that is already in the soul.” Hence the significance of John's statement: “God gave unto us eternal life, and this life is in his Son. He that hath the Son hath the life; and he that hath not the Son hath not the life.” “Christ in you” is the “hope of glory,” and Omar Khayyam has no hope of glory because he has no Christ; for him life closes in darkness and dust, but for the Christian it opens out into immortality with God. We hope to see our Pilot face to face when we

have crossed the bar. It is faith that transfigures life, both now and hereafter. On either side of the veil is the same God and the same life, for as Bulwer Lytton said: “There is no death, what seems so is transition.” All that Omar Khayyam failed to find, we have in Christ.

The Women's International League for Peace and Freedom

(Continued from page 11)

THE TWO delegates I was most anxious to meet were both late in arriving. I was fortunate, however, in getting an introduction to Lady Claire Annesley immediately she entered the room and carried on a conversation punctuated with interruptions and introductions. Lady Claire has the refined culture which is the heritage of British aristocracy. She dresses in extremely good taste, and lacks all the elements which cheap fiction has bequeathed to the members of British aristocracy. Lady Claire is the daughter of the fifth earl, who died some years ago. Her half-brother, the sixth earl, was killed in action in 1916, but in those days, Her Ladyship was a pacifist and member of the No-Conscription Fellowship. She is an active worker in the British Labor Party and has been appointed by the Women's International League as a Commissioner in the Ruhr.

Lady Claire is of more than passing interest, not because of her title, but due to her affiliations and her objection to war. The Annesleys have faithfully carried out the traditions of their class and each generation has produced an Annesley for the Church and a third son for the army. Lady Claire is a devout Christian and her objection is based on the teachings of Jesus and “The Brotherhood of Man.” Her political affiliations were prompted by her belief that the British Labor Party would help to bring the world nearer to these teachings. I suggested that Mr. Ramsay MacDonald and his ministry might yet be forced into a declaration of war. She admitted the possibility, saying such an occurrence would be disastrous to the peace movement, but she pointed out, when the vote on Naval Estimates and the building of five cruisers had been taken, a section of the Labor members had voted against the Government, imperilling their own party rather than compromise on their principles of pacifism. There was a nucleus, she affirmed, far stronger than the pacifist members of 1914, who would be ready to carry on the work of pacifism if such a crisis did arise. I questioned Lady Claire on the results of the tour of the Pax Special. She is convinced that a great amount of good work has been accomplished. “At least,” she said, “we have got the people of North America to think about peace and by the enthusiasm that has greeted our delegates we feel sure there will be an increased activity for the cause.”

ETHEL WILLIAMS, M.D., Ph.D., leader in Woman Suffrage and Peace Movements, was interviewed. I had seen Dr. Williams in 1913, in the midst of the great suffrage campaign in England, a peaceful fighter for freedom. To find two delegates absolutely unlike in appearance, yet in almost perfect mental agreement, one has only to take the two English delegates. Lady Annesley is tastefully dressed, tall, quiet and reserved. Dr. Williams made me think of the White Queen in “Alice in Wonderland.” A mass of white hair, piled high on her head, with stray bits tumbling down, and an old-fashioned pair of glasses,

dangerously perched below the bridge of the nose, a strident voice and a dogmatic, determined manner, surround this brilliant woman, who cares not what kind of dress or hat she wears, or how they hang or cling to her. Yet Dr. Williams believes in the teachings of Jesus, in the glorious traditions of the Anglo-Saxon race, and has faith that the Labor Party in England is travelling the road to permanent peace. I ventured to criticize one or two acts of Mr. Ramsay MacDonald as Minister for Foreign Affairs, and I received a complicated lecture, justifying the five cruises, explaining the fall of the French franc and the tactics adopted by Mr. Macdonald to win over the French people. I do not wish to imply that Dr. Williams has blind faith in the power of Mr. MacDonald, but she believes him to be an extremely far-sighted man, a master of statesmanship, and the right man in the right place at the right time.

