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# The CHRISTMAS GUARDIAN

Vol. XCIV.

TORONTO, DECEMBER 12, 1923

No. 50



CHRISTMAS NUMBER

Subscription Rates.—The Subscription price of THE CHRISTIAN GUARDIAN is \$2.00 per year, payable in advance. Single copies 10c.

Postage is prepaid on all subscriptions in Canada and certain parts of the British Empire. Additional postage to foreign countries, \$2.00 per year.

Remittances should be by Bank Draft, Express or Post-Office Order, or Registered Letter. Personal cheques should be made out for 10c. additional for exchange.

# The Christian Guardian

ESTABLISHED 1829

A PAPER FOR THE FAMILY,

Published under the Authority of the Methodist Church in Canada

Issued every Wednesday from the Office, 299 Queen Street West, Toronto

Entered as second-class matter, February 26th, 1908, at the Post Office, at Buffalo, N.Y. under the Act of Congress, March 3rd, 1879

Change of Address.—In asking for this both the old and the new address should be sent.

Manuscript and all matter intended for publication should be forwarded direct to the Editor.

Classified Advertisements—Four cents a word.

Advertising Guarantee—The readers of THE CHRISTIAN GUARDIAN are fully protected when buying from our advertisers. Should any reader have cause for complaint we will undertake to have a satisfactory adjustment made or money refunded.

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### New Books

*My Forty Years in New York.* By Rev. Charles H. Parkhurst, D.D., LL.D., with a Foreword by Ex-Chancellor James R. Day. (Toronto: The Macmillan Company of Canada.) \$2.25.

Dr. Parkhurst's ministry in New York has been one of the outstanding ministries on this continent. It is now over thirty years since he began his famous and successful attack on Tammany rule in New York City, but even before that date he was exercising an unusual influence in the moral and religious life of the community. During more recent years we have not heard so much about him, but he has not ceased to be one of the great preachers and moral leaders of the continent. His own story of his life is very briefly told, but is most interesting. He divides it into two sections. The first and shorter part of the book tells of his experiences, while

part two is given up to reflections. These cover all sorts of subjects related to his life and work, and open up a most interesting line of thought. He tells his readers many wise and helpful things on such themes as, Denominationalism, Immortality, Faith, The Fellowship of Nations, Mother and Child, The Art of Longevity, The Men Who Labor, etc.

*A Book of Worship.* For Use at Table on Every Day of the Year. Compiled and edited by Wade Crawford Barclay. (New York: The Abingdon Press.) \$2.25.

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THE METHODIST BOOK AND PUBLISHING HOUSE

WESLEY BUILDINGS TORONTO

# THE CHRISTIAN GUARDIAN

Published under Authority of  
The Methodist Church  
of Canada

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VOLUME XCIV

TORONTO, DECEMBER 12, 1923

NUMBER FIFTY

## THE WORLD OUTLOOK

### Liquor and Auto-mobiles

A CASE of considerable interest was before the Appellate Division of Ontario's High Court a few days ago. A gentleman by the name of Mudd had a friend by the name of Crysdale. One day in Mr. Mudd's house he treated Mr. Crysdale to a little of the "real thing." Then they visited a friend's house and each had a little more. Then Mr. Crysdale took his automobile and took his friend, Mr. Mudd, out for a spin. An "accident" happened and Mr. Mudd sued Mr. Crysdale for damages for injuries sustained in this "accident," and the judge awarded him \$279. But Mr. Crysdale did not see the justice of this and he appealed the case. The Appellate Court considered the appeal and decided that "friendship ceases at the whiskey bottle." Mr. Mudd knew that Mr. Crysdale had had two or three drinks when he went out with him in his auto and knowing this he went at his own risk and cannot collect damages. If this judgment is not reversed in another court it will mean, apparently, that if a man goes riding with another who has had a little liquor he will have to be responsible himself for what may happen to him. The case also raises the much more important question of drinking in relation to automobile driving. The auto is a wonderful invention, but it is undoubtedly a grave menace to the public if the driver is allowed to have "one or two" drinks. A drinking driver is too great a menace to be at large. We should not say so much if he simply endangered his own life, but he becomes really a public menace. Drinking and auto-driving do not go well together, and the driver who drinks, and the man who treats him, should be debarred from using an automobile upon the public roads.

### France's Greatest Peril

IN a recent article Stephane Lauzanne, editor-in-chief of *Le Matin*, Paris, discusses the greatest danger which to-day threatens his beloved country. It is not war; it is not bankruptcy; it is depopulation; and he gives figures to sustain his statement. In 1700 there were only three great powers in Europe; France, with a population of 20,000,000; Austria, with a population of 13,000,000; and England, with a population of 9,000,000. At that time Prussia had a population of only 2,000,000. In 1789, France still led Europe with a population of 26,000,000, while Austria had 18,000,000, England 12,000,000, and Prussia 5,000,000. Even Russia, at that time had only 25,000,000. But in 1880 a wonderful change had taken place. Russia had 84,000,000, Germany 45,000,000, Austria 39,000,000, France 37,000,000, and Italy 28,000,000. To-day, the figures stand about as follows: Russia 100,000,000, Great Britain 47,000,000, Italy 40,000,000, and Germany probably about 60,000,000; while the United States has 110,000,000, and Japan 58,000,000. This is bad enough, but M. Lauzanne goes on to show that if the present ratio of births to deaths continues, in 1940 France will have only 35,000,000, and in 1965 only 25,000,000; and by 2000, France will have ceased to exist. The state is blamed for this in great part. The Napoleonic code provides that the landed property must be shared amongst the heirs, and as the peasant has only a small farm, he sees to it that there is only one child, or, at most, two. That this is true, M. Lauzanne proceeds to prove from the departments of the Upper and Lower Pyrenees, where the births increased when the division of the land was prevented. In the cities the cost of keeping a family is the chief difficulty. As a remedy for this evil it is suggested that the taxes be made to bear more lightly on

large families, that in addition special aid be given to such families in the shape of a bonus for each child, that help be given in regard to housing such families, that salary bonuses be given to workmen who possess such families, and in every way the state encourage the growth of the family. There is, no doubt, that France is face to face with a most serious situation, and all her friends are hoping that she will face it with her well-known courage, intelligence, and patriotism. It is true, as M. Lauzanne says, that this peril of depopulation is far more deadly than either war or bankruptcy.

### Canada's Immigration Policy

THE Canadian Government seems to have decided at last to relax the immigration restrictions somewhat, and to attempt to secure a class of suitable settlers from Europe and the United States. It is predicted freely that our quota of immigrants from the British Isles the next few months will be much larger than usual because of the fact that the British quota of immigrants into the United States is already exhausted. There is a determined move to bring back a number of French Canadians from the United States, but this praiseworthy effort does not seem to promise very much. Meanwhile the figures secured by Canon Vernon are exceedingly suggestive and thought-provoking. He says that in 1921 our immigration amounted to 148,477, while our emigration reached 72,317. In 1922 the figures were 89,999 immigrants and 46,810 emigrants; while in 1923 they were 72,887 immigrants and 117,011 emigrants. This means that with our sparsely settled country we were unable to compete with our great neighbor, and we actually lost about 45,000 of our people, over and above all who came to us from other lands. These are not comfortable figures and there are some who insist that under the circumstances we should open wide our doors and allow all who wish to enter, barring only the diseased and the criminals. But this would surely be a rash move, and one which does not commend itself to our sober judgment. If our civilization is worth preserving we had better try to preserve it. We do not desire to have Canada filled with an unassimilated mass of people of different races and tongues and religions who would possess no common bond of union and whose presence in large numbers would undo all the work that has already been done in trying to build up a Canadian nation.

### Communing together

THE other day a very significant event took place in Winnipeg, when members of the Congregational, Presbyterian, and Methodist Churches, assembled together and partook of the sacrament of the Lord's Supper. Principal Gandier, Moderator of the Presbyterian Church, delivered an appropriate message, and ministers of the three denominations concerned assisted in the solemn service. It was in one sense a little thing, but it emphasized in a most impressive fashion the essential unity of the Christian Church, and some of those who witnessed it were led to ask why this was not done more frequently. In these days, when all the evangelical Churches are feeling the force of union sentiment, why should we not frequently emphasize our unity of faith by this common communion. Men who are not yet ready for "union" may possibly be ready to recognize a common brotherhood in Christ Jesus, and the partaking together of the Lord's Supper can surely do none of us any harm.

### Church Advertising

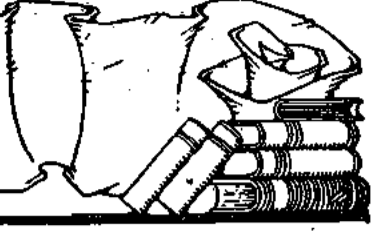
THE third annual conference on church advertising was held in Chicago recently, under the auspices of the Chicago Church Federation, and the speakers were well-known newspaper men. These men tried to make the pastors and laymen present understand just what they consider "news," and they stressed the idea that it must be "new," or novel, or unusual. The *North-western Christian Advocate* is impressed with the idea that there is a great many human interest stories connected with all our churches which are never published, simply because they are never told, and the editor offers to publish every week the best news story from the churches, and to send the *Advocate* for a year free, to any member of the church from which the story comes. Here is a sample story which illustrates what the editor regards as "news": "A Sunday evening service is in progress in a small town, when an alarm of fire is sounded; word is brought to the pastor that a poor neighbor's house is burning. Without even pronouncing the benediction, the pastor announces that the congregation will go immediately in a body to fight the fire, which they did to the honor and glory of their cause."

### A Traffic Census

IF any one wishes to know just why Ontario needs a good roads system, he will find some valuable information in the blue book of the Department of Public Highways for the province for 1922. The Department thought it worth while to take a traffic census for the period August 30th to September 5th, inclusive, during the hours from 6 a.m. to 10 p.m., in different sections of the province, and the figures are given in the blue book. The highest maximum for one day was on the Toronto-Hamilton highway, and on that day 12,296 vehicles of all kinds passed along the road, an average of 768 per hour, or over twelve per minute during every minute of that sixteen-hour day. About one per cent. of these vehicles were drawn by horses. Fortunately a similar census had been taken nine years ago, and it showed at the same point a maximum for the day of 382, showing an increase in the traffic of 3,200 per cent. in nine years. Of course, this might not hold good for the whole year, but, at least, it gives us a hint of the enormous development of our automobile traffic. But the Toronto-Hamilton highway is not the only spot where the traffic is great. East of Toronto, at the intersection of Markham Road and Danforth Avenue, the maximum traffic for one day reached 7,310, or 456 vehicles every hour of the sixteen-hour day, and of these only about three per cent. were drawn by horses. The Hamilton-Queenston road is another busy highway, and at Fruitland, P.O., the traffic registered a maximum of 5,080, or over 300 per hour. Here we are again able to compare it with 1914, and we find the maximum then was 253, which means that there was twenty per cent. more traffic in one hour in 1922 than in the whole sixteen-hour day in 1914. Naturally, as we get away from the larger cities, the traffic becomes less, but still we find on the Windsor-Talbotville road, Jackson's Corners registered a maximum for one day of 1,956 vehicles, or over 120 per hour for the whole day. At the other end of the province on the Kingston-Bellefleur road, south of Cataract Corner, we get a maximum of 1,341, but, strange to say, this is less than double the traffic of 1914. Probably the Arthur-Kincardine road is about the farthest removed from the cities' traffic, yet we find here on the south limits of Harrison a maximum traffic of 654, or over forty vehicles per hour for the whole sixteen-hour day. What will the next ten years show?



# EDITORIAL



## The Coming of Christmas

**T**HE season of good will is with us again. Does its coming stir within your heart pleasurable and joyous anticipations? It ought to, certainly. Indeed, the gladness that the prospect of Christmas brings should be quite unique among the pleasures that life offers to us. Being a time of good will, could it be otherwise?

Strange, isn't it, that God should ever have thought of trying to save the world just by good will! For that is exactly what He did do when He sent Jesus to earth. That is very seldom man's way of doing it, isn't it? To him it seems such a weak and altogether ineffectual way. But if that way doesn't work, no other way ever will. God has no other scheme or plan. Jesus, who came in kindness and goodness and love, is God's last word to this world of ours. It cannot be that He has made a mistake, or has overestimated the possibility of man's response to such an appeal as that.

But why is it that the saving and blessing and redeeming of the world seems at times such a slow process? One of the reasons must be that you and I and a multitude of others, who are supposed to be Christian, have so little of the spirit of good will, of which Jesus was so peculiarly and wonderfully the embodiment. God's plan of saving the world and making this earth a heaven, has such a poor chance because we are so little like Jesus was, and so poorly illustrate the divine purpose and thought and ideal. We are such poor men of good will.

Well, might not this be a good time for us to determine, and even to attempt, something in the way of improvement? If at this season of good will we would really begin to be men of good will, this would not only be a very happy Christmas time for us, but Jesus' plan of saving the world through good will, would be greatly set forward through us.

But let no one think that good will is an easy virtue. It may seem to some such a mild and companionable thing that it is easy to imagine it as a quite readily-attainable achievement, while, indeed, it is anything but that. To live one's life in a spirit of real and positive good will is one of the most difficult and staggering and splendid accomplishments that any man may attain unto. When we study the life of Jesus, that is one of the things that surprises us most, how that, no matter how men might be unjust or unsympathetic or cruel to Him, He never for one moment seemed to lose His attitude of friendship and appreciation and kindness to them. His good will stood every test and came out triumphant under conditions of the most trying kind. If you find it easy to be a man of good will in the midst of all life's struggles and buffetings, you are surely the first man in all history who has found it so.

## What Moderation Means

**W**HEN pleading for the overthrow of prohibition, the argument invariably is for a "moderate" use of "good" liquors; and the changes are rung incessantly upon the fact that prohibition helps to make drunkards, fosters bootlegging, and compels people to drink poisoned liquors; and we are assured that if only we allow the free sale of guaranteed liquor there will be less drinking, less drunkenness, less bootlegging, and fewer deaths from bad liquor. Under such pleas four of our provinces have instituted "Government control." It is reasonable to ask whether it has fulfilled the promise of its advocates?

In British Columbia there seems no room for a possible doubt. Bootlegging has become a provincial scandal; drunkenness has increased until even "Moderationists" are growing restless; and the whole system stands self-condemned. But what about Quebec? This is the bright star in the "moderation" firmament. Here, we are told, the convictions for drunkenness have decreased, (and

probably they may soon disappear altogether); and the president of the National Breweries is reported to have said, "The Quebec Liquor Law is the greatest temperance law in the world; we give the people all the beer they want, and that has reduced drunkenness to about nothing." Surely, this is the ideal temperance law!

But there is another side to this. The Government itself is really the liquor dealer, and it will not do for it to condemn its own work; and more than that it could hardly be expected that any Government official would be allowed to give facts that might reveal such a thing as a startling increase in drunkenness. But we have a reporter writing of Montreal, "I saw one hundred men drunk on beer, between midnight and morning in a half dozen bootlegging clubs and joints, I saw hundreds of women drinking, many of them were girls, and fully one-third of them were drunk," and this was merely in twelve out of 307 beer saloons. Was the reporter exaggerating? We do not know. But we have also other testimony. This is what the *Witness* says, editorially: "In the Province of Quebec tipsy men and women pass unchallenged by the police. Time and again we have seen policemen turn their backs on poor wretches. Why should they be run in to make records against the Government? Of course, the Government wants a monopoly of the traffic, and, therefore, does not like illicit stills and such-like competition. Yet it has never been able to clean the province of bootleggers. We can take our friends into grocery stores where they will see young men filling capacious pockets with bottles of various degrees of the poison. But that is all right—it is Government booze. On Fletcher's Field, not far from one of the city's main thoroughfares, we saw one morning recently eleven quart whiskey bottles lying in a heap. Some bootlegger had used that as his rendezvous the night before, and doubtless had men, or, perhaps women, out to bring in customers such as could not afford to take a bottle home with them, or the midnight street wanderer. You will, perhaps, see police leaving liquor places wiping their mouths. It is said that the liquor charges for two recent private dances in high society in Montreal, ran into many thousands of dollars each. We heard the figures from a friend, but cannot state them more particularly, lacking actual evidence."

With the Government itself in the traffic, we must evidently depend upon other than official evidence to get at the facts of the case; but it is certain that with a liquor bill of \$28,000,000 or \$30,000,000, and nine-tenths of its territory under prohibition, the Province of Quebec cannot possibly be free from drunkenness, no matter what the statistics show. Police under orders may refrain from interfering with drunken men; the traffic itself may provide all possible facilities for sleeping off a debauch; the statistics may be carefully compiled so as to make a favorable showing for the sale of liquor by the province; but every one knows that where all kinds of liquor are to be had without stint, drunkenness will flourish; the Government may pocket a revenue of \$4,000,000 or even \$5,000,000, but this revenue is no more honorable, and little less polluted with blood and shame, than if it were poured into private coffers as in former days. The way to abolish drunkenness is certainly not by increasing the facilities for securing strong drink.

## If It Could be Done

**I**T will be seen from the announcement of the Missionary Society in this issue that the income for the present year up-to-date, shows a considerable increase over the amount received for the first five months of last year. The sum to hand up to the present is given as \$102,346, as compared with \$87,994 for the same period of last year. It is to be hoped that this increase may be taken as an indication of the determination of the Church to reach up to the objective for the year that has been fixed at \$1,250,000.

But the chart used reveals this startling fact, that last year only about twelve per cent. of the year's income was received within the first six months, by far the larger proportion of the total amount contributed having come in during the last two months of the year. It can easily be seen what a serious embarrassment has been caused the work of the Society by this regrettable tardiness in the receipt of its income. And besides embarrassment, it must have been necessary to spend thousands of dollars in interest to keep the work of the Society going during through the first three-quarters of the year.

Will it ever be possible for the Church to measure up to the ideal fixed by the Mission Board at its last meeting, "half the missionary income the first half of the year?" Possibly that may be an ideal very difficult to reach up to, but, surely, the record of the past year might be very greatly improved on.

A larger number of weekly contributors to missions would help toward this much-to-be-desired end a very great deal. Ought we not to make a much more earnest and systematic effort than we have yet done to greatly increase the number of weekly contributors? Giving weekly to missions seems so much the better way of doing that it ought to be easy to persuade people to it, if the matter were only given the consideration and emphasis that it ought to have.

Of course it is hinted sometimes that local missionary treasurers are not always as prompt as they ought to be in remitting moneys received by them, but surely there cannot be enough of them guilty of this unpardonable neglect to effect seriously the whole situation. If there are their repentance and change of method is due.

## Doctors' Liquor Prescriptions

**I**N a recent issue of the *Globe* Dr. K. F. Rogers, of Beeton, has a bitter complaint against the Ontario Temperance Act, in that it makes it impossible for a man to secure liquor save through doctors or bootleggers, and he says that the present law is "making little more than bartenders out of many doctors." This is how he puts it: "The Government supplies us with prescription books for use on our 'patients' (?). In not one per cent. of the cases who ask us for liquor can we sign these without making ourselves liars at least twice, and ourselves appear ridiculous to an un-biased thinker. The lies are these, as you will note, Mr. Editor, by the enclosed blank prescription: (a) "For medicinal purposes only." (b) "The amount of liquor prescribed is the minimum quantity necessary for the patient."

We do not quite see the remedy for this state of things. Of course, the Government could refuse to allow doctors to prescribe liquor in any case, but it is not clear that Dr. Rogers wishes this; and so long as the doctors are authorized to issue liquor prescriptions, so long will people apply to them for such prescriptions. Of course, the Government could reduce the "minimum" to a few ounces, but, so far as we know, the medical profession does not desire this.

It may be true that not one per cent. of the applications for liquor prescriptions are really cases of sickness, but surely the doctor must be the judge of that, and we are told that many doctors refuse to issue prescriptions in such cases. Of course the "patient" will be annoyed, but we may say that this is not the only way in which doctors are asked to break the laws of the land, and we see no way out of it except by the doctor's own straightforward dealing with the patient and absolutely refusing to sign a requisition for liquor when, in his opinion, it is to be used as a beverage and not as a medicine. We are sorry that respectable doctors are placed in the position of either breaking the law or estranging their patients, yet it seems very difficult to escape this dilemma so long as the medical fraternity demands the right to prescribe liquor as a medicine.

# Editorial in Brief

MR. JAMES M. HICKSON, the well-known spiritual "healer," has just closed a mission in Australia, and he has given *Australian Life* a three-column interview, in which he reviews his work. He insists that the greatest results of his mission are not physical but spiritual, yet he declares plainly that his gift of healing is effective, not only in the cure of functional derangements, but also in the healing of organic disease, and in a photograph which is reproduced in *Life*, he says there are more than thirty people who were cured of blindness, some of them having been blind from birth. We wonder what eye-specialists would say after examining these cases. We have heard of such cures; but, almost invariably, when corroboration is asked for it is found impossible to secure.

IN 1916 the United States Census Bureau, in a survey of the country, found out that there was one divorce for every 9.3 marriages. Last year it tried again only to find to its dismay that there was one divorce to every 7.6 marriages. In Canada our record is not so bad, but there seems to be no doubt that the aftermath of the war has induced in certain quarters a most undesirable weakening of the marriage tie. That this will be but temporary we hope and pray, but it certainly is disquieting enough at present, and silence does not cure it.

THE Vancouver *Sun* speaks wisely when it urges the need of more playgrounds for city young folks. The editor says: "While more playgrounds is the real solution of the chief traffic problem, it is not necessary that those playgrounds be elaborately equipped. What is wanted in the way of playgrounds is not quality, but quantity. Any cleared vacant lot with a fence will give children a safe area on which to kick a football, fly kites or shoot marbles." We think that all our cities need to realize this need more fully. We have no objection to the very best equipment, but the real need is more room—quantity before quality—and if it is a choice between fifty playgrounds without equipment and ten completely equipped, we should hold up both hands for the fifty.

WE read some time ago that in a certain theological institution there was a warm discussion over the advisability of urging children openly to make decision for Christ. Finally, the experience test was applied and two-thirds of the students dated their decision for Christ to the appeal of Decision Day in the Sunday school. We do not know just how far this will apply to other theological schools, but we think that most of our preachers enter the Church by way of praying homes and Sunday schools.

A MAN named Otto Cook died some time ago, and left \$1,000 to his wife and \$36,500 to be spent in prayers for his soul. One of the newspapers commenting upon this singular fact hopes "that Divine Providence will find a way to impress upon Mr. Cook the fact that he exaggerates considerably the importance of his own little soul. For that kind of soul ten cents should be enough. Evidently, he wasn't worrying overmuch about his poor wife.

IT must be true that France is not at all complacent over the present situation, as between herself and Germany, any more than the rest of the world is. Her people are reasonably shrewd and sensible, and they must see how very critical things are, and how full of danger the future is. And yet the people of France seem solidly behind the Government. May it not be that some of us who are criticizing France so keenly at the present time, do not quite know how extremely difficult it is for her to do anything else but what she is doing. That she would like to do something else very much, if the way seemed open, is probably true.

WE know of no class in the community which gets so much good advice from all quarters as the ministry. If he isn't perfect it surely is not because he lacks advice. One of the latest offerings of this sort is the suggestion of a layman that it would be a good thing if every preacher could be given a year free to learn a trade. Possibly, the adviser would be surprised to know that not a

few ministers have learned a trade. But the object of the advice is simply to keep the preacher in touch, and close touch at that, with ordinary working men, and this object is wholly praiseworthy. It is a good thing for all preachers and teachers to know how the rest of mankind is faring. The black-coat brigade needs to keep in touch with the overall brigade.

FOR the six months, March 31st to September 30th, the gross sales of the Liquor Control Board of British Columbia were \$5,717,624, which means a total of probably \$12,000,000 for the year. If Ontario had Government sale it would mean at this rate, some \$87,000,000 for Government liquor, without counting what the bootleggers would sell. The financial folly of such an expenditure is too plain to need emphasis. If it be argued that much of this liquor goes across the boundary line, it simply means that a Canadian Provincial Government is really supplying the bootleg trade. Surely, a dignified position for a Canadian province.

ROBERT QUILLEN, in a recent book, "One Man's Religion," has some interesting things to say about preachers talking about money. He is inclined to think that the complaint that too much is said about it in the Church is not very well founded. He hints that the complaint is made sometimes, by people whom the talking rebukes for their lack of generosity. We wonder if there is anything in that.

IT is fifty years ago since David Livingstone died in the little African village. An expedition has gone out from London to South Africa, to make a moving picture that will represent the chief incidents in Livingstone's life. The missionaries of the London Bible Society will assist in the making of the picture, and arrangements have been made with a native chief to have the game for hundreds of miles zounded up.

IN 1912, when the United States was doing a great trade in beer and whiskey, the savings banks' deposits aggregated \$8,425,275,000. A few years later prohibition came into effect and, of course, it "ruined" the country, and so it happened that in 1922 the savings deposits dropped to \$17,331,479,000. And the grass is growing in the streets? Verily prohibition is a terrible thing.

THE will of Lord Morley, the famous biographer of Gladstone, Burke, and Cromwell, absolutely forbade his executors to publish or assist in publishing any biography of himself. This prohibition will strike a good many people as neither wise nor right. Lord Morley's life, and especially his relationships with great people, is a story that surely ought to have been told by some one familiar with it.

ROGER BABSON is the author of a good deal of wise and homely advice. In Toronto the other day he said, amongst other things, the following: "They are selling Canada to the down-and-outers of Great Britain, while your own young men of education and means are leaving Canada for the United States. It is a crime, and you ought to be ashamed of it, whether you are fathers or heads of provinces," and then he added, "I suggest that during 1924 you cut out the frills; you buckle up your belt a little tighter; you pay your bills and make other people pay their bills; you keep your inventories down to a proper figure; you cut out speculation; you live the life the Lord intended you should live in business as well as in social life."

## Dr. Nansen and the League of Nations

THOSE who heard the well-known Norwegian, Dr. Fridtjof Nansen, lecture in Convocation Hall, Toronto, Friday evening last, enjoyed a great privilege. Dr. Nansen has been best known to us in Canada as Arctic explorer and naturalist, but this time he comes as High Commissioner for Refugees, under the League of Nations, and it was in that capacity he addressed the large audience gathered to hear him.

"Unless an earnest attempt is made to reconstruct Europe on the basis of international co-operation, there is serious danger ahead—danger of no less than a new war. It may not come tomorrow, nor the next day, but it will certainly come, and when it does it will be infinitely worse than the war we have just lived through." Such was the grave warning Dr. Nansen had to sound from his intimate knowledge of conditions in Europe.

Russia, he tells us, is no longer a menace. The Communist experiment in that country has failed and strength and stability are gradually being recovered. In fact, it may even be that Russia will, in the not very distant future, become one of the mainstays of Europe. Germany is at present the storm centre; there conditions are extremely serious and hatred and a desire for revenge will be the inevitable result unless some immediate remedy is found. The Ruhr situation is war in all but the name and economically Germany is in terrible straits. Dr. Nansen told of being in the vicinity of Berlin a few weeks ago when harvesting was going on. The farmers were not able to gather in their crops for the swarms of thieves who came nightly from the city and carried off the produce. At first, the police endeavored to protect the farmers, but before long they had practically to abandon the attempt as they were almost powerless before such extensive robbery—three hundred thieves were arrested in one potato field alone in one night.

While to many the natural sequence of such a state of affairs is a complete break-up in Germany, and to some, who have not learned to think in world terms, such a break-up seems desirable, Dr. Nansen spoke with a sincere and thoughtful optimism of the future of Germany and of Europe, if only the nations will abandon the policy of force in the settlement of their difficulties and put them into the hands of an international council of experts for settlement. France and Belgium suffered greatly and ought to be compensated, but even the knotty reparation problem could be worked out, if faced in a spirit of mutual trust and co-operation. "I feel confident that by the machinery and in the atmosphere of the League of Nations the whole problem could have been settled long ago," Dr. Nansen said, and he added, "Generosity is the greatest politics."

As an illustration of the work of the League and the efficacy of action, it possesses through its policy of international good will and co-operation, the speaker took the case of Austria. For three years nations, by individual effort, attempted the reconstruction of Austria and the sum of \$400,000,000 was sunk in the process without success. Nine months after the League of Nations took over the task, Austria was rendered solvent. The reconstruction of Germany should be very much easier than that of Austria, as Germany is rich in resources, while Austria had practically none and her capital city of two million people was out of all proportion to her total population—"a head far too large for its body."

Dr. Nansen also described the work of the League of Nations in Greece. That country received over a million refugees from Smyrna, Asia Minor and Eastern Thrace. To shelter and feed them was not only an exhausting process, but a demoralizing one for the refugees. The League, with only a small amount of capital at its disposal, took over first, 10,000 of these refugees, got them established in homes of their own construction, and provided them with means of earning their living; then, it tackled the problem of the million still dependent upon outside assistance. That work has gone ahead with amazing success and it is confidently expected that in the near future every refugee will have become self-supporting.

That only in an atmosphere and by a policy of trust and co-operation can there be hope of averting further disaster in Europe, and that the League of Nations is a tried and effectual instrument for the creation of such an atmosphere and the practical working out of such an ideal of international relationship was, perhaps, in essence, Dr. Nansen's message. It would seem that Canadians who have had the privilege of hearing such confidence-inspiring exponents of the League of Nations as Lord Robert Cecil and Dr. Fridtjof Nansen should be able to give it their strongest support.

# The Haunted House

## An English Christmas Story

By Hugh Roberts



WELL, remember the house is haunted," said the local preacher, as I bade him good-night. We had been having a chat after the week-evening service in the village chapel; and on hearing that I was going to Tillbrook for the first time, as I was a new man on the circuit, he ventured the information that the preachers always stayed at Mrs. Church's home, that she was a mother in Israel, a widow, and one who for many years had been the main stay of the "Wesleyan cause" in the little hamlet only a few miles from the birth-place of John Bunyan. The good brother closed his remarks with the deliberate sentence with which I have commenced this story.

It may add to its interest if I say that I am relating facts and not fancies. This may disappoint some readers who prefer fancy; but many of us have learned in the long school of experience that truth is often stranger than fiction, and that the actual happenings in life provide all the thrills that human nature can reasonably desire. The R— circuit, in the midlands, is one of the oldest and widest in England, and close upon thirty years ago the writer was the "young man" on that field. The superintendent lived at one end of the territory that we served—this was, of course, what was termed the circuit town—while I satisfied—perhaps mollified, would be a better word—the "Society" in the next largest town a few miles away by residing there. There was a long-standing rivalry between these two places, both busy towns—the former much older than the latter—and thus it troubled some considerably when the postal authorities arranged that mail for the older town would have to bear the provoking words: "via T—," their young rival, on account of more convenient railway communication.

The plan, that is, the quarterly list of appointments issued by the superintendent, denoting where preachers, both lay and ministerial, would be expected to present themselves to conduct service, informed me that Tillbrook was my destination the next Sunday. I had been on the circuit nearly three months, and had not yet visited this place, so wide was the field and so many the duties. My dear old landlady was visibly affected when the next Sunday's appointment was mentioned. "Tillbrook! I hope you are not nervous, Mr. Roberts; you have no doubt heard that the house where the preacher always sleeps is haunted?"

"Yes," I replied, with a laugh. "I think I will enjoy it all the more because of that, Mrs. Sharpe." The dame shook her head. "I have heard men speak like that before going there," she returned, looking into the open fireplace; "I am very glad that you are not naturally nervous," and with this complimentary encouragement she left me to my meal.

The next morning the circuit steward stopped me on the street, and mentioned the fact that he had noted my preaching-place for Sunday. "You'll likely be too tired to mind the noises in that old house where you will stay; they say it's haunted." He smiled as he left me, but he seemed quite serious about the nature of the house. On Saturday morning a short note came from the "super;" he urged me not to allow any talk about Tillbrook to disturb my peace of mind. I might hear noises in the night; "just turn over and go to sleep," he counselled, and concluded with the wish that I would have a good time!

In those days superstition was very general; the young people were just beginning to break from its influence, but this was only where education was available, largely through the board school system, and the widening of their horizon by the coming of the safety bicycle. Previous to this many would remain in their native village all their lives. The parish councils had just been introduced, and this enactment was another step in the mental development of many communities.

A FEW days before Christmas, 189—, I mounted my trusty wheel, and started with considerable interest for Tillbrook. There was a sharp tunc of frost in the air, the roads were hard and clean, a rich legacy from the old Romans. Cycling in England is most enjoyable in good weather, and on that particular morning it seemed most exhilarating. The fall had been long and late, and the scent of decaying leaves and burning wood was in

was still practised, and an hour's sermon was not considered a very serious offence! Readers of this narrative should, therefore, be charitable, if at any time their pastor trespasses beyond the unwritten thirty-minute limit to-day. Perhaps, I might be permitted to add, that I do not think I was capable in those days of such an extended effort!

Supper followed the evening service, and was a substantial affair. Tea was generally served in that part of England about half-past four, and was a mild and harmless flirtation with thin bread and butter, thick jam, and seed cake. At the later meal, on this occasion, we addressed ourselves with serious attention to a cold leg of pork and pickled pears. My hostess told me of her long sojourn in the village, of her husband, who many years ago had passed to the better land, and of the preachers who had come and gone, of the light and shade of the lives of the villagers. The grandfather's clock ticked away in the corner, a big cat stretched full length on the rug before the fire, Mrs. Church sat with folded hands on one side of the big, open hearth, her silvery white hair almost hidden in a lace cap, while I enjoyed the canopied armchair on the other side; the picture is still very clear in my memory. The beech logs were burning low when the good woman laid the well-worn Bible on the table as a sign that time for retirement had come. After prayers, she carefully raked a portion of the glowing embers into the warming-pan with the long handle, and disappeared up some creaking stairs. Returning in a few minutes she expressed the hope that I would sleep long and soundly; she had warmed the bed!

How those old stairs creaked as I climbed to that little room carrying a tallow candle! The door was fitted with the old-fashioned iron latches; I noted the formidable nature of this hardware as I closed the door behind me. The bed was a four poster, with white drapings; everything was spotlessly clean. The small, leaded lights in the windows were neatly covered with a dimity that matched the bed drapings, and several knitted rugs partially covered the floor. It was a neat but rather weird sleeping place, and I was soon between the linen sheets that were still under the benign influence of the warming-pan.

AFTER a few minutes the room became quite light, the moon, nearly full, had evidently emerged from a cloudy sky; it seemed like subdued daylight. The tall poplars outside the windows were swaying in the wind, and the curtains were moving sufficiently to throw shadows across the bed. I was very tired, and yet keenly awake. A slight singing noise on one side of the room indicated the position of the chimney, and I had discovered before undressing that an open fireplace had been papered over, and this might account for noises, particularly when the wind was in a certain direction. I thought it rather strange that Mrs. Church had said nothing about the reputation of the old house. Well, I was very comfortable, and if the house was haunted, I hoped that it would not prevent me from getting a good sleep. Thank you, Mr. Warming-pan inventor—it was certainly a great idea! Yes, that was certainly a good leg of pork we had for supper—and those pickled pears—and what bread this remarkable woman makes! I was evidently sinking slowly down, aided by the feather bed, into the Land of Nod.

Voices outside! Not ghosts surely, they seldom speak. Then the clear, sharp note of a violin—the village choir singing carols. Those who have been privileged to hear these sweet sounds will surely never forget them. It was a delicious feast to me; how well the parts were maintained, and how the frosty air seemed to amplify both the sound and the harmony. I listened till the sweet cadences were lost in distance, and was almost, if not quite, asleep, when something jarred somewhere. Instantly I was wide awake. The suction in the chimney had increased, and was responsible for a low moaning; the moon was sinking, so that the room was much darker. I was conscious of

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### To England at Christmas Time

By CONSTANCE I. DAVIES

England, to English hearts for ever dear,  
Where'er thy children roam, in every clime,  
Their spirits homeward turn each passing year,  
Drawn by a stronger love at Christmas time.

In fancy now they seek old haunts again  
Among thy mountains, towering sublime,  
Or in some peaceful village on the plain,  
Back in some long-past English Christmas-time.

Hark to the old-time carols as they rise  
From childish throats and mingle with the chime  
Of deep-toned bells, while in the frost-clear skies  
The star shines out that heralds Christmas-time.

In many a home, within the firelight's glow,  
A happy circle meets for auld lang syne,  
Beneath the holly-bough and mistletoe,  
England!—what land so loved at Christmas-time?

the air. For an hour or more I skirted along the edge of Northamptonshire on a good turnpike road, and then struck south crossing into Bedfordshire with its glorious oaks and hedges, passing old manor houses and broad glebes, with thatched-roofed farmhouses in the distance. Occasionally a stray covey of partridges would twist away with a swift burr of the wings, at my approach, or a hare would start up a long furrow in a newly-ploughed field, with its head aside, as is the peculiar attitude of these swift and timid creatures in running. The bells from quaint, old churches made music for me, just before noon I passed the moat of an old castle, famous in the reign of Henry the Eighth, and was soon riding up the straggling street of the old hamlet—Tillbrook.