There were many other delegates present—the brilliant newspaper woman, Epiash Youssoff, B.A., from Turkey, young, dark-skinned, small in stature, who good-humoredly refused to be interviewed, but who was beguiled into a discussion on economics and bolshevism; Dr. Woker, of the University of Bern, a scientist engaged in research work; teachers, writers, doctors, each one prominent in their own country; women who have experienced all the horrors of war and who now have dedicated their lives to the building of a new social order.

A. F. K.

Wesley Church, Vancouver, British Columbia

FOR years "Wesley," the mother church of Vancouver, B.C., has labored under a heavy financial handicap, the mortgages, back taxes, etc., amounting altogether to close upon fifty thousand dollars, which has greatly hindered the work of the church, but under the spiritual leadership for the past two years of the Rev. C. A. Williams we are pleased to report that such a state of affairs has become merely a memory.

Property purchased some sixteen years ago as the site for a proposed additional church in the extreme west of the city (which did not materialize) and the inability to dispose of the same at anything like the price paid for it, has for all these years been

a heavy load for the trustee board to carry. About a year ago the Park Board of Vancouver decided to purchase the property to be used by the city as a little park and children's playground, for the sum of twenty thousand dollars. This partial relief led an optimistic member of the board to suggest that we get to work and clear off the slate. The pastor, with his usual quick business action, said he would be delighted if such a suggestion could be carried out, intimating that personally he would be glad to subscribe the sum of five hundred dollars, and besides would guarantee a further sum of five thousand dollars from his personal friends outside the province. This started the ball rolling. A family in the congregation, well known for their generous givings to Wesley, said they would give their cheque for three thousand dollars, provided that the whole indebtedness should be wiped out, half a dozen members of the congregation subscribed a thousand dollars each, another half dozen five hundred dollars each, and in a few days subscriptions sufficient to cover the entire debt were handed in, the same to be paid on or before April 30, 1924, with the result that on Anniversary Sunday, May 4th last, F. T. Schooley, Esq., the energetic and untiring chairman of the finance committee, was in a position to announce to the congregation, that not only every dollar due by the church had been paid, but that during the year a new gymnasium building, costing four thousand dollars, had been erected and paid for, and there was still another five thousand left for needed improvements on the church building.

On Monday evening a big Thanksgiving Social gathering was held presided over by R. W. Harris, K.C., when inspiring addresses were given by Mrs. C. A. Wickens, Mrs. C. A. Crysdale, and Messrs. W. H. Malkin, Jonathan Rogers, F. T. Schooley, the pastor, Rev. C. A. Williams, and Rev. J. P. Westman, president of the British Columbia Conference. A unanimous vote of thanks was tendered to the pastor for the very valuable services rendered to Wesley during the two years of his pastorate. Also at this meeting, the members of the congregation expressed their thanks to Dr. Wesley Richardson, an old Toronto boy, who has led the choir with so much success for 34 years (without remuneration) and asked him to accept a small wallet contain-

ing five hundred dollars as a small token of their appreciation of the invaluable services he had rendered to Wesley. On the same occasion Mrs. Richardson was presented with a handsome sterling silver tea service.

Now that we have not to worry ever financial matters, the pastor and the congregation are looking forward to, and praying for a year of great spiritual prosperity.

Recording Stewart.

Births, Marriages, Deaths

Deaths

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

ESSERY—Hannah Maria Freeman, the widow of William Henry Essery (who died, deeply lamented, in 1920), entered into rest on May 9th, 1924, after a lingering illness, borne with Christian patience and fortitude.

Mrs. Essery was born in the County of Halton, August 8th, 1848, and in early womanhood surrendered herself to Jesus, as Lord; and through her long life she served Him with true and loyal devotion. This was manifest in the home, to her husband and children, alike, as it reached and fulfilled itself in the spirit of love and tender care in the manifold duties of wife and mother.

This child of God was a faithful member of the Church and an intelligent supporter of its needs. Though quiet and reserved in manner, she is missed from the means of grace which she delighted to regularly attend. The prayer-service and class-meeting, as well as the hour of public worship, found her in her place.