Mrs. Church received me with her noted warmth and hospitality. "I must be tired after my long ride—I would, of course, like a wash before dinner—I would like to remove my boots to rest better, the slippers before the fire were large, because she had found they served most of the preachers save in the case of the Rev. —, who found them too small!" I noted at a glance that I would have no difficulties in this direction, and at once found myself at ease in this godly woman's home. The warming-pan and bellows hanging on either side of the spacious hearth, the large candlesticks on the high mantle-shelf, and the great armchair, with a canopy-like arrangement over it, all added to the charm of this old-world dwelling place.

A class-meeting preceded the afternoon service, which I was asked to lead. The testimonies and experiences of those villagers were a blessing to my soul; would that we had more of this to-day! During the service which followed, and also in the evening, I was struck with the audible responsiveness of that little congregation. The pulpit was lofty and reached by winding stairs; the pews were high and had doors to them. The oil lamps were turned low until the service commenced, and then, Mrs. Church, who cared for the premises with her own hands, quietly proceeded to adjust the wicks. The custom of reading each verse before singing

# A Dream That Came True

## The Story of Dickens' Love for Gad's Hill

By Betty B. Hall



It was at Gad's Hill, in Kent, the garden county of England, that Shakespeare's jolly, fat knight, Sir John Falstaff, commanded his fellow highwaymen to meet him on a certain historic occasion. "But, my lads, my lads, to-morrow morning, by four o'clock, early at Gadshill: There are pilgrims going to Canterbury with rich offerings and traders riding to London with fat purses; I have visors for you all, you have horses for yourselves."

Many years later a substantial red brick house was erected on the crest of Gad's Hill by a man, who, from being a stable-boy, had risen to be "mare of Rochester," as he sometimes termed himself. But while the man's spelling was undoubtedly faulty, his building was of an enduring quality, and in time the house that he had built became a landmark for the people of the near-by towns of Chatham and Rochester, who passed along the highway on which Gad's Hill stood.

Time passed, and the red brick house changed hands and became the property of a clergyman, who used to tell how he had fallen in love with it when a boy. Perhaps, he never knew that in his time another boy had also seen the house and dreamed of one day becoming its possessor. This little lad was Charles Dickens, who had seen the house on Gad's Hill, when out walking with his father on Sunday afternoons. The boy's childish dream of possessing Gad's Hill Place, which appeared to him to be the most wonderful house in all the world, actually came true in the course of years, and Gad's Hill Place, in addition to being a landmark for the people of Kent, became, as the home of the famous novelist, a landmark for readers and admirers of Dickens the world over.

The two-storey building near Portsmouth where Charles Dickens was born in 1812, was in 1904 opened up as a museum, in it being gathered together many interesting things that had once belonged to the great writer. It was in Chatham, however, that Dickens spent the happiest days of his none too happy childhood, and it was from Chatham that he and his father went walking on Sunday afternoons along the highway that led past the red brick house on the summit of Gad's Hill.

NOT until he was almost forty-five years of age did Charles Dickens come into possession of the house of his dreams. The delicate lad had passed through many sad experiences before this came to pass, but through them all he managed to maintain his youthful ambition, and the high spirits and sense of humor which characterize so many of his creations.

A friend of Dickens, who knew Gad's Hill Place in its owner's lifetime, has thus described it:

"In the hall was a capacious box for the reception of letters, etc., for the post, with the postal hours painted in big figures upon it. A peculiarity of the house was the fact that, except at table, no servant was ever seen about. This was because the requirements of life were always ready to hand, especially in the bedrooms. Each of these rooms contained the most comfortable of beds, a sofa, and easy-bottomed chairs, in which Mr. Dickens had a great belief, (always preferring to use one himself), a large-sized writing-table, profusely supplied with paper and envelopes of every conceivable size and description, and an almost daily change of new quill pens. There was a miniature library of books in each room, a comfortable fire in winter, with a shining copper kettle in each fire place; and on a side table, cups, saucers, tea-caddy, teapot, sugar and milk.

When Dickens entered into possession of Gad's Hill Place in 1857, he found it necessary to put down a new well, for until that time the people at Gad's Hill Place, as well as the villagers, had depended for their drinking water upon one spring, which was distant from some of the cottages about two miles. Dickens' description of the methods

employed by those to whom he entrusted this work is singularly appropriate to the present day. On July 6th, we find him writing to a friend:

"We are still boring for water here, at the rate of two pounds per day for wages. The men seem to like it very much and to be perfectly comfortable." In a long letter, written two months later, he comments:

"Here are six men going up and down the well (I know that somebody will be killed), in the course of fitting a pump, which is quite a railway terminus—it is so iron, and so big. The process is much more like putting Oxford Street endwise and laying gas along it, than anything else. By the time it is finished the cost of the water will be something absolutely frightful."

LATER still, he writes: "Five men have been looking attentively at the pump for a week and (I should hope) may begin to fit it in the course of October."

To Dickens, Gad's Hill Place became not only a home but a hobby. As time went on he took the greatest delight in adding to and beautifying it. A new drawing-room was built and bedrooms were added. A tunnel, which he had constructed under the road, led to a Swiss chalet which, having been sent him by Fechter, a French-English actor, Dickens had set up in a woods across the road from Gad's Hill. Right up to the time of his death its owner took an interest in improving his house and property. On the Sunday before he died Dickens showed his latest improvement, a conservatory, to his younger daughter, Katey, remarking—for his passion for improvements in the place had become a family joke—"Well, Katey, you see now positively the last improvement at Gad's Hill."

This conservatory, Dickens explained in a letter written at the time it was being built, was made of "glass and iron" and was "brilliant, but expensive," having "foundations as of an ancient Roman work of horrible solidity."

Perhaps no room in the house was of greater

on the elaborate discussion of Shakespeare and things Shakespearean, with which the press of that day was deluged, were labelled, "Was Shakespeare's Mother Fat?" and "Had Shakespeare's Uncle a Singing Face?" Among others were the following quaint titles: The Quarrelly Review, 4 vols.; King Henry the Eighth's Evidences of Christianity, 5 vols.; Noah's Architecture, 2 vols.; Chickweed; Groundsel, by the Author of Chickweed; Cockatoo on Perch; Cats' Lives, 9 vols.; The Wisdom of our Ancestors—I. Ignorance. II. Superstition. III. The Block. IV. The Stake. V. The Rack. VI. Dirt. VII. Disease.

This library, with its counterfeit presentation of books, has, since Dickens' death in 1870, been visited by hundreds of the novelist's admirers.

THE exterior of Gad's Hill Place, while Dickens lived, remained much as it was when as a boy he saw it for the first time. "A plain, old-fashioned, two-storey, brick-built, country house, with a bell turret on the roof, and over the front door a quaint, neat, wooden porch with pillars and seats."

Dickens himself in referring to it called it "old-fashioned, cheerful and comfortable." In his day the lawn beside the front door blazed with geraniums, while not far away was a bright and pretty garden, with a beautiful view of Cobham woods across the way. In his garden Dickens had placed a little wooden monument over the grave of "Dick the best of birds." For many years this little monument, or its replica, as from time to time it has had to be renewed, has been shown to visitors to Gad's Hill who have read the inscription which without doubt was written by Dickens himself: "This is the grave of Dick the best of birds, born at Broadstairs, midsummer, 1851, died at Gad's Hill Place, 4th Oct., 1866."

"There is sunshine in the garden," says a writer in the *London Times*, writing of a visit made to Gad's Hill in 1914, and "a delicious woodsy view, and the feeling and atmosphere of the place is that of a middle-aged, dignified, gracious and friendly house, as though those who lived there had been fond of it."

It seems fitting that Dickens who created so many child characters should as a man, honored and famous, return to the scenes of his boyhood and enter into happy possession of the home on which he had at so early a date set his heart.

### Christmas

By ALIX THORN

'Gainst the lighted windows fragrant wreaths are hanging:  
Berries, crimson gleaming, tell of joy and cheer;  
Once again we're children, share the happy secrets,  
In the air there's magic at this time of year.

Bright the fires are burning, home the folk come trooping,  
Every heart rejoices for such hours I know;  
For the glad reunions, times of rare refreshing,  
What though winds are piping over fields of snow,

Truer seem our greetings, more heartfelt our giving,  
Needy ones we're seeking, kinder things we say,  
Ah, could we but keep it through the months that follow,  
The sweet self-forgetting of each Christmas day!

interest than the library, a cosy room made famous by Mr. Luke Fildes' picture of "The Empty Chair." Among the conspicuous objects which it contained were the counterfeit book-backs with counterfeit titles, devised by Dickens and his friends. Of these there were almost eighty in number, let into the door of the study and into other nooks and corners where there was not sufficient space for the accommodation of real books. Some of these sham titles were quaint and funny. For instance, there was a very long series of twenty-one volumes entitled, "The History of a Short Chancery Suit," and a similarly extensive collection which announced itself as "Hansard's Guide to Refreshing Sleep." A couple of backs intended to be a satire

rush of air indicated that the door was partially opened.

Lying on my back, I faced the window; the door was on my right, and I had no power to turn my head in that direction even if I had the courage to do so. The words of Mrs. Sharpe: "I have heard men speak like that (flippantly) before going there." Then the grim humor of the "super's" advice: "Just turn over and go to sleep." In fact, all that I had been told about Tillbrook was vividly recalled, with the gravity and gesture that had accompanied each version. I would have very thankfully taken my senior's advice, had I been able, but to turn over was quite impossible, during

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### The Haunted House

(Continued from page 4)

something, I know not what. Then the stairs began to creak—just the same noise that I had made when ascending to my room. Something or somebody was coming upstairs, but evidently trying to do it quietly. Then I began to wonder whether I was really awake or not. Was all this the result of that leg of pork—was it the warming-pan that produced this sudden perspiration? Suddenly, I became afraid, and seemed quite incapable of any movement. I knew that somebody was coming, and in another moment my straining ears detected the slow lifting of that heavy latch, and a

# Saskatchewan Speaks on Prohibition

## A Prohibition League Has Been Organized

By A. W. Keeton



ASKATCHEWAN will be heard from," said Rev. Dr. Robert Johnston, in the last speech at the remarkable Prohibition Convention, held in the Metropolitan Church, Regina, on Wednesday, November 28. "He's got his tense wrong," whispered Rev. James Smith in my ear. "Saskatchewan is being heard from already." Three hundred delegates, representing all parts of the province, had that day gathered and had spoken with enthusiasm and determination. They had organized "The Prohibition League of Saskatchewan," representing all the forces fighting in defence of the prohibition laws; men and women had travelled, some of them hundreds of miles, in order to be present; and again and again they had registered their unflinching resolution to do all in their power to uphold, enforce, and strengthen the legislation for the destruction of the liquor traffic.

Rev. Hugh Dobson, the recognized leader of the prohibition forces of the West, presided at the opening session, and Rev. H. W. Avison conducted the opening devotions. The first address, very appropriately, was delivered by the Attorney-General, whose department is responsible for the administration of the Saskatchewan Temperance Act. Hon. J. A. Cross reviewed the temperance laws, both federal and provincial, at present in force in Saskatchewan, and carefully explained what officers and authorities are responsible for their enforcement. Col. Cross gave figures for the prosecutions, convictions and fines imposed, and showed that the Government, through the director of prosecutions, Mr. T. D. Brown, employed counsel in many more of these cases than is customary in criminal cases. The audience gave the Attorney-General a warm reception and we felt that in his hands the duty of enforcing our laws was safe.

A veteran temperance fighter, Mr. Levi Thomson, K.C., followed with an earnest ad-

dress on "Some Vital Features of the Necessary Educational Campaign." He declared that democracies always need education and that since so large a proportion of our people live in rural districts special efforts should be made to reach them. Mr. Thompson compared the enforcement of the liquor license laws and also the laws against theft with that of the prohibition law to show the success with which the temperance laws have been administered, but, inasmuch as people are more reluctant to give evidence in cases involving offences against corporations or against the whole people, continuous education in this matter is needed.

We were fortunate to have with us Rev. Dr. J. G. Shearer, of the Dominion Social Service Council and of the Prohibition Federation of Canada, who addressed each of the three sessions. In the morning Dr. Shearer told of the steps which had resulted in the formation of the Prohibition Federation, in the afternoon he spoke briefly on the work which has been accomplished in the interests of children born out of wedlock. At the great meeting in the evening Dr. Shearer's theme was "Government Sale Systems" and he was able to give personal testimony of great importance and value as to the serious abuses and the evils arising from this system, especially in British Columbia and Quebec.

AFTER luncheon at the Rotary Club at which Dr. Johnston gave an eloquent, patriotic address, the afternoon session was occupied chiefly with the reception of reports of committees, the most important item of business being the formal organization of the Prohibition League. Bishop G. E. Lloyd, head of the Anglican Church in the northern half of the province, was elected president,

and Rev. Hugh Dobson, general secretary. A resolution was unanimously passed asking the Methodist Board of Evangelism and Social Service to release Mr. Dobson in order to enable him to undertake this important task. A strong and representative executive was elected which was chosen, as a member of the nomination committee remarked, "not for ornament, but as a fighting machine."

Supper was served in the Baptist Church and this was followed by six seven-minute speeches delivered by people manifestly chosen for their representative character. Rev. Mr. Adcock, of the Anglican Church spoke for the churches, Mrs. Armstrong for the W.C.T.U., Dr. McLean for the medical profession, Principal Dolan of Regina Collegiate for the teachers, Mr. Norman McKinnon of Weyburn for the merchants, and Mr. G. H. Barr for the lawyers.

AFTER the speech of Dr. Shearer at the evening meeting, to which I have already referred, Rev. Dr. Murdock McKinnon gave a rousing "Call to action," calling upon the people of the province to strengthen the law, uphold its enforcement, and to spread accurate information among all the people. Dr. Robert Johnston, of Calgary, in a fighting speech, declared that though Alberta had lost a battle, the temperance people of that province would eventually win the war. Every great reform, said the speaker, faces opposition which passes through three stages: the cartoon stage, a period of ridicule, the bludgeon stage, a period of persecution; and the stage of argument, when it is within sight of victory. Dr. Johnston declared that prohibition is now at the third stage, and our effort should be to convince the good men and women who, through misconception, are in the ranks of the enemy.

# The New Situation in China

By Stanley E. Annis



NE night last winter in Chungchow we were aroused by the noise of falling tile, and looking out, saw shadowy forms flitting around our compound. On rounding up some of the intruders, we found them to be students belonging to the Government middle school a few compounds east of us. In muffled voices they bewailed the chaotic state of their country and the corruption of its officials. "Our China is lost. There is no justice. Our officials are characterless." We gathered that something had happened to encourage these dozen healthy young fellows to drop undignifiedly over a foreigner's wall at one o'clock in the morning. One of them was unable to walk from a badly-wrenched ankle that later proved to be broken.

It appeared that the local chamber of commerce had just elected as chairman a man who had been implicated a few years previously in some shady affairs in the district. Standing for clean public life these high school boys had protested, but to no avail. They then reinforced their protest by an attack on the assembly hall. This brought swift and effective reply. Armed troops arrested as many "loyalists" as they could find. The school itself was attacked, bullets being fired through the bolted doors. Such students as were still inside discreetly vanished through side windows and over several mud walls to our compound of refuge, knocking off the protecting tile as they slid over. A number of bruised heads and broken limbs, the abrupt closing of the middle school, and the expulsion of students formed a rather discouraging climax to this patriotic outburst.

The spirit of this crude protest, however, indicates one of the hopeful features of the new day in China. A new, significant movement is stirring the students and intellectuals. It is variously described as "The Awakening of Young China," "The Youth Movement in China," "The Renaissance," "The New Thought." New ideas and ideals are

touching into activity the whole student body. The present generation is glimpsing a world of thought and life staggering to its elders.

THE movement burst into flower in 1919. Christian missions and returned students from abroad had prepared the way. The great war, the Russian revolution, Japan's demands, disappointment at the Peace Conference, internal chaos, contributed to the immediate upheaval. Thinking men felt China to be on the verge of national destruction. Enemies were within and without. How could she be saved? Old formulae had proven impotent; something new was required. Then the growing momentum of years of western influence came to a head. A realization of the value of the scientific method in the discovery of truth and of the democratic spirit in human relations broke upon them. Here were the instruments of salvation! Science, justice, equality, became the passwords.

To-day every department of human life is being passed before the bar of science and democracy. The older generation is holding up its hands in horror at the insistent scientific approach to ancient ethics and ceremonies, social organization, the family, relations between men and women, the language as a vehicle of thought, the sacred classics. Politics and religion are by no means escaping.

There is a greedy search after the culture of the west. The works of such authors as the following have been translated and scattered widely: Tolstoy, Lenin, Ibsen, Eucken, Einstein, Marx, Bergson, Wells, Russell, Dewey, Kant, Darwin, Spenser, Huxley, James, Tagore, etc. Upon invitation, John Dewey, Bertrand Russell, and Hans Driesch, have given lecture courses to Peking students and others. One Peking printing press issued fourteen editions of Dewey's lectures, each of 10,000 copies. Com-

munist, syndicalist, and Marxian literature is flooding the country.

Many of the new enthusiasts are ignorant of the power of their new weapons, and are the easy prey of radical extremists. But they are at least seized with something more potent, with possibilities for China than has anything been for centuries. One very valuable accomplishment is the democratization of the language. Primary schools are now studying the spoken, instead of the old, involved, almost incomprehensible, classical language. Popular newspapers have thus been made possible.

INEVITABLY, a new religious situation is arising. The new thought is divided in its attitude toward religion. Some are willing to allow religion a chance to prove its worth in the face of scientific study. Others are impatient of all existing religions, though granting an external value to religion *per se*. Others, again, are avowedly antagonistic. The latter class came into prominence as a reaction against the meeting of the World's Student Christian Federation in Peking in the spring of 1922. They declared themselves anti-religious rather than merely anti-Christian. Religion is out of date, full of superstition, obstructive of social and scientific progress, a bane to mankind, so they said. But they also specifically assailed Christianity. Christian teaching is called unscientific, illogical, too concerned with heaven, foreign to China. The Church is attacked as capitalistic, conservative, inconsistent, unable to live out her ideals, the vanguard of western exploitation of China, etc. It all sounds very familiar, and in some respects may seem to contain an unpleasant element of truth. Yet the Church has nothing to fear from the movement. It welcomes it. Men are beginning to think for themselves. Christianity is being considered worth talking about. It is being investigated, even though from an adverse standpoint. Christianity has much to hope for from sincere thought, and little from mere indifference.