Mrs. Essery is survived by one son and two daughters: G. W. Essery and Mrs. George Peaker, Toronto, and Mrs. V. D. Macleod, St. Catharines. They will gratefully hold her life in fragrant remembrance.

A service of beauty, and appropriately expressive of Christian triumph was held in the Parkdale Methodist Church, conducted by the pastor, Rev. W. E. Baker, assisted by the Revs. W. R. Young, D.D., D. W. Snider, and J. W. Cliphsham, after which the mortal remains were borne by tender hands to their resting place, in Mount Pleasant Cemetery, Toronto.

D. W. SNIDER.

Personals

THE Red Deer Advocate of Red Deer, Alberta, has the following item of interest for many CHRISTIAN GUARDIAN readers:

Mr. Ralph Huestis, eldest son of Rev. Dr. and Mrs. Huestis, has received his degree of Doctor of Philosophy in Science from the University accepted a professorship at the University of Oregon at Eugene, Ore. University with B.S.A. degree in 1914, served overseas as lieutenant in the C.E.F. during the war, and received his M.S. degree at Berkeley in 1920, winning a scholarship of \$1,500 a year which enabled him to do research work in genetics while securing his doctor's degree. The many friends of the family in Alberta, and in Red Deer especially, will congratulate Dr. Huestis on his high scholastic honors. Many outside Alberta would like to add their felicitations.

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DR. A. D. WOOD, Dental Surgeon, 138 Church St. (S.W. Cor. Queen.) Telephone Main 0920. Residence, Glad. 3472. Open evenings by appointment.

DR. HAROLD H. CUMMER, Dentist, 398 Bloor St. West, (Corner Brunswick Avenue), Toronto. Phone Trinity 1616.

Architects

ALEC. W. PERCIVAL, O.A.A., Registered Architect, Room 1105, 36 Toronto St., Toronto. Main 7698.

BURKE, HORWOOD & WHITE (now B. Horwood & White), architects, 229 Yonge St., Toronto. Main 8105.

ELLIS & BELFRY, ARCHITECTS, 189 Church Street, Toronto. Main 3204. Schools and Departmental Sunday Schools.

Nervous Woman (to persistent beggar)—If I give you a piece of pudding, you'll never return, will you? Beggar—Well, lady, you know your pudding better than I do.—Chicago Tribune.

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Copies of the Regulations issued by the Minister of Education may be obtained from the Deputy Minister, Parliament Buildings, Toronto.

Centenary Church, Hamilton

Centenary Church, Hamilton, has undergone a transformation in more ways than one during last Conference Year. The beginning of the last summer witnessed the old building under the hands of plumbers, electricians, decorators, et al., and in October it was reopened for the worship of God.

A new heating system, new lighting, new pews, a panelling about the walls and subdued color scheme of decoration in the Church auditorium, the tiling of vestibules, and the institution of washrooms and shower baths, as the necessary accompaniment of a new gymnasium, beside the decorating of the schoolroom and its re-lighting, the modernizing of the kitchen and the installing of a kitchenette in the lecture hall, completes the changes inside; while without a new roof and pointing to the walls, the old iron gateway eliminated, and two massive doors, plate glassed and imposing, make a magnificent entrance.

Dr. Smyth, the versatile and clever principal of Wesleyan College, Montreal, preached reopening sermons to great audiences on October 28th. Dr. Smyth's sermons will remain a bless-

preserved, its marvellous acoustics are as good as ever.

Centenary adds one hundred members this year, and faces the future with hope and courage.

Wise and Otherwise

"Chloe, darling, answer me—will you marry me?"