# Manitoba Letter

## Interesting Conference on Work Among Young People

GUARDIAN STAFF CORRESPONDENCE



THE Manitoba climate this fall, up to date, has been pretty nearly ideal. Three years ago frost set in the second week of October and continued through the winter. Winter is still ahead of us. On circuits where driving is necessary this condition is heartily appreciated. Motors go faster than cutters!"

The Young People's Convention, referred to in the last Manitoba letter, ended with some gratifying features. There are those who think it was not a very successful convention. The registration was small compared with similar gatherings ten years ago, more or less. The leaders had a difficult task to face. The Young People's work had to be set up almost *de novo*. It was hard for a man not in close touch with the constituency to understand the peculiar psychological condition of the delegates and those they represented. There was a lot said irrelevant to the time and place. The leaders had a splendid programme and a well-devised organization to offer. But the greatest obstacle is the attitude of the average community of young people. They are not as a general thing waiting around the church doors looking for some one to tell them what or how to do things in a Christian way. The essentials of Church life needed more emphasis. The young people present remained almost entirely for the Monday (Thanksgiving Day) session. On Monday morning those interested in "Christian Endeavor" and those interested in other forms of work held separate group meetings. It was in these closing hours the best work was done. The time allotted to the task of constructing something out of the heterogeneous mass, which gathered the Friday evening before was short enough. A leader would need to be a genius to accomplish anything worth writing home about in that time. The Christian Endeavor group decided to maintain their affiliation with the International Union. They will, however, co-operate heartily with the Religious Education Council in its Young People's Department. There will be practical union. The Young People's "Manual" was endorsed. District organization was favored and many signified their readiness to assist the leaders when they came along. The convention gave a very concrete illustration of the fact that things went topsyturvy during the last decade. This is the period of reformation, as well as formation. This will be the task, not of a few leaders, but of the whole Church. When did the Church face heavier responsibilities?

THIS week the Provincial Religious Education Convention was held at Brandon. The registration for this, as for the Young People's Convention, was only a little over one hundred. The programme was good and the delegates were eager in their questionings and interest. Rev. C. A. Myers, of Toronto, proved a valuable helper in his inspirational and instructive addresses. One of the features of the convention was Rev. J. W. Melvin's address on "Week Day Religious Education." He has demonstrated the value and opportunity for this on his own fields. There were very few clergymen present to hear this, but we believe it was one of the most important topics of the day. An address by Rev. H. J. Robertson, a Presbyterian minister, "Temperance Teaching in the Schools," was very practical and suggestive. Both of these addresses should be published.

In the group conferences the evangelistic note was emphasized frequently. The impression that we need more dynamics to match our mechanics is growing stronger.

Since the last letter the large Church union rallies have taken place. From personal observation and general reports they were an unqualified success. At Portage la Prairie Rev. Dr. Gandier was the only member of the general delegation of speakers to report. He gave an able address. The Methodist "end" was upheld by Rev. B. W. Allison in a short, comprehensive, and sensible address. The Union sacramental service at Grace Church, Winnipeg, seems to have been apostolic in its spirit and fellowship. So far, so good. People may hope for greater things than hath been from a union so propitiously advancing.

know what goes on inside. Reports are made out for those officially concerned every two months.

"As the Chaplain's report for August closed, men were streaming westward on every train to help in the harvest fields of the prairie provinces. About 45,960 passed through Winnipeg; of these, 11,883 were from Britain. Going west, most of these men were cheerful, hopeful, and good-natured, some of them had soft hands and flabby muscles, being out of work for many months because of the bad economic conditions in the Old Country. When they were at work at home they began at 8 a.m., and worked till 5 p.m.; but they found the threshing gangs on the prairies began work about 5 a.m. and worked till after 8 p.m., with only three meals a day—at home they were accustomed to four. Perhaps about five per cent. were more or less dissatisfied. About 1,000 have returned up to October 30th, about 2,000 have found work in Ontario and Quebec, over 1,200 have secured positions in the West, and many successful and faithful workers are still in Alberta and Saskatchewan helping in the harvest, a fine type of citizen, satisfied with conditions and well pleased with the way they have been used. The Chaplain's work for September and October follows, reported under four different headings:

### 1. The Work Undertaken in the Immigration Hall.

THE average daily number of newcomers for September was 239, and for October, 245. The total number registered for the two months was 1,762; of these, 795 were from England, 444 were from Scotland, and 121 from Ireland; 402 were non-English speaking. Some of these people were in the hall only one night, others for several days, and a few families during the period of the report. The women in such cases are helping with the work of the hall.

In September the Anglican and Co-operative Chaplains commenced Sunday services in the dining-room of the hall; the Mason & Risch Music Company kindly loaned us an organ, and the London Tract Society gave us sixty hymn books and hundreds of tracts. We have some fine choir singers who have consented to come in pairs to play and lead the singing. The loved songs of Zion are sung by the men with great vigor and deep interest, and an earnest message is delivered; the effort is very greatly appreciated.

At one time a Frenchman from Paris, and a Ruthenian from Poland were both sick in the same room; they could not understand a word of each other's language and while I visited them regularly I could not speak to either of them. However, I remembered there is a language of the flowers, and also of the fruits, and I always took pears, plums, peaches or apples, and the lack of language did not hinder a warm friendship's growth, and smiles and gestures expressed it.

Some very kindly Missionary Society workers have sent a dozen very fine, warm, patch-work quilts, as an object lesson to these mothers to make quilts of their own, comforts much needed in our cold country.

### 2. A Second Department of the Chaplain's Work is the Work Done in the Office.

FROM the official reports received from the port of entry, the names of all the Presbyterian and Methodist immigrants are sent to our Mission Rooms in Toronto, and the settlers coming to Manitoba are sent to me. During September and October, I received 279 names; of these, 247 were Presbyterians and thirty-two were Methodists. Every one of these people, whose ad-

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## Just a Suggestion



AT 55 and 57 Homewood Ave., Toronto, we have four Methodist missionaries and their families living, all home on furlough. Talking to one of them one day we said, "Have you an auto?" "No," he replied, "we had a Ford in Japan but it was about worn out, and here we have none." And he further said that there were four missionary families living in the same place, and of course they could use a car, right well, but they have none. Now the Missionary Society does not supply its returned missionaries with autos but we do not think they would offer very strenuous objection if the Lord put it into some kind-hearted person's head to supply an auto, even a used auto, for these families. We have no authority to make any request; we have not been asked even to make a suggestion; and yet it did seem to us that if the spirit were to move some one to supply such an auto, we would feel like uttering a hearty, "Amen." But, remember, this is just a suggestion!

### Melita.

In 1883 Methodism was established in what is now known as the Melita district. In 1897, the present Victoria church was opened for worship and named after Queen Victoria, it being the year of her diamond jubilee. The double anniversary was celebrated on October 28th and 29th, Rev. P. V. Samson, B.A., of Deloraine, preaching on Sunday to large congregations, his earnest and thoughtful sermons being much appreciated. Over 500 persons partook of the fowl supper served by the enthusiastic ladies of the church, the tables being decorated with chrysanthemums and other flowers. The large auditorium was packed for the entertainment which followed. Rev. E. Howard Smith, pastor of the church, presided. Rev. Mr. Laird and Rev. Mr. Patteson brought greetings from the Melita Presbyterian and Waskada Union churches respectively. The musical programme consisted of solos and duets by Miss McIntyre, Mrs. Patteson and Rev. Mr. Samson; mandolin selections by Mrs. George Barker and special numbers by the choir. Rev. P. V. Samson's excellent lecture, entitled, "Pollyanna," was most appropriate and proved an inspiration. During the interval between the supper and entertainment, through the courtesy of the Canadian Pacific railway, R. Love showed a series of magnificent stereopticon slides, illustrating Canada from the Atlantic to the Pacific coast.

### Immigration Work. Co-operative Chaplain's Report.

WE wish it were possible to have Rev. G. F. McCullagh's (Co-operative Chaplain) report for September and October published in full. Part of it goes herewith. People will be glad to

# Atlantic Seaboard Bulletin

## More Phases of the Union Question

GUARDIAN STAFF CORRESPONDENCE



NOVEMBER in Nova Scotia is ending with the grass still green, hardy flowers still blooming, automobiles still carrying pleasure seekers; no ice on the ponds and with a record for mild weather rarely surpassed. On the fourteenth of the month a field of oats, sown for fodder, but allowed to ripen because the pasturage remained so good, was harvested in Cape Breton. These weather conditions are quite different from a year ago, when winter came early in November; but no one is complaining, for it means a smaller coal bill.

Drs. Endicott and Gordon were quite satisfied with the reception they received at the various centres where they spoke, setting forth the great issues before the United Church of Canada that is soon to be. New Glasgow, the great centre of Anti-unionism, gave them a splendid reception. The Anti-union movement is not making any headway; rather the reverse. Some of the statements made and published by its leaders, are so palpably false and misleading that they do injury to their own cause. A series of paid advertisements is appearing in the press. The first warned that under the Basis of Union, the congregations would no longer have the privilege of choosing their own pastor, but would have to submit to the appointment of the Settlement Committee. Was this gross ignorance, or purposeful misstatement? We heard a good story the other day, to the effect that a good Methodist brother attended a meeting of the Anti-unionists in his town, which was addressed by one of their ardent leaders. At the close of the meeting the Methodist layman went to the

anti-unionist minister, who had given the address, and told him that he had always been a Unionist, but after hearing him he would be an anti-unionist. The minister was quite pleased and was glad his effort had been so effective. Well, said the Meth-

vote themselves out, particularly in Pictou county; but the number throughout this province will be small.

The church at Sydney recently held its anniversary services, and the offerings for the day amounted to over \$5,000. Rev. A. S. Rogers, B.D., President of the Conference, is the able pastor of this prominent church.

### The Place of War

By CLARIBEL WEEKS AVERY

Don't try to keep the War alive in story,  
Don't try to keep the War alive in song,  
Don't lift the spectre to a place of glory  
Where Wars do not belong.

War is a monster, born of base desire,  
War is a savage, nursed by cruel wrong,  
Let it go down into the pit of fire  
Where Wars belong.

odist brother, if the Presbyterians who want union are such an awful lot as you make them out to be, I do not want to have anything to do with them.

The Union movement, as I stated in my last bulletin, has swept through the western part of Nova Scotia. It is not unlikely that there will be some congregations in Nova Scotia who will

THIS province has been cursed for some time with unopposed carnivals of gambling at some of its county fairs, and fairs and bazaars held for all kinds of purposes. There are people who are making their living by getting the protection of some charitable institution, and sharing with them their gains from all kinds of gambling devices, which are absolutely illegal and grossly immoral. One of our towns was subjected to three of these "fairs" within a year. Before the last one the clergymen of the town united in a protest to the mayor and council, and the expectation is that it will not happen again. We think ministerial associations elsewhere might well take similar action. We hope too that the Social Service Council and leaders of social reform in all the churches will continue to press for the elimination of that section of the law which permits a raffle for church or charitable purposes under certain restrictions. The section is not a very objectionable one if strictly interpreted—except that it permits churches to do what it elsewhere considers immoral enough to incur a \$2,000 fine, and is a reflection on the morality of the Church. But it is because this section is there, though its meaning and

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# London Conference News

## Many Interesting Activities Reported

GUARDIAN STAFF CORRESPONDENCE



WE have been wonderfully impressed by the splendid reports of anniversary services which have been held in almost every nook and corner of the Conference. The extraordinary congregations that have attended the magnificent financial response; the inspiring sermons and the fine social gatherings have been every one of them. It needs no argument to prove that the people are still vitally interested in what the Church is doing.

A spiritual conference of the Ridgetown District was held in our church at Wardville and it was such a profitable and refreshing season that the possibilities are that another will be held in the not far distant future. There were two splendid addresses given by two laymen. The first was "The Spiritual Leadership of the Ministry," by Mr. Powell, of Shetland. Our correspondent says: "It was searching and kindly." The second was by Mr. William Moore, of Morpeth, and he discussed the place of the laymen in building up the Kingdom of God. A discussion followed of a very fine and profitable nature. A similar gathering was held in Central Church, Stratford, in connection with the November district meeting. The meeting was well attended and special attention was given to the spiritual and evangelistic aspect of the district. Reports of special services were received from Monkton, Fullarton, Wallace, with Listowel on the firing line. A series of short addresses was fruitful of profitable discussion. The president of the Conference in his soul-gripping way kept tugging at our hearts, and winning us to the proposition that the evangelistic work is the task worth while.

### Evangelistic Services

EVANGELISTIC services were held at Auburn when the pastor, Rev. P. S. Banes, was ably assisted by Rev. D. N. McCamus, of London. The meetings were very uplifting and there were mani-

festations of the saving grace of the Son of God.

As we write evangelistic services are proceeding in our church at Blyth. The pastor, Rev. A. C. Tiffin, with the help of local ministers, held preparatory services for one week and then Rev. D. N. McCamus opened a two-weeks series of services. The attendance is good and the meetings are creating interest and the people are expectant. We hope to give a further report later.

From Fullarton circuit we hear very encouraging reports of the work there. At Bethel appointment special services were held when the pastor was ably assisted by his brother ministers. Then Carlisle was visited, and a series of services held there, when the pastor had the help of three Presbyterian brethren who gave invaluable service. The Fullarton circuit made a fine response to the Japanese appeal, a total of \$118.85 being sent.

### Of Special Activities

WE have received a report of the Woodslee circuit which indicates progress in every department. Improvements have been made to the parsonage property, making it one of the most comfortable and desirable of parsonage homes. The cost of the undertaking was about fifteen hundred dollars which was fully met. The anniversary services at both the Woodslee and Ruscomb appointments were very successful. Rev. E. A. Fear, of Windsor, preached very acceptably at Woodslee and Rev. G. A. Kersey, B.A., at Ruscomb.

Anniversary services at St. Paul's Methodist Church, Aylmer, held on Sunday and Monday, Nov. 18th and 19th, were largely attended and full of interest. Rev. W. R. McIntosh, of King Street Presbyterian Church, London, was the special preacher and his sermons were both inspiring and forceful. The evening service was attended by a capacity crowd. The choir, consisting of over forty voices, rendered several anthems with splendid effect. On Monday night another large crowd at-

tended the supper and concert. The 49th anniversary was a big success. Now for the jubilee!

A "Father and Son" banquet was held in the basement of our church at Harrow and met every expectation of those who were responsible for the arrangements. This was the first event of this nature in Harrow and about one hundred fathers and sons participated in the good things provided. After supper a programme of speeches, solos and community singing was thoroughly enjoyed. The speaker of the evening was Rev. A. J. Thomas, M.A., B.D., of London, and his eloquent address was immensely enjoyed. The gathering was a success both from the standpoint of the fathers and the sons.

Rev. Ernest Thomas, D.D., held a very delightful series of Bible study meetings in St. Mary's recently. The visit was the outcome of an invitation extended by the ministerial association of the town. In the mornings at 10.30 Mr. Thomas met the ministers of the town and surrounding country and in the afternoons a class of lay workers was held. One correspondent, in writing to the *St. Mary's Journal-Argus*, says: "The presentation of the life and teaching of Jesus . . . was far in advance and more helpful than any teaching heard heretofore." We believe the meetings were productive of much good.

Rev. R. F. Irwin, of Seaforth, preached the anniversary sermons at Kirkton, on Sunday, Nov. 18th. He was greeted by large congregations and his many friends were pleased to see and hear him again. On Monday, following, the annual fowl supper and concert was held. A record crowd assembled and the programme was excellent. In addition to the musical numbers Rev. R. F. Irwin gave an intensely interesting lecture on "Ireland and the Irish." Rev. R. C. Copeland, the untiring pastor, occupied the chair in his very able manner.

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# About Saskatchewan

## Provincial Sunday School Convention and Church Union Gatherings

GUARDIAN STAFF CORRESPONDENCE



WO conventions held within the last few weeks deserve more than passing mention in this letter devoted to Saskatchewan doings. I refer to the provincial Sunday-school convention and Church union gatherings. The former was held in Westminster Church, Regina, from October 31st to November 2nd, and was in every way a worthy and successful convention. There were present one hundred accredited delegates from various parts of the province and these got something well worth while to take home with them. The gathering was notable for the presence of Rev. Manson Doyle, B.A., of the Sunday-school offices in Toronto, a former Saskatchewan man and a general favorite with Sunday-school workers. The writer was not present at the convention himself but heard from various sources of the inspiration and practical value of Mr. Doyle's addresses. Mr. Doyle is an enthusiast on his job, a manly man after the heart of young people and knows his subject as few do.

In outlining a programme for the organization of young people's work, Mr. Doyle said some good and true things. Three factors of success were stated, democratic organization, superior leadership and an adequate programme of worship, study, recreation and service. "It is my conviction," declared Mr. Doyle, "that those who make the recreation for the young will control the destiny of this organization. Adults often take care of their own pleasure, but neglect to make equally fitting provision for the young. The last thing to do is to stand at one side and shout warnings and 'Don'ts.' That church will succeed which lays down a positive programme and carries it out without everlastingly crying out 'Don'ts.' The best method to keep young people from the dangers which threaten them is to place better things before them."

Our province now has two assistant pastors whose special work is that of attending to the young of the congregation. Both happen to be connected with Presbyterian congregations in the cities. Maybe our big city congregations will also appoint such a man in time. The pastor of a great church, who preaches two worthwhile sermons every Sunday and attends to calls beyond all knowledge of the layman, cannot, in the nature of things, also be an expert in young people's work and, even if he is adapted to it, cannot find time to attend to such work adequately. One of our city churches, Wesley Church, Saskatoon, has a remarkably fine boys' worker, Mr. C. W. McCool, B.A. Mr. McCool is a Wesley College graduate and a young lawyer of the finest type. He has two classes of boys in the teens, about seventy in all, and does a work of grace that cannot be overestimated. His heart is in it and so is his mind and those who know Mr. McCool of old know that that mind is an uncommonly clear and fine one. But all our churches cannot be so fortunate and, as a matter of fact, are not. Then it becomes an urgent question as to the means of meeting the situation and usually the minister struggles on as best he can.

This digression leads to the mention of the churches which have appointed assistant ministers to give special attention to young people's work. These churches are St. Andrew's Church, Moose Jaw—the pioneer in the province, I believe—and Knox Church, Regina. The men are Rev. W. G. Letham, B.A., of Moose Jaw, and Rev. J. W. Stephenson, M.A., Ph.D. Both were present at the convention and gave valuable service. Mr. Letham gave an excellent address on "The challenge to the youth of to-day." "The atmosphere of to-day makes it difficult for those who are striving to keep in tune with the best. There are so many who have lost all conviction and are content merely to drift. Others are content with mere respectability." The dangers of mere theoretical knowledge and also of a certain type of specialization were pointed out, and the challenge of learning to know and use the best in religion, art, music, literature and all life, emphasized. An important question, which is gaining in-

creasing attention from thoughtful men and women everywhere, is the matter of religious education in the public schools. The convention passed a resolution approving of the introduction of religious instruction into the day school, but not as an integral part of the curriculum. The convention considered that this was the Church's work and should be attended to by teachers appointed by the Church, but in periods set apart for it in the regular school hours. This is a difficult question, but earnest men and women ought not to find it beyond solution. Surely if religion matters supremely, some method of teaching more than just an hour or, what is nearer to the fact, one half hour a week, can be devised.

The following officers of the provincial committee were elected by the convention: Hon. president, William Hindson, president, R. M. Curry, Saskatoon; first vice-president, Mrs. C. H. Stapleford, Carlyle; second vice-president, F. K. Malcolm, Aneroid; treasurer, A. L. McLean, Regina; and recording secretary, Rev. B. Howard, Wilcox. The following departmental superintendents were also elected by acclamation: elementary, Mrs. J. H. Dryan, Moose Jaw; junior, Stewart Muirhead, Regina; boys' work, S. F. Blair, Regina; young people's work, Rev. J. W. Stephenson, Ph.D., Regina; and adult work, Rev. A. Russell, Manor.

### Church Union Gatherings

A GREAT stimulus to the Church union movement was given by the special meetings held in various parts of the province this month. The stalwart leaders who came from the east all made good impressions and did the cause valuable service. Everybody who heard them agreed as to the service rendered. One fine feature was the excellent team work of these leaders and the spirit of comradeship evidenced among them. That looks good for the ultimate success of the union. The way the addresses supplemented each other was

the evening audience filling Metropolitan Church and being a most inspiring meeting. At this meeting Dr. Gandier dealt in vigorous and authoritative fashion with some misrepresentations of the union bill coming from the Presbyterian association and appearing by means of the advertising columns of the local paper. Dr. Gandier stated that, despite the remarks of their opponents, union was settled and finally and constitutionally settled, by the Presbyterian Church through its proper courts. He also dealt with the repeated statement that under union ministers could not be called "as under the Presbyterian Church" and characterized this as a misrepresentation. Ministers could be and would be called after union. The only difference was that now such calls were endorsed by the presbytery and after the union they would be confirmed by the settlement committee. Dr. Moore was in fine form and took eloquent note of some of the influences which had been bringing the forces of the three Churches together, such as co-operation in college and social service effort, the economic conditions in prairie places and the larger get-together sentiment all over the world.

Two prominent Regina lawyers were chairmen of the gatherings in that city. Chief Justice Brown of the Methodist Church presided over the afternoon meeting in Knox Church and Mr. James Balfour, K.C., a well-known Presbyterian, in the evening. Both men were wholehearted in their devotion to the cause of union.

AT SASKATOON the gatherings were held during the course of the Presbyterian Synod. This tended to make them more official, but possibly less popular in appeal than if at a distinct time of their own. A number of ministers of affiliated charges attended both Synod and the union gatherings and quite a few Methodist ministers around Saskatoon came in for the union meetings. These meetings were presided over, naturally, by the new Moderator of Synod, Dr.

Wylie Clark, of Saskatoon, who has been a strong advocate of union for some time. He made a dignified and worthy presiding officer. By the way some of us who attend both find the proceedings of the Presbyterian Church courts far more reverently conducted than are ours. Their ministers take the courts more seriously, give better attention, and stay with business better than do our men. Maybe the union may teach us something. There are other points where we consider ourselves better, perhaps more alert in mind and more modern in tendency than the brethren of the other Church. A theological liberal finds himself wondering occasionally in Presbyterian Church courts. Well, we may each gain from the other, or what's a union for?

These meetings at Saskatoon were not quite as largely attended as at Regina. One fancies that to many people there is not much enthusiasm because the subject is regarded as settled and now all that remains is to go on with the work. All the same, the Saskatoon meetings were well worth while. Four of the eminent gentlemen from the east were present, Dr. Moore returning to Regina for a social service gathering before the Church union meetings were held. In Saskatoon, the afternoon meeting was addressed by Dr. Gandier and Dr. Gunn. And one must not forget the "anti" speaker, Rev. W. F. McConnell, of Toronto, who seemed considerably surprised at being offered the opportunity of speaking. He made some effort to interpret the courtesy as showing that the Synod considered that union was not settled and wanted to hear him set forth his views. This met with indignant denials and he was soon disabused as to the feeling of the meeting. The only cheer he drew was when he weakened for a moment and suggested that if the union went forward successfully the time might come when the anti-union forces would wish to come into the united fold. His general line was an advocacy of co-operation rather than organic union. Dr. Gandier followed and made out an overwhelming case for union. One hoped any wavering person or "anti" gave the speech careful

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## The Piper of Dreams

By CHARLOTTE BECKER

He came from o'er the Hills of Dream,  
A weary way and long,  
But in his heart was happiness  
And on his lips a song.

They stayed their tasks to welcome him—  
Peasant and knave and lord—  
They bade him play his best and then  
Drew close with one accord.

He piped a wistful tune of Youth,  
Of Life and Love and Spring,  
Until each heart beat quick once more  
For high adventuring.

They asked him where his shelter lay,  
And where his journey led,  
"I only know I roam the earth,  
To bring back Joy," he said.

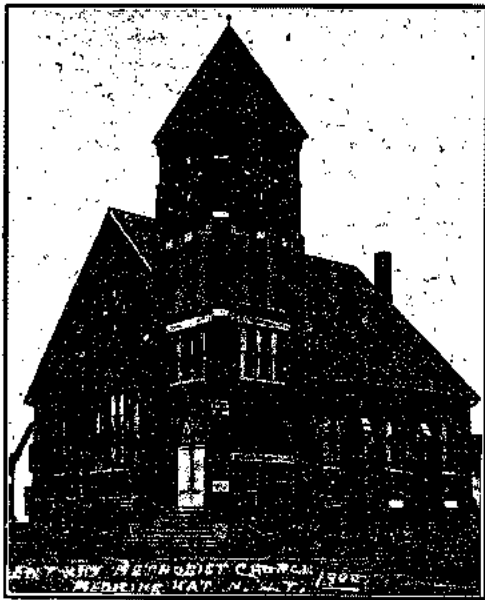
He came from o'er the Hills of Dream,  
A weary way and long,  
Yet in his heart was happiness,  
And on his lips a song.

admirable, the complete record of the five speakers covering every angle of the movement for union. Saskatchewan greets these worthy men, Dr. Gandier, the moderator of the Presbyterian Assembly, Dr. George Pidgeon, an ardent and thoroughgoing union advocate, Dr. W. T. Gunn, of the Congregational Church and our own men, who gave a good account of themselves, Drs. Graham and T. Albert Moore.

At Regina enthusiastic gatherings were held,

# Southern Alberta News

## Forty Years of Methodism in Medicine Hat



**CENTURY METHODIST CHURCH**  
Which succeeded First Church. Built and dedicated  
1899-1900



**M**EDICINE HAT Methodists celebrated this year forty years of continuous Methodist service in that community and district. In the life of a young province such as Alberta that is a noteworthy event, and we are pleased to be able to give *GUARDIAN* readers a few historic facts, and an opportunity to illustrate the story of the progress of Methodism in that city by the pictures of the two churches which have preceded the present commodious and beautiful edifice known as Fifth Avenue Church.

On July 4, 1883, the Reverend Wellington Bridgman arrived in Medicine Hat to take charge of the first Methodist congregation. In his own book, "Breaking Prairie Sod," Mr. Bridgman gives us a picture of the conditions he found upon his arrival there in the following words: "I found it to be a town of tents; the C.P.R. depot was in the course of erection, and the contractor allowed me, after six o'clock Saturday night, to shovel out the debris and shavings, and sweep it clean, then to place down nail kegs for supports, and lay on eighteen-foot planks for seats. The next day I saw my first congregation—not many in the morning, but a big crowd at night; fair singing, fine attention, and the collection for the day was \$18. We at once formed an official board and a trustee board, and on September 1st a contract for a Methodist church twenty-four feet by forty feet, was let. The church was opened by the Rev. Dr. Geo. Young."

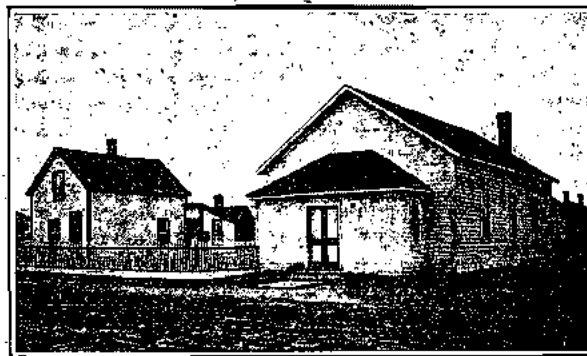
The first church, erected in September, 1883, was built on the corner of Third and Sixth Sts., and with the parsonage erected on the adjoining lot, served the needs of the Methodist Church in Medicine Hat until the year 1899, when it was moved to the back of the property to make room for the second church. This church was opened in the year 1900, and became known as Century Church. Up to this time the Methodist ministers who served that town, following Rev. Wellington Bridgman, were Revs. Moses Dimmick, Chancellor Teeter, George Hanna, Frederick W. Locke, Ernest S. Barker, and Robert A. Scarlett. In the new Century Church the pastors who followed were John W. Saunby, James M. Harrison, Allen C. Farrell, and Nathaniel McDonald. In the boom days of 1912 the property on the corner of Third St. and Sixth Ave. was sold, and property purchased on the corner of Fifth Avenue and Fourth Street, where the present Fifth Avenue Church is now located. This new church is one of the most commodious and best equipped churches in the Alberta Conference, and was opened in the spring of 1913, in time to accommodate the sessions of the Alberta Conference in that year. From 1913 to 1923 the Fifth Avenue Church has had the ministry of the Revs. Aubrey S. Tuttle, M.A., R. Lorne McTavish, Allen C. Farrell, B.A., (second term), and since the last Conference the Rev. Herbert E. Gordon, B.A.

Under the energetic leadership of the present pastor the plans for the fortieth anniversary were undertaken and carried through with commendable and encouraging success. On Sunday, November 18, the Rev. Dr. Geo. W. Kerby, Principal of

Mount Royal College, Calgary, brought inspiration to large congregations, which gathered morning and evening to listen to messages that were impressive, timely, and thought-provoking. The morning message was on the theme of "The Challenge of the New Age," in which Dr. Kerby pressed home to the hearts of his hearers the present-day challenge to be the realization of the Kingdom of God in human life and relations. A clean, whole, God-inspired, spirit-filled life is needed for the home, the community, and the world. The evening theme "There Came a Woman," was a call to practical, Christ-like, self-sacrificing service for God and humanity.

On Monday evening, November 19, the Ladies' Aid served supper to a large crowd, after which Dr. Kerby delighted the audience again with his lecture on "Present-Day Problems," dealt with in his characteristic style, in which humor, vivid word-pictures and stirring thought were well blended, and again the challenge to high ideals in national life, and the practical application of the principles of the Gospel of Christ to all phases of human life, were eloquently and forcefully presented.

On Sunday, November 25, the anniversary services were continued when the Rev. John F. Knight, M.A., B.D., of Wesley Church, Calgary, was the special preacher. His morning theme was "God's Residence," and in the evening "Job." In



**MEDICINE HAT'S FIRST METHODIST CHURCH**  
(Built in April, 1883, and dedicated by Dr. George Young the same month)

his evening discourse he dwelt upon the drama of life, the truths of that book being presented strikingly and forcefully, which, according to the *Medicine Hat News*, gave his hearers a new interest in the book and its message. On Monday evening, November 26, Mr. Knight gave a dramatic recital of "Ben Hur," which delighted the large audience present. In this lecture Mr. Knight again reveals his remarkable memory, and his dramatic powers in the portrayal of several of the stirring scenes of that well-known book. A large number of high school pupils were noted in the audience, who were greatly interested in the recital.

Brother Gordon, and his officials are to be congratulated upon the success of the special anniversary services held to celebrate the forty years of Methodism in Medicine Hat. May success and blessing continue to crown the efforts of Fifth Avenue Church and its pastor.

The story of Methodism in Medicine Hat would not be complete without reference to the Washington Ave. Church, which was built in 1913, the same year as the present Fifth Ave. Church, and which serves the large section of the city to the north. The Rev. E. J. Hodgins was the first pastor of this new cause, and after four years of faithful effort was succeeded by the Rev. A. D. Richard, B.A., in 1917. Brother Richard spent six years in successful service, his earnest efforts among the young people, and his contributions to child-welfare work in the city, being greatly appreciated in the church and city. At the last Conference the Rev. A. E. Lloyd was appointed pastor, and under his leadership the interests of Methodism and the Kingdom of God are being well looked after in that part of the city.

### Armistice Day Recognitions

FROM the reports that have come to your correspondent, as well as from the church notices published in daily and weekly papers, it is apparent that due recognition was given to the fifth anniversary of Armistice Day, November 11, which this year fell upon Sunday. In addition to the two-minute silence requested, themes announced for that Sunday indicate that the occasion was recognized as an opportunity to emphasize the place of peace in the programme of the nations, and in the Kingdom of God.

In the city of Calgary, a special union service was held in the Palace Theatre on Monday morning, November 12, under the joint auspices of the Calgary Ministerial Association, and the Calgary Canadian Club. The chair was occupied by the chairman of the Calgary Canadian Club, Mr. L. F. Clarry, K.C., and ministers from several different denominations took part in the service, the chief address being given by the Rev. H. H. Bingham, of the First Baptist Church. The three thousand persons present were led in thoughtful reverence for the memory of the dead, in thanksgiving for the blessings of God upon our nation, as well as brought face to face with some worthy ideals of service for the nation and for humanity. Among other truths emphasized by the Rev. Mr. Bingham, may be noted his appeal to the patriotism of his audience, "We need fewer men to bleed Canada, and more men to bless it; we want fewer politicians, more statesmen; fewer men looking for careers, and more endeavoring to assist in anything which stands for the good of the country."

### Anniversaries Here and There

**EYREMORE** Methodist Church, where the Rev. N. W. Whitmore, B.A., is pastor, held its fourteenth anniversary on Sunday, October 28, when the Rev. W. E. MacNiven, B.A., of Wesley Church, Lethbridge, preached on the Sunday at three services, at Kinnondale, Bow Slope, and Bow City. On the Monday evening, October 29, the ladies of Bow City held their annual fowl supper and entertainment, when a large audience gathered to participate in the good things provided. After the supper an excellent programme was rendered in which local talent was assisted by talent from Brooks and Lomond. The Rev. Mr. MacNiven then delighted the audience with his entertaining lecture on "Innocents Abroad." The *Brooks Bulletin*, in speaking of the lecture, says, "He was interesting, he provoked laughter, and he aroused enthusiasm for prohibition." Eyremore mission is one of the rural missions of Alberta, and Brother Whitmore, by his faithfulness, energy, tact, and ability has won the esteem and confidence of the district, and is proving an effective worker for the kingdom.



**FIFTH AVENUE METHODIST CHURCH**  
Which marks the progress of Methodism in Medicine Hat after forty years

# Great Union Gatherings at Toronto

By R. P. STOFFER

**F**OLLOWING forty-three rallies in the west and twenty-four in the east, the three Toronto rallies on behalf of Church union, held in Massey Hall, Bond Street Congregational Church and the Metropolitan Church, on November 26th, with 6,000 people filling these large central auditoriums, inaugurated the series of meetings which throughout Ontario are evidencing the purpose of the people to achieve Church union in the fullest sense as a union of hearts and purposes on behalf of supreme interests that have not hitherto found complete and adequate expression in Canadian life. The rallies in Toronto, as everywhere, were for information and this aim they achieved abundantly.

Reporting that the Western situation had developed to an extent which made union inevitable, Rev. George C. Pidgeon, convener of the General Assembly's Committee on Church union, turned his glance a moment in the direction of Ottawa and said: "No action on the part of a secular authority can stop a movement that the Christian people of this land believe to be the will of God."

Looking backward, Rev. Dr. W. T. Gunn, secretary of the Congregational Union of Canada, proclaimed this as the consummation of a national movement, for in Canada he had found nine unions and three absorptions among the Presbyterians, as well as minor unions—eight among the Methodists and two by Congregationalists, so that the United Church of Canada represented forty-one bodies once rooted in Canadian history.

Looking forward, Hon. N. W. Rowell, K.C., saw a world-wide movement to reunite the broken body of Christ, which in varying degrees was finding expression in India, China and Japan as well as in Britain, America and Europe—all stimulated by the historic and present example of Canada. Dealing with union in immediate relation to the nation's future, Hon. Mr. Rowell looked earnestly and hopefully for a union with the Anglican body, while Dr. Pidgeon foresaw the framing for the first time of a comprehensive plan for churching Canada.

**A**CCORDING to Rev. C. W. Gordon (Ralph Connor) it was on the unchurched frontiers that union was born and to this Rev. John Pringle added his personal testimony of conversion to union while in a tent in the Yukon. Thus two former Moderators of the General Assembly opened their Ontario tour.

Rev. James Endicott, D.D., return-

ing in high spirits from a speaking tour of Quebec and the Maritimes with Dr. Gordon, dealt with the need of union as he had met it on the prairies and the mission field.

That union had been before the people for twenty years was strongly emphasized by Rev. J. W. Pedley and Mr. Rowell, the latter speaker outlining the principles by which the rights of non-concurring minorities were protected in the Act.

Pungent as a salt breeze from the Atlantic were the exhortations of Rev. Clarence MacKinnon, D.D., Principal of Pine Hill Presbyterian College, Halifax, to Presbyterians to read the legislation and to Methodists to bring John Wesley and all that "this greatest pastor and preacher" stood for into the union.