"Yes, dear, on one condition—"

"That's all right, Chloe, I entered college on three."—*Brown Jug. (Brown).*

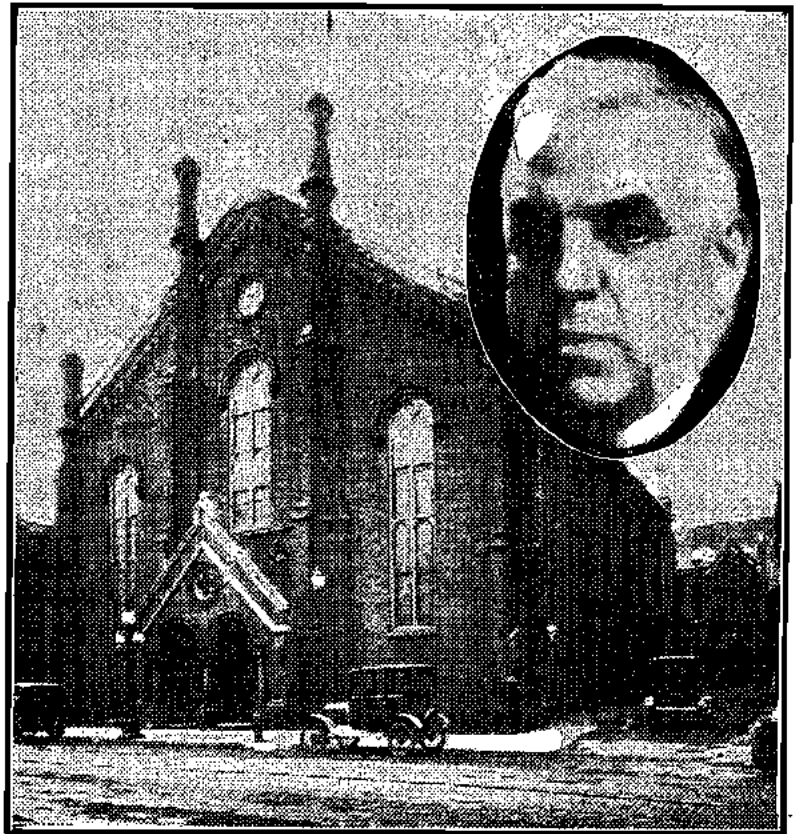
Marjorie (going to bed): "Mother, I needn't brush the tooth the dentist is going to pull to-morrow, need I?"—*Boston Transcript.*

History Prof.: "Jenkins, why did Hannibal go over the Alps?"

Jenkins: "For the same reason that the chicken crossed the road. You don't catch me with no riddle."—*Royal Gaboon (Hamilton).*

"I hear Scroogs has quit the sausage business."

"Yes, he's retired. He plays golf now."



CENTENARY CHURCH, HAMILTON. (Inset) REV. RICHARD WHITING

ing to hundreds. He addressed the Ministerial Association on the Monday morning following, and at night spoke at an anniversary supper, in a most felicitous way, in company with very Rev. Dean Owen, of the Cathedral, and Dr. W. H. Sedgewick, of Central Presbyterian Church.

Recently a new organ has been installed by the firm of Casavant Bros., which is one of the largest in Canada, consisting of four manuals, pedal organ, an echo organ, eighty-six speaking stops, and over five hundred pipes. The instrument contains a full complement of adequate stops of diapason and reed tone, chimes, harp, and other solo effects; while the console is of the latest English design, with every known mechanical device for the action. The installation of the new organ also involved the enlargement of the choir gallery. The total cost of these alterations and the new organ reached \$90,000. The identity of the old church has been wisely

"What made him take up golf?"

"Says he just can't keep away from the 'links'."—*The Progressive Grocer.*

On his tour of the district an inspector of city high schools came before a class of girls. He wrote upon the blackboard, "LXXX." Then, peering over the rims of his spectacles at a good-looking girl in the first row, he asked:

"Young lady, I'd like to have you tell me what that means."

"Love and kisses," the girl replied.

—*Everybody's.*

A neat compliment (says a Daily Dispatch correspondent) was paid the other day by an Ambassador to a woman of considerable social position who had been talking to him for nearly an hour. Suddenly she said: "You must think I am fond of the sound of my own voice." To which he replied: "Madam, I know, likes music."—*Yorkshire Post.*