Throughout the meetings there was evident that passion for union which Dr. Pidgeon declared had already made one the men of the West. The speakers were very sparing of the "rousements," but the audiences, while containing a number who had come rather to scrutinize than to applaud, were given messages which by no fair interpretation could be taken as attacks or slurs on any one and gave an enthusiastic response.

The fullest recognition was given the historic Churches and even then Dr. MacKinnon was able, after lauding the contributions of Scotland to religion, to make this splendid eulogy a thrilling argument for union. Scotland had been made one in spirit, he said, and the futile attempt to make her a thing of denominational shreds and patches had been averted. Similarly Canadians had come to realize their unity in Christ and were about to claim their whole country for a unity of spirit and purpose.

That abhorrent thing, coercion, was repudiated unanimously. The very formation of a body looking to the future existence of a secessionist group indicated the hollowness of that charge, said Principal MacKinnon. Dr. Gordon elaborated the argument that the rule of the majority was not coercion and that the onus was on secessionists when, as in the present instance, the majority had taken constitutional action.

But it was rather in the exercise of the constructive imagination than in slashing at bogeys that the keynote rallies found themselves and it was only suitable that, looking at the programme of the new Church, Hon. Mr. Rowell said in conclusion: "Thine is the Kingdom—it is His, not ours; we are but workers in it—Thine the power—it is His; we cannot do it—and to His name we give the glory."

## Golden Wedding

Mr. and Mrs. William Thomas

Mr. and Mrs. William Thomas, of Maple, celebrated the fiftieth anniversary of their wedding on Saturday, November 21st. Most of their married life was spent at Hope, Vaughan township, but a few years ago they moved to Maple, and latterly they have been living with their daughters, Mrs. W. T. Cook, Mrs. N. A. Malloy, and Mrs. A. E. Wilson. Mr. and Mrs. Thomas have always taken an active part in Methodist Church work and

the affairs of the community, and Mr. Thomas was at one time a member of the Vaughan Township Council. They are held in high regard and esteem by a wide circle of friends in Maple and vicinity. Great hospitality was always shown in their home to all who came and ministers received a special welcome. On this, the occasion of their golden wedding all the friends join in proffering their congratulations to this worthy couple.

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# Of Interest to Women

## Christmas Eve

### Old Legends and Customs That Still Prevail

By N. Tournour



**CHRISTMAS DAY** is the festival which folk think most of in Europe, apart from Spain. But the eve in Europe has many more traditions and age-long customs than the day itself, and with Spaniards is the more honored festival.

During the holy night, as the Eve is called in Ireland and some parts of the Catholic highlands in Scotland, the Christ-child is taken to be wandering abroad, visiting the villages, and towns, and bringing kindly gifts, and doing all kinds of duties for the lowly in heart and suffering, who adore Him. In Ireland, many of the devout place candles in the windows to illumine the darkness against His approach—for who knows in what guise He may come as earthly visitant—and the door is left open a little, or on the latch, in case He may seek shelter against the cold.

On the continent this visit is symbolized, as in Alsace. There a maiden with long, flaxen hair is dressed in white, and crowned with a crown of golden paper supporting lighted candles. In one hand she carries a silver bell, and in the other a basket containing sweetmeats and a certain kind of little, spiced cakes. She goes from house to house, followed close behind by a masked man or youth, dressed in a bearskin, wearing a long beard, and carrying a wand with which he threatens naughty youngsters. Children who can repeat their devotions and Scripture are rewarded with a gift of sweetmeats and cakes; those who fail are chastised with the wand, or have ashes sprinkled over them.

No midnight is reputed to be so charged with mystery as that of December 24th. It is then that the brute creation, it is believed in parts of Europe,

casts off its brutish nature, to testify to the miracle of the Nativity. On the stroke of midnight beasts can speak the human tongue, and cattle rise in their stalls and sheds or kneel in worship of the new-born Saviour. One legend has it, His mother asked all the animals congregated in the stable to leave just before she was in travail, and only the horse refused her request. That is why in England, and particularly throughout east Kent, the stuffed head of a horse is carried round the parish on Christmas Eve, and a stave of medieval doggerel chanted as it is exhibited.

Few old credences connected with the Eve and the lower creation are still more widespread in Europe than that of the song of the bees. Is it not that just on midnight the bees awake out of their winter sleep to hum songs of gladness at our Saviour's birth, and in praise of His mother? And that they can only be heard by the pure in heart? So enduring is this belief that I have known a strong, if not bigoted, Presbyterian in Scotland—a shepherd of the Cheviot Hills—step softly to his bee "skeps" when the hour was come, and tarry there, listening.

THE legends of the romance and mystery of Christmas Eve are as numerous as the traditions. Most beautiful of them all are those connected with two of the many plants associated with the Nativity. Mint, it is said, was among the straw in the manger, and first won its odor when the Babe was cradled there. Even so it was with the French honeysuckle, according to that charming legend which tells that the honeysuckle won its delicate rose tint when our Lord was laid in the manger.

The plant was growing there, and immediately the Infant rested on it the flowers of it blushed, in the ardency of its recognition of Him, the Creator of the world and all therein.

The yule log, which, in many parts of Europe, north of the Alps and the Pyrenees, is burned with great care and with many a quaint rite invoked over it, has been associated with Christmas Eve since the celebration of the Nativity was first generally observed in the fourth century. But it is older than the Christian religion. It is the symbol of the house-fire, which in early times in northern Europe was kept always burning—was never allowed to go out. The Scandinavians held their Yule feast, which commemorated the turning-point of the year, at the very same date in which Christians celebrate Christmas.

**BURNING** the yule log is at root a pagan rite.

Even to-day, in outlying parts of Norway and Sweden no one ventures out on the Eve after the log has been placed on the fire. From then until day-break on Christmas morning the hosts of the gods, it is said, are abroad, and it is full dangerous to be out of doors. Nay, there are folk who have heard—so they averred—the clatter and shrieks as the shades hurtled by, fulfilling the destiny to which they were condemned.

No such sinister feeling is evoked when England's ashen faggot, or bundle of ash sticks, is burned in honor of the Eve in many a home in Devon, Somerset, and Derbyshire. It calls forth sweetness and light and fragrant thoughts. For the ashen-faggot is based on the tradition that it was before a fire of ash-sticks the mother first bathed her Son.

## The Fires of Christmas

### Hearth Fires and Friends

By Julia W. Wolfe



**W**E, who live in the northern part of America, know that Christmas Eve often falls on a still, cold night that heightens the cheer of the open fire. The hearth is the very heart of the house; other things may be beautiful

in themselves and in the memories they keep fresh, but the hearth radiates motion, color, warmth. The life of forgotten summers, distilled into fibre and sap and stored up in cells that open with petulant protests and send tinted streamers of color into the genial blaze, gives its last residuum of vitality as an offering of the friendliness of nature to man. They are ungrateful, who talk about the enmity of Nature; as if friendship were merely being agreeable, and not always at heart the loyalty of truth-telling. If Emerson was right in saying that our friends are those who make us do what we can, Nature is the most faithful and constant friend on his mysterious journey. When the fire sings its song of summer on the wintry hearth, he must be dull who does not hear the friendly note, that runs through it.

But, like all friends who serve us with their integrity as well as warm us with their love, Nature seems at times remote and unkind. On Christmas Eve there is often a touch of bitterness in the air; a sting that seems to mock the season's memories and hopes. The stars—Orion flaming in their mist like an "archangel full-panoplied against a battle day"—sparkle with a chilling radiance. When one recalls the soft Syrian air under such a sky, splendidly isolated and remote, the sharp touch of winter is like a keen-edged mood of doubt with magical cunning building crystals

of exquisite design out of inanimate substances, but blighting everything that grows. Beyond the seas, on such a Christmas night, the stars hang low and burn with soft and kindly radiance; here

as is the sun to the glowworm, faintly luminous for a moment and then swallowed up in blackness. In the Syrian night flocks are on the hillsides and shepherds keeping watch over them; here, the living creature that is not sheltered, perishes. There, night broods over the fields like a bountiful mother; here one has the sense of a great absence rather than a great presence. The night is not haunted by malignant powers; it is cold, impersonal, inexorable; freighted with the majesty and loneliness of fate, and exhaling a remoteness and vastness too great to be concerned with the little fortunes of men. Is it the stillness of a dead faith, or the stillness that comes with expectation, the quiet that falls when a great event is at hand?

IT is a great fallacy, however, to attempt to interpret Nature apart from man, to read her mind without his mind, and her heart without his heart. He holds the key of her mystery in the very structure of his being; in his intelligence lies the vision of her sublime unity and order. He is as much a part of her as star or mountain, and he rises as far above her as the thought which fashions rises above the thing it makes, or the genius that divines, above the substance it penetrates and comprehends. The law of survival cannot be understood without taking into account his power of sacrifice, nor can the direction of the vast movement of things be comprehended without the light of his power of love. The story of his life is as much a part of history of the earth as the forming of continents and the filling of the basins of the sea. Every human affection, devotion, and sacrifice must be reckoned with in any attempt to

### A Brown Brick Fireplace and Our Own Hearth-fire

By MARY CAROLYN DAVIES

Each one hides deep within his heart a wish that won't come true  
Unless he toils and works for it, as people have to do.  
And may the kindly fates allow us two our heart's desire  
A brown brick fireplace and our own hearth-fire!

We each must fare alone awhile and fight the world for bread,  
And wish for sweet companionship, and wait alone instead,  
But some time we'll be sitting, if we toil and never tire,  
By a brown brick fireplace and our own hearth-fire!

We'll put our little savings by, until they've grown to be  
Enough to buy a kettle, small and gay, to make our tea,  
Enough to buy a toasting fork, a dishpan bright and new,  
And several pounds of sugar, and perhaps a plate or two.

Oh it isn't hard to bear things when we know that some time soon,  
After all we've cried for it, we'll really have the moon!  
We'll say good-bye to loneliness and gain our hearts' desire—  
A brown brick fireplace and our own hearth-fire!

they shine across immeasurable gulfs of space, and seem as indifferent to the little flights of intelligence with which men find their way in the world,

the sea. Every human affection, devotion, and sacrifice must be reckoned with in any attempt to

(Continued on page 26)

### III. Equal Opportunities of Education for All

By A. E. Marty, M.A., LL.D.

"I believe that every child has a right to the kind of education that will make for his highest human development and will fit him best for citizenship in the new democracy."

**T**HE school should take each child as he is, whether richly or poorly endowed by nature, and give him the sort of educational environment that will contribute most effectively to his physical, mental and moral development. In this way equal educational opportunities—not necessarily the same opportunities—can be given to all.

In urban centres, the right of all children to equal educational opportunities is being recognized in various ways. The school programme has been enriched and vitalized by the introduction of human activities; special classes have been established for those who are handicapped physically and mentally. The city of Toronto has provided sight-saving classes, classes in lip-reading, visiting teachers for crippled children, forest schools, and open-air classes.

The rural districts, however, have not yet awakened to the fact that their children, through lack of educational opportunity, are being deprived of their birthright. The one-teacher, rural school no longer supplies educational facilities adequate to cope with the demands of modern life. Rural high schools and continuation schools are few. Aside from the expense, parents hesitate to send their adolescent sons and daughters away from home for a secondary education.

**T**HE only solution of the rural school problem is the efficient consolidated school, with elementary and high school departments under one roof, where the rural child can have the advantage of being taught by specialized teachers, and can have sufficient companionship to develop in him the spirit of co-operation and healthy competition. In the Province of Ontario there are 1,800 rural schools, with fewer than twelve pupils. One of the tragedies of these schools is that there are not enough children to make up a team in hockey or football or any other sport. How can these rural children learn to play the game?

The payment on an average of \$1,000 a year to a teacher of half-a-dozen or even a dozen pupils does not yield a return of 100 cents to the dollar. No one teacher can grapple successfully with the specialized demands of modern education. The same amount of money invested in a consolidated school would bring in bigger educational dividends. Moreover, the Government grants to consolidated schools are so liberal that rural districts cannot justly allege the burden of taxation as a reason for delaying consolidation. One wonders how tempting offers of from \$12,000 to \$15,000 can be refused! Sentiment regarding the passing of the little red schoolhouse is advanced as a cause of the reluctance to consolidate. Yet men have not allowed sentiment to prevent them from discarding the ox-cart, the sickle, scythe and cradle in favor of modern and more expensive implements. Why, then, should they oppose the scrapping of so obsolete a piece of machinery for their children as the little red schoolhouse, to make way for the efficient, consolidated school? When parents in rural districts realize fully that their children are being handicapped for life, then and then only, will they rise and do something.

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## Young Canada

The Home of the Free

By BERTHA E. GREEN

### The Clitter-Clatter Tree.

**D**ON and Dot looked towards the side of the woods from where the loud clapping seemed to be coming. They were standing together with Old Pop Porcupine, in a small, open space, and although the air was filled with noise, it seemed to sound louder from one particular spot. This was a break in the tree-line that bordered the small clearing, and showed the beginning of one of the regular forest-paths.

"Some one is coming along the path towards us," said Dot, who had sharper ears than either her brother or the porcupine. "I just wonder who the noisy fellow is."

"There must be more than one," laughed Don. "No one in all the woods could make such a racket without some help."

"I think that I could tell who the clip-clappers are, without having to guess more than once," said Old Pop Porcupine.

"If you really knew, you would have told before now," said Dot, who knew that the porcupine often pretended to know more than he really did know.

"It is Highflier, the eagle, clapping his wings together to keep them warm," said the porcupine.

"Nonsense!" exclaimed both Don and Dot. "Highflier's wings never get cold enough to need clapping together, and he would not clap them together if they were cold, and—"

"Here he comes!" cried Dot, who had caught sight of some one approaching them along the forest path. "Why, here they all come, and there are three of them."

**A**T the edge of the clearing stood three funny, little chaps. They were dressed in fur coats, yellow-brown, barred and marked with black; their faces were black, even to their short, perky noses, and their six eyes were brim full of mischief.

"The three little raccoons," said Don, aloud. "There is no mistaking those little, ring-tailed rascals. But where does all the noise come from?"

"I haven't the least idea," said the porcupine, just as if Don had asked him the question. "I don't know, so I'm going to ask."

Then the prickly fellow asked: "That noise—how do you make it, and what are you making it for?"

Nop, Dop, and Bop, the three, little, ring-tailed raccoons were laughing so hard that they had to lean against each other's shoulders, but when the porcupine asked them the question, they straightened up, tried to look very wise, and said together:

"Oh, we raccoons are not at all like lots of girls and boys.

Who, when they make a racket, do it just to hear the noise,

Nor like the screaming bluejay, noisiest when cross and mad,

Nor like the howling, grey wolf, who howls loudest when he's sad.

"We know just why we want to make the clapping noise you heard.

Just listen, and we'll tell you now—don't miss a single word.

"Cold weather's here, and we three 'coons would fall asleep if we, To keep awake, did not play on the Clitter-Clatter Tree."

"There is no such tree in the woods," said the porcupine. "Whitey Weasel and I know all about all the trees in this forest, and I never saw a Clitter-Clatter one, and I'm sure that Whitey never saw one, either."

"If you missed seeing one, you must have been running about with your eyes shut, Pop," said the three little raccoons.

"Yes. The Clitter-Clatter tree grew in this forest long before even such an old chap like you were born, and it is still standing in the same place that it has been ever since we can remember."

"Oh, I want to see it!" cried Dot. "Please show your funny tree to us."

The raccoons said "No!" at first, but Dot coaxed so hard that they agreed to lead her to the tree. They walked back along the forest path for a short distance, then through bracken and underbrush for at least a hundred steps, and stopped in front of a tree-stump.

This was far from being an ordinary stump—smooth-topped if the tree had been sawn down, or pencil pointed if the tree had been chopped down with an axe. This stump was all of twelve feet in height, and its top was as ragged, jagged, and bristling with slivers, as a shaving-brush with bristles. There was not a shred of bark on it, although the wood seemed to be quite fresh, and was not grey and weather-worn.

**D**ON looked at the stump for a moment, and then said:

"I know this stump. It is what the lightning left of the big elm that used to stand here. I cannot understand why you call it a Clitter-Clatter tree, though."

Without saying a word, the three little raccoons stepped up close to the stump, each picked up a stout pine-knot that lay on the ground at the foot of the tree, and began to pound the stump as if their ring-tailed lives depended on it. From the stump came the same clattering, clapping sound that Don and Dot had heard before, only louder now, for they were close beside the Clitter-Clatter Tree. The top of the stump had been so torn by the lightning that had struck it, that there was little more than a bundle of loose, dry splinters, so that, when the stump was struck or pounded, the splinters and slivers rustled, clattered, and clapped together with a sound like a hundred slapping hands.

Suddenly the little ring-tails stopped pounding, and standing in a row, they said together:

"Three little 'coons were bound to stay awake just one more day;

They wanted just a bit more fun, a little bit more play;

So, to their Clitter-Clatter stump they trotted—One—Two—Three—

Then played a pine-knot tune upon their noisy Clatter Tree."

(To be continued.)

—Copyrighted by Bertha E. Green.

John Wesley McClung, son of R. W. McClung, and Mrs. Nellie L. McClung, Calgary, Alta., has been awarded the 1924 I.O.D.E. overseas scholarship, by the committee of selection for Alberta. Mr. McClung is a graduate of the University of Alberta, and served overseas with the university company, and the P.P.C.E.I. He was graduated in arts in 1923. He was valedictorian of the graduating class of 1923 and is at present chief justice of the student's court. Mr. McClung will continue his studies at Merton College, Oxford University, in International Law and Constitutional History.



# Feeding the Reindeer of Santa Claus

A Christmas Story for Children

By E. A. TAYLOR

WELL, I've finished my letter to Santa," said Florence Perkins. "I've asked him to bring me that biggest doll in the store down town, and I want a new doll-carriage, and a box of paints like Gerty Smith's, and a real gold ring, with a red stone in it, and a book about—" "Oh, you want everything!" interrupted Phil, her brother, "Now I only want a bob-sleigh, and some new skates."

"Why you said that you wanted a ball, too, and all those animal books!" Florence exclaimed.

"So I do," Phil answered. "I guess I will write them all down now."

The two children were writing in their play-room which was just off the upstairs hall, and their father and mother, passing along, heard what was said. They were rather sorry, for though they wanted their children to have good things at Christmas, they wished them to think of giving presents as well as getting them.

Then Mr. and Mrs. Perkins went out and Elsie Lee came into the play-room. Elsie was a little girl like Florence, and she lived with them, calling Mr. and Mrs. Perkins her uncle and aunt, though they were not her real relations. Her father and mother were missionaries in India, where it is too hot for little white babies to grow up, so Mr. and Mrs. Perkins were keeping Elsie, and treating her just as if she were their own little girl.

Now Florence said: "You had better hurry and get your letter to Santa written, Elsie, we've finished ours. What are you going to ask him to bring you?"

Elsie hesitated, then she said: "In my last letter from India father told me how Christmas is kept in Sweden and in Holland, and they were both very pretty ways."

"I know Sweden is in Europe," said Phil. "Right up in the part nearest the North Pole. What do they do there at Christmas?"

"They have lovely things in the stores for presents like we have," said Elsie. "But as well, they have lots of little sheaves of wheat tied with ribbons, and people buy these and tie them on a tree, or some fence near the house late on Christmas Eve, and on Christmas morning early all the little birds come, and have a feast."

"We'll do that," said Florence. "Only as they don't sell wheat sheaves in the stores in Canada, I guess we will have to buy the wheat alone from the feed store. Do you think the birds will mind if it is loose? We will get some sheaves next year when we are in the country, and save them for Christmas. They would look pretty tied along the porch on Christmas morning. What do they do in Holland at Christmas that is specially nice?"

"My father wrote," said Elsie, "that our custom of hanging up our stockings came from Holland, only they call Santa St. Nicholas there, and they believe he comes in a sleigh with reindeer, and comes down the chimney to the big open fireplaces. The children there don't hang up their stockings, but they put those funny, big, wooden shoes they wear as near to the chimney as they can, and when St. Nicholas comes he fills them with

presents. But the children in Holland never think of putting shoes there empty, they always fill them with wheat and stuff for St. Nicholas to take out and feed to his reindeer. They would think it was very rude to get such a lot of presents from St. Nicholas, and never give anything back to him."

"Let's buy lots of wheat and stuff and fill our stockings," said Phil, who always wanted to do anything new.

BUT Florence said, "Santa and his reindeer are not really, truly, things, they are only that Christmas feeling that goes about making people want to give everybody presents. It is called the Christmas Spirit, and you can't feed spirits with wheat and stuff from a feed store."

"Yes, you can," said Phil, who liked to argue, "can't you, Elsie?"

"Spirits are just angels," Elsie explained. "So I guess they eat."

"Were those angels in the Sunday-school lessons the same as Santa?" asked Florence.

"My father said he thought the same angels kept coming to the world," Elsie answered. "And I think that because those angels who came in the Old Testament were called young men thousands of years ago, so they must be old men now like Santa Claus and St. Nicholas. And God gave them those dear little reindeer, because they were too fat to fly like young men angels can. We can't see them now, but they come around and give us that feeling of wanting to give presents."

"I'm glad Santa is really true," said Florence. "Gerty Smith says he was a fairy story, and nobody but babies believed in him, but now I can tell her he is an angel story."

"But, Elsie," cried Phil, "I want to feed the reindeer, and Santa, too. Won't he eat anything?"

"Oh, yes," said Elsie, "angels always like everything. They never think children are rude or silly when they don't mean to be. They're not a bit like some grown-up people who say children make too much noise. Why, that's why everybody wants to go to heaven, because they know they will have such lovely times there playing with the angels."

"I am going to learn to drive reindeer directly I get to heaven," said Phil. "And I won't eat the rest of the candy in my box—I'll get lots more at Christmas—I'll put it in my stocking for Santa, and I'll put in all the money I have left, too. What are you going to give him, Elsie?"

Elsie showed her dearest treasures, a wool coat and cap that belonged to her largest doll; a string of Indian beads; and a new dollar bill. "You see," she explained, "I'll save up all the fruit we have for dinner from now until Christmas to put in my stocking for Santa himself, but I thought I'd write and ask him to take the rest of the things over to Japan. The clothes might fit a very little baby there, and the beads might help some little girl, who had her home earthquake, to feel better; she could have my dollar, too."

"Will Santa have time to cart stuff over to Japan?" demanded Phil.

(Continued on page 29)



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# Professor Manson on the Fourth Gospel

THE fascination of the Fourth Gospel shows no signs of waning. No book in the New Testament has a stronger hold upon the mass of Christian people; it is said that in the war, when choice was offered to the men by those who distributed portions of the New Testament, the book selected was almost invariably the Gospel of John. Neither does its interest for the student show any signs of abating. It is not long since Professor Burney, of Oxford, gave us his arresting volume on "The Aramaic Origin of the Fourth Gospel," and even if he has not succeeded in convincing the world of sacred scholarship that the Gospel as we have it was first written in Aramaic and then translated into Greek, it must be admitted that his thesis sheds welcome and unexpected light on many dark places. Since then we have had Dr. Garvie's work on the "Beloved Disciple," and now comes Professor Manson's expository study of the Gospel, entitled, "The Incarnate Glory." It may be said at once that Professor Manson's work will be of greater interest

and value to the general reader and to the preacher than any book on John that has appeared for some time. The volume appears in the "Humanism of the Bible" series, and takes its place worthily in that excellent series. The writer is to be heartily congratulated.

SCHOLARS have in recent decades devoted themselves with zest to the critical study of the Fourth Gospel, and book after book has appeared dealing with the criticism of the Gospel. The works essaying to bring out the religious significance and value of John, have been few in comparison. Professor Manson helps to redress the balance. This does not mean that he is not thoroughly abreast of the most recent scholarship. The book opens with an introductory chapter setting forth briefly and clearly, "the main lines of a critical approach to the Gospel." Then follow nine chapters in which the author takes us through the whole Gospel, section by section. We are in the hands of a competent guide. He makes us see that the Gospel of John is not an abstract treatise. The Jesus of history meets us all the time as the Spirit has revealed Him to the experience of the Evangelist and the Church. "The thesis," writes Professor Manson, in his preface, "to which the whole Gospel is dedicated, is that Christianity represents a new discovery and experience of the living God." We are shown that in many ways the Fourth Gospel takes us nearer even

than do the Synoptic Gospels to the true meaning of Jesus. The balance is well struck between the historical and the purely interpretative. For example, it is held that in the story of the Samaritan woman, "the Evangelist has his eye on the first Christian mission to Samaria, when the Samaritans were for the first time invited to leave Gerizim without being brought to Jerusalem," while at the same time, we are told that the narrative "is and remains the story of a soul which was lost and found."

Again and again the sequence of thought in a passage of the Gospel is given in a few pithy sentences which cannot fail to make the passage new and living to many a reader. We may quote as an example, the paraphrase of the opening sentences of Chapter 14: "For what are the considerations which should impart comfort and produce confidence at this moment? Jesus will speak first of these. In the first place, this world from which He is going, and in which He is leaving His faithful ones, is not the only home or resting-place of the spirit: God's house, the universe which He has made, has many other 'mansions.' Had it been otherwise, would Jesus have said that He was going away to prepare a 'place' for His followers? In the second place, His going is temporary, provisional—a preparation for coming again, and receiving His loved ones into a never-to-be-broken fellowship. They must

lift their minds above the present world and the present hour, and think of that better world and age which is to be. In the third place, if His departure to the Father thus guarantees, and defines the nature of, the Christian hope of a home in heaven, it also illumines and prescribes the way thither. The disciples know the road to where Jesus is going, and they can follow in His steps" (p. 194).

NOTHING but the fear of taking up too much space restrains us from whetting the appetite of the readers still further by additional quotations. Frequently, the matter is arranged in orderly fashion under various heads as in the paragraph just quoted, and unless I greatly err, preachers will find in this book many suggestions that will develop into sermons. While the book is one for the general reader as much as for the preacher, I cannot but think that Professor Manson must often have had the preacher in mind as he wrote.

We are passing at the present time through a crisis, in some respects analogous to that through which Christianity was passing at the time when the Fourth Gospel was written, and it would be an incalculable benefit if, as preachers and people, we were to reinforce our faith by a careful study of St. John's Gospel. No better help could be found for this purpose than Professor Manson's "Incarnate Glory."  
J. HUGH MICHAEL,  
Victoria College, Toronto.

\*The Incarnate Glory, an Expository Study of the Gospel according to St. John, by William Manson, M.A., Professor of New Testament Language and Literature, Knox College, Toronto. (London: James Clarke and Co. Toronto: The Upper Canada Tract Society.) \$1.75.



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## Wise and Otherwise

"Carry yer bag, sir?" said an eager urchin to a man on Forty-second Street, hurrying toward the Grand Central Station.

"No, thanks!" replied the man shortly.

"I'll carry it all the way for a dime," persisted the lad.

"I tell you I don't want it carried!" retorted the man.

"Don't yer?"

"No, I don't!"

The lad broke into a quick trot to keep up with his victim's hasty strides as he asked in innocent curiosity:

"Then what are you carrying it for?"—*Selected.*

The fussy station master of a small village near Edinburgh, found one night a fellow-countryman standing, nonchalantly smoking, with his feet half over the edge of the "up" platform.

"Don't you know that the Edinburgh express is passing here directly at sixty miles an hour?" said the station master. "Come back, come back!"

The other slowly turned his head, and, taking the pipe out of his mouth, replied: "You're awfu' feered for your train!"—*Dominion (New York).*

An English barrister, after a particularly trying day, came home with his nerves on edge, and at once sought refuge in his own study, well away from the noises of the household machinery. He sat down by his fire and was gradually getting calmed down, when the cat, which had been sitting there too, got up slowly and walked across the room. The master turned on her and said indignantly, "Now, what are you stamping around here for?"—*Pittsburgh Chronicle-Telegraph.*

Marie, who is seven, was having tea with a friend when a visitor called and took some notice of her.

"And have you any little sisters at home?" the lady inquired.

"No," said Marie. Then, after a moment, she added reflectively: "But I have two brothers at home—and they have a sister—and I am it."—*Harper's Magazine.*

"What are you going to name the new baby?" a little one asked at the neighbors.

On being told "Jane," she looked slightly disappointed.

"Don't you like it, dear?" inquired the mother.

"Oh, yes," was the hesitant reply, "but it's such a lonesome name."—*Boston Transcript.*

The story is told of a cockney schoolboy who was asked to paraphrase the opening lines of Shelley's "Ode to a Skylark:"

"Hail to thee, blithe spirit,  
Bird thou never wert."

His version of it was, "Hi, cocky, you ain't no bloomin' bird."—*Alabama Christian Advocate.*

Mrs. W. M. C. writes: "I had been away overnight visiting my sister. Next morning I said to my three-year-old daughter, 'And how did my little girl get to sleep last night without mamma?'"

"Oh," she replied, 'papa tried to sing to me like you does, an' I went to sleep weal quick so I couldn't hear him.'"—*Boston Transcript.*

Johnny: "Dad, you told me the other day that it is cowardly to strike any one smaller than yourself, didn't you?"

Father: "Yes, Johnny; it is very cowardly."

Johnny: "Well, I wish you'd write a note to my teacher and tell him that I don't think he has ever heard it."

## The Haunted House

(Continued from page 7)

that dread moment when the heavy latch was lifted and these thoughts flashed through my mind. The curtains on the side of the bed, suspended from the high bed-posts, prevented any furtive side-glance that I might have made. Some one was walking across the floor I was sure, and then in the weird light, left by the fast dying moon, I saw a figure in white at the foot of the bed. A bead of moisture spilled across my face as the figure unfolded two dark wings that almost entirely blotted out the window; these wings then dipped toward my feet and the window cleared again; something was lightly pressing on the bed clothes, but there was no sound. The next moment the figure disappeared, and was crossing the room again. The latch lifted and dropped, the stairs creaked, the ghost had withdrawn. A great sigh of relief restored to me the power of movement—the spell was broken, and I was no longer a sceptic regarding the haunted house. Bathed in a perspiration akin to the first stages of a Turkish bath, I made bold to throw back the counterpane, and before very long the reaction of intense relief induced sleep, and I slept soundly until morning.

It was not until I had fully dressed and prepared to descend to breakfast that the events of the previous night logically assembled them-

selves. Nothing in the room gave evidence of any visitor in the night. It was evidently the leg of pork and pickled pears, I thought, with a grim smile—a nightmare.

Mrs. Church met me at the foot of the stairs with a cheery good-morning; she had gathered fresh eggs for breakfast, and the bacon was her own curing. She was sure the wind was in the east again, as her rheumatism was troublesome. A bunch of holly decorated the centre of the table, and fresh beech logs lay athwart the great fire dogs. She brought the Good Book, and we had prayers before eating. As the dear old mother poured the tea she enquired about my night's rest.

"Did you sleep very soundly, Mr. Roberts?"


"I slept very soundly, indeed, Mrs. Church."

"I thought you did; were you warm enough?"


"Quite, thank you; in fact, I had to throw back the counterpane."

"Well, now! I was so troubled about you, it got quite cold toward midnight, after the carol singers had gone, that I crept up and put an extra blanket across your feet; I'm so glad that I did not awaken you; help yourself to honey."

"You are most kind, Mrs. Church," I most truthfully and discreetly answered. "I shall not forget my first visit to Tillbrook." And I never have.



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## Youth and Service

### Young People's League

Senior Topic for December 30

#### A New Year's Meditation

Devotional

Phil. 3: 12-16.

By Rev. H. T. Ferguson

"Ring out wild bells, to the wild sky,  
The flying clouds, the frosty light.  
The year is dying in the night,  
Ring out wild bells and let him die."

The Old Year is dead. Hail to the New Year! A mood natural enough to forward-looking youth is this! But is it not a wonderful tribute to the undying hope that inspires the Christian that a man so old in years and experience as Paul, when he wrote his letter to the Philippians, should have had the same attitude: "Forgetting those things which are behind and reaching forth unto those things that are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." Paul proclaims his definite purpose to forget the past. Of course he does not mean this just literally. He did sometimes recall his past experiences—notably the one on his way to Damascus that made a turning-point in his life. It is indeed neither advisable nor possible, literally and entirely to blot out the memory of the past. We can readily see the Apostle's meaning. The past is not to be lived over again. It must be left behind. We must put our backs to the past and our faces to the future.

In this sense we ought to forget the best things in the year 1923. It will never do to spend time in the New Year congratulating ourselves on the fine things we did last year. That way stagnation lies! The opportunity for a yet better thing awaits us if we are ready for it. Probably our best might even have been better at the time. Have we ever been able literally and exactly to say, "I have done my best." But, however that may be, our developing life and experience will surely qualify us for a better service in the next year than was possible in the last. Forget it!

We ought in the same sense to forget the worst of our past. To be sure it will never entirely slip from memory—that is one of the penalties we pay for wrongdoing or neglect. Indeed the memory of it may be useful as a "Danger" signal at some sharp curve of the road ahead. But it will never do to spend time in vain remorse. Spilled milk is not recovered by mixing it with tears. The future beckons. Let us leave the unworthy past for the past to bury. Forget it!

"Ring out the old, ring in the new,  
Ring, happy bells, across the snow,  
The year is going, let him go,  
Ring out the false, ring in the true."

#### Junior Programme

TODAY is the last meeting in the year 1923. When we come to the end of the old year what are some of the things we usually think about? New Year's resolutions. Why? What did Tennyson mean when he said,

"Ring out the old, ring in the new,  
Ring happy bells across the snow,  
The year is going, let him go;  
Ring out the false, ring in the true."

Why do the bells ring? Why were they called happy bells?

Looking back over the old year with its 365 days, what are some of the points against us? A blackboard might help in this lesson. Draw from the leaguers the marks against their conduct. Remember they are juniors, not adults. Some of the points will be: unkind words; mean thoughts; selfish acts; carelessness; wasted idle moments in school and at home. What will we strive for in 1924? Kind words, pure thoughts, helpful acts, unselfishness, good work at school, fairness in play.

Have some member repeat the verse, "The fruit of the spirit is love, joy, peace, longsuffering, gentleness, goodness, faith." Another member might repeat the motto of Paul, which is a good motto for the New Year. Its meaning will not be fully understood, but it will be a good text in memory's storehouse. "Not as though I had already attained, . . . I press toward the mark of the high calling of God in Christ Jesus."

Resolves made to-day will never last the whole year through. In our prayer life with God each day we need help and let us remember that, "Every day is a fresh beginning. Every morn is the world made new."

CLOSE the heart talk with your juniors with the following short story: "Come with me," said the Day, "and let us do things together!" "What kind of things?" asked the man.

"Beautiful things!" said the Day. "Your friend is sick, and a visit from you would give him infinite pleasure. Also, it is long since you saw your sister, who is poor and sorrowful; and on the way you might buy some presents for her children, since they have no father to buy them gifts. Then suppose we take a walk in those woods, outside the city, where you and your brother used to play! How long is it since you saw them? or saw your brother? He is back again, I hear, and is minded to lead a new life. We might go to him, and take him by the hand, and go a few steps with him. Then we might—"

"What nonsense is all this?" cried the man. "These are things that I should like well enough to do, but not with you. I expect to make ten thousand dollars, with your aid; sit down with me at the desk."

They sat down together and the hours passed. By and by it was time for the Day to go. "Good-bye!" she said.

"Oh, Good-bye!" cried the man. "Why do you look at me so sadly? I mean to do all those things that you spoke of; I certainly mean to do them, with one of your sisters."

"I have no more sisters!" said the Day. And passing through the door, she met the entering Night.

"Only the new days are our own;  
To-day is ours and to-day alone."

Two young ladies in Washington were discussing a foreign naval officer who has received many medals and decorations. "But," said one of them, "isn't he becoming awfully fat? He seems to be putting on flesh every day." "What can you expect, my dear?" replied the other. "The poor man must find room somehow for his medals and decorations."—*Harper's Magazine.*



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## The Conferences

### TORONTO

*Temperanceville; Rev. Thomas B. White, pastor.*—At the close of a series of evangelistic services, conducted by the pastor and congregation of Wesley Church, sixteen were received into church membership on Sunday, November 4th. Revival services are now in progress at Mount Pisgah Church, and pastor and people are having a time of rejoicing in soul-winning. Fourteen have, up to the present, made decision for Christ, and in this, as in Wesley church, all the church membership has been wonderfully blessed by God.

*Woodbridge; Rev. Dr. Smith, pastor.*—Woodbridge Methodist Church has undergone some very remarkable transformations during the last few months. When the vacation period arrived in August the officials of the church undertook extensive repairs including a new roof and the redecorating of the church and Sunday-school room. In addition to this the choir gallery has been enlarged and an electric motor installed for the pipe organ. The cost was about \$3,000. The generous gifts of the people more than met this amount so that now we have one of the most beautiful churches in the country and absolutely free of debt. The last three weeks have been spent in evangelistic services, Rev. E. R. Brown assisting the pastor. Mr. Brown proved himself master of the situation, his forceful ser-

mons bringing conviction and decision. On Sunday, November 4th, the pastor, assisted by Rev. Mr. Brown, welcomed a large number into the church. The church is now in first-class condition every way.

E. S.

### HAMILTON

*Paris; Rev. D. E. Martin, B.A., Ph.D., pastor.*—The month of October was given up to intensive evangelistic work in connection with the Methodist church in Paris. The pastor was assisted by Rev. Dr. J. R. Hanley, and Mr. Fred G. Fisher, evangelists, well known in this province, who led in a campaign of evangelism that was sane, attractive, and helpful, and which brought forth splendid results. The interest grew steadily from the beginning, and at the close reached a fine climax. Dr. Hanley is a strong preacher and Mr. Fisher as a chorus leader has few equals, and not many superiors. As to results—the religious life of the church has been quickened and intensified. On the Sunday morning following the close of the services forty-one persons, made up of young people and heads of families, were received into church fellowship. The whole movement has been greatly worth while in giving added strength to the church and the moral forces of the community.

### Newcastle Community Hall

Newcastle, Ontario, is now the proud and happy possessor of a new community hall, the finest of its kind in Canada. For three months now, the people of Newcastle and vicinity have been making good use of it and enjoying its benefits. The hall is the gift of one of Newcastle's honored and most distinguished old boys, Mr. Chester D. Massey, second son of the late Hart A. Massey, and grandson of Daniel Massey, who founded in Newcastle in 1847, the agricultural implement manufacturing business, which has grown into the great corporation known the world over as the Massey-Harris Co., Limited, of Toronto. This magnificent building, in its finished strength and beauty, was designed and erected in reproduction of the Colonial style of architecture. It is richly furnished and decorated, and equipped to fill every requirement of the community of which a hall is capable. The first sod was turned by two grandsons of Mr. Chester Massey, Masters Lionel and Hart Massey, sons of Mr. Vincent Massey, in September, 1921. The corner-stone was laid on the 1st of July, 1922, and the hall was formally opened and presented to the village on August 2nd, 1923.

With the capacious walls of the building are the concert or great hall, stage, dressing rooms, lavatories with running water, a large and airy basement for recreation purposes, kitchen, furnace-rooms with the very latest ventilating equipment, police cells, council chamber, public library and reading room, post-office and Masonic lodge room. A powerful moving-picture machine, projector and spotlight are part of the equipment. Built into the walls of the outer entrance hall are four large stone memorial tablets, the gift of Mr. Thomas Montague, a citizen of the village. In these are deeply chiselled over two hundred names of those who died and of those who served in the Great War. In the

copper-roofed tower is a large three-dial clock, the gift of another citizen, Mr. Wellington Foster. The Public Memorial Library and Reading Room, which will soon be formally opened by a representative of the Ontario Government, has received many generous gifts of books and equipment from present and former citizens.

The management of the Hall has been placed in the hands of a committee of five men and women, three appointed by the village council and two elected by the citizens. The committee have planned, working in harmony with the churches, to hold community worship in the Hall from time to time, probably about every three months. Outstanding preachers of the day will be invited to Newcastle to preach to the combined congregations of the local churches, uniting in worship in these community services. Three leading divines of our age have already favored the village with their presence and delivered helpful and inspiring messages. In this way the Hall has already proved a great blessing to the people. During the opening week, the Right Rev. Charles H. Brent, Bishop of Western New York, himself an old Newcastle boy, gave two memorable addresses and on Sunday evening of the same week Rev. Canon H. J. Cody, D.D., of Toronto, preached a great sermon, wonderful in its interpretation and scope, on "neighborliness." Then on the evening of Oct. 23rd, Rev. Dr. S. D. Chown, General Superintendent of the Methodist Church of Canada, preached from the text, "We would see Jesus," a sermon that gripped the attention and thrilled the hearts of a community congregation that once more filled the great Hall. At these services, the massed choirs of the local denominational churches contributed anthems and led in the service of song.

H. R. PEARCE.

## Public Confidence

During the past five years the business of this Corporation has increased as follows:

1918.....	\$ 90,832,629.
1919.....	101,123,031.
1920.....	113,762,324.
1921.....	120,253,443.
1922.....	129,097,041.

These figures are expressive of the extent of public confidence in the services of this Corporation as Executor, Trustee, Administrator, Financial Agent, and in other capacities of trust.

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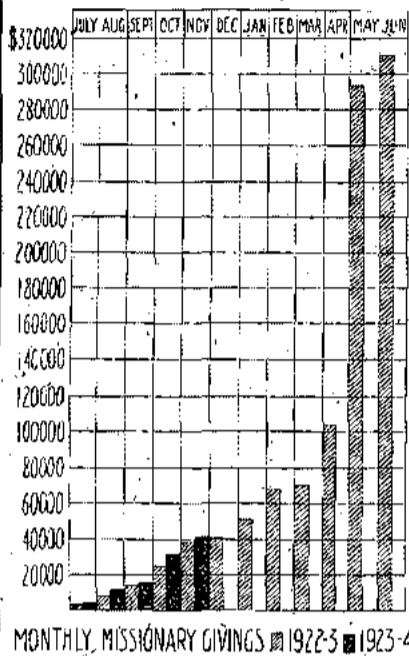
WINNIPEG

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## The Missionary Receipts for this year are ahead of last year

Let us in this **JUBILEE YEAR** of our **Foreign Mission Work** reach the total of **\$1,250,000**



	1922-3	1923-4	Increase
July	\$ 2,247.66	\$ 3,076.45	\$ 828.79
August	7,536.91	11,036.61	3,499.70
September	14,782.79	14,747.50	44.71
October	24,005.42	32,444.04	8,437.62
November	39,450.81	41,042.15	1,591.34
<b>Totals to Date</b>	<b>\$87,994.59</b>	<b>\$102,346.75</b>	<b>\$14,352.16</b>

The Methodist Missionary Society.

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# London Conference News

## Church Anniversaries and Evangelistic Services

It would seem eminently fitting that this Conference year, presided over by one who is himself a field secretary of the Evangelism and Social Service Department, giving special attention to the evangelistic side of the work, should be marked by an evangelistic campaign touching every district and circuit within the Conference. We would not attempt to dictate to any man that he should follow any stereotyped method in following out the ideal. We know some pastors who habitually make an appeal to their Sunday evening congregation. Others arrange annually for a special week or two weeks of services. Whatever the method let us make this year signal by pressing home of the facts of repentance and conversion. Evangelist Thos. B. Coombs, of Brampton, concluded a two weeks' mission in Victoria Avenue Church, Chatham, on Sunday, Nov. 4th. During that time Mr. Coombs, assisted by the pastor, labored incessantly; conducting ten week-night meetings, thirteen Sunday services and twenty-four home circle gatherings. In the Sunday meetings the evangelist met separately almost every organization in connection with the church, from the primary class in the Sunday school to the men's brotherhood, giving a most helpful and appropriate message to each. The meetings were bright, earnest, reverent and helpful. A goodly number of the unconverted came to Christ. The young people of the League and Sunday school were greatly uplifted and encouraged. Mr. Coombs had a wonderful influence in leading the Christian people to a fuller consecration of themselves to Christ and His work. He has a marked power in showing the simplicity, reasonableness and naturalness of the religion of Jesus Christ. As he discoursed on the great subject of living the Christ-like life, many were seized with the conviction that they could, ought, and would, live that kind of a life. In the highest sense of the word, Mr. Coomb's mission at Victoria Avenue was a splendid success. We need only say that Rev. A. E. Jones is the pastor, also chairman of the district, and his lead ought to give the clue to other circuits in the district.

### Circuit Comments

VERY considerable and desirable improvements have been made to our church property on the Shedden Circuit. At Southwold a new cement platform has been erected at the entrance to the church and the interior transformed by the addition of beautiful oak pews and the redecoration of the walls. At Shedden the whole interior has been "electrified" and beautified. The walls have been painted light buff, with an ivory ceiling trimmed with shell pink, making a most attractive appearance. The installation of "Hydro" in the village gave the trustees the opportunity to wire both church and parsonage. The result is that both church and parsonage are brilliantly illuminated, much to the credit of the community and congregation. In this connection we observe that the turning on of "Hydro" in the village, by the Hydro "Knight," Sir Adam Beck, took place in the basement of the Methodist church at a fowl supper served for the occasion. Rev. P. E. James, M.A., is the fortunate pastor of this aggressive circuit.

Very successful anniversary services were held at Ridgetown, where Rev. A. E. Doan, B.A., B.D., is the pastor. The Rev. W. E. Millson, President of the Conference, assisted by the pastor, had charge of the services for the day and, to congregations that overflowed the spacious auditorium, gave powerful and inspiring messages. The choir, under the direction of Miss Mae Rowe, rendered splendid music at each service. The tea-meeting on Monday was a huge success. No less than 600 sat down to a sumptuous supper, provided by the Ladies' Aid of the church. Following the supper the Chatham Concert Company rendered a fine programme. The proceeds of the anniversary were away beyond the expectations of the people; about \$2,000 being obtained. "The best ever" is the popular verdict. We are pleased to note that the regular congregations of the church are also very gratifying to the pastor and officials.

The pastor of the Warwick circuit writes: "I have been well pleased with your write-ups and downs." (Mostly downs.) "I felt as though I was far, far away with no connexion, or feeling of brotherhood. Now we anticipate the weekly paper as eagerly as the daily news." We never knew there were such lonely hearts to cherish. Warwick is pulling right ahead. The pastor's salary is now \$1,800, plus conveyance. The changes made last Conference, whereby Bethel was detached from Arkona and attached to Warwick, is giving satisfaction all round. At Bethel the anniversary was graced with the presence of a former pastor, Rev. R. L. Hosking. Large congregations were in attendance and the sermons were of an inspiring nature. The thank-offering amounted to \$170. At Uttoxeter another former pastor preached the anniversary and reopening services. The church, has been in the hands of the decorators and both outside and inside have been treated to a new coat of paint. The church is now very attractive. Rev. S. Anderson was greeted with overflowing crowds, testifying to his popularity when on the circuit. The music was splendid. At Warwick, Rev. Eric Anderson, an old boy, though still a young man, preached the anniversary sermons. The church was too small to accommodate the huge crowds. Generous thank-offerings were received at both Uttoxeter and Warwick. The official board paid their pastor, Rev. A. R. Johnstone, a fine tribute by inviting him to remain a fifth year.

The Exeter Times contains a fine report, "from another source," of the Elimville anniversary. The other source sounds quite familiar to us; but apparently the entire services of Sunday and Monday were a great success. Rev. R. C. Copeland, B.A., preached two splendid and thoughtful sermons to crowded congregations. The fowl supper on Monday night surpassed all records and the programme of solos, duets, quartettes and anthems rendered by the James St., Exeter, Methodist choir, was a musical treat. The proceeds of both days amounted to \$360.

The anniversary services of Glen Oak Methodist Church, on the Cairngorm circuit, were held on Armistice Day. The service commenced with the congregation standing with bowed heads during two minutes of silence. Rev. W. R. Vance, of Ilderton, occupied the pulpit and his ministrations

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delighted the congregations. His morning text was found in Psalm 40: 17th. "The Lord thinketh upon me," and in the evening he selected the words: "What think ye of Christ." Appropriate hymns and special music by the choir featured the services.

The spacious James' St. Church, Exeter, was filled on Sunday, Nov. 11th, for the anniversary services of the church. The pastor, Rev. W. E. Donnelly, B.A., who came to this church in July, gave two eloquent and inspiring sermons. Mr. Donnelly availed himself of the privilege of Armistice Day by recalling some of the memorable events of the war. His theme: "Our heroes of yesterday and to-day," he made the basis of an appeal for the qualities of moral fibre and heroism to be wrought into the tasks of the Kingdom of God. The services were very successful.

Rev. Capt. J. Garbutt, of London, delighted the people of Highgate when he preached the anniversary sermons of the Methodist Church of that place. Large congregations were in attendance, the church being filled to capacity for the evening service. The choir were at their best and the music was rendered in an accomplished manner. Another pleasing feature was the presence of Rev. John Veale, who was visiting in the village, a former highly esteemed pastor. The annual supper was held on Monday (Thanksgiving day) night followed by a musical programme, furnished by the choir.

The Main St. Church, Exeter, celebrated anniversary day when their own popular pastor, Rev. F. E. Clydale, was the preacher. Despite inclement weather the congregations were large and appreciative. The altar was adorned with beautiful flowers whilst the choir furnished splendid music at each service. The thank-offering amounted to over \$800 and was very encouraging. We hear such fine things about the work on Main St. and the success with which the energetic pastor is meeting.

Arcona Methodists held their anniversary on Sunday and Monday, Nov. 11th and 12th. Rev. G. W. W. Rivers, B.A., B.D., of Parkhill, was the preacher for the occasion and his inspirational addresses were appreciated by large congregations. The choir were in good trim and rendered splendid music. The "feast of good things" on Monday night culminated with a fine concert, consisting of musical and literary numbers, in the auditorium. The anniversary ranks among the most successful ever held.

*Odds and Ends.*

An interesting feature, in connection with the anniversary ser-

vices at Central Church, Sarnia, was the placing on view of a portrait in oils, made by William Gush, Esq., of Rev. Thomas Turner, the first Methodist and Protestant minister appointed to Sarnia. The portrait was sent to Rev. Dr. Morrison, of Sarnia, by Mrs. R. A. Liller, the only remaining child or descendant of Mr. Turner, who resides at Langford, near Bristol, England, and is in her 86th year.

Armistice Day was very generally observed in the churches of our Conference. At Aylmer the Rev. J. H. Arnup, B.A., addressed the brotherhood on "Five years after the signing of the Armistice." It was a great address and made a fine impression upon the men. Methodism could hardly have afforded to have lost the reverend gentlemen at this stage, and to the Almighty Father who so wondrously spared his life we humbly give thanks.

In Windsor, Sept. 25th, at the home of the bride's parents, the marriage took place of Rev. LeRoy C. White and Alice Jackson, daughter of Mr. and Mrs. Godber Jackson. The ceremony, which was fully choral, was performed by the President of the Conference, Rev. W. E. Millson, in the presence of the immediate relatives. We extend our congratulations to the happy couple.

Do not forget that our news letter goes forward on Friday. It is just as well to remember that the paper goes to press five or six days before date of publication. That is, this issue was in the hands of the pressmen Friday or Saturday of last week. If you send an item in this week, do not look for it in the GUARDIAN of next week. It won't be did.

Exeter district held a very successful district meeting at Crediton, in conjunction with the Department of Religious Education, when a splendid gathering of interested folk heard addresses from the resourceful Rev. F. Langford, B.A., of the Department of Religious Education, and the inimitable Rev. W. E. Millson, of the Evangelism and Social Service Department. The addresses were eloquent and inspiring. Rev. G. W. W. Rivers presided over the sessions.

The W. M. S. of Strathroy district held a very successful convention at Watford. In the absence of the chairman of the district, Rev. F. S. O'Kell presided at the tea hour and at the evening session. Mrs. Childs and Miss Sparling, both returned missionaries, gave splendid addresses. Mrs. (Rev.) F. S. O'Kell is the new district superintendent and Mrs. (Rev.) Murray Stewart, is the secretary.

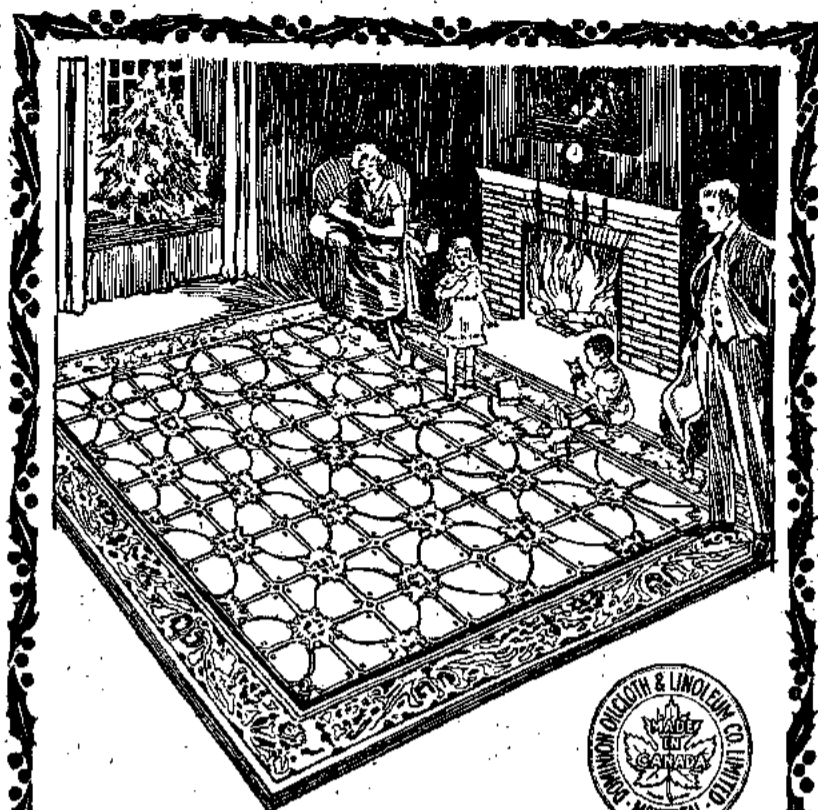
H. B. P.

## The Conferences

### TORONTO

College Street, Toronto; Rev. W. B. Young, B.A., D.D., pastor.—During the last few weeks this church has undergone many needed repairs and improvements. The walls and ceiling have been decorated, the alcove finished with quarter oak panelling, and new organ pipes installed. The entire lighting plant has been renewed, and the whole interior of the building now presents a most attractive appearance. The decorating was done by the Thornton-Smith Company and is regarded by competent critics as of a very high order, nothing gaudy or showy, but a restful coloring which gives at once a pleasing and worship-

ful effect. The panelling was done by the J. B. Smith Co., and the organ work by the Legge Company. The entire cost was \$3,500, which has been fully provided for and practically paid. The Ladies' Aid undertook the responsibility and were ably supported by the congregation at the reopening services. These were conducted on two Sundays, Revs. W. N. Chantler, A. J. Paul, Geo. R. Turk, and the pastor being the preachers. At all services the splendid choir rendered delightful music. College Street Church is now one of the cosiest and most attractive of our city churches. Last Sunday the pastor received thirty new members at the communion service.



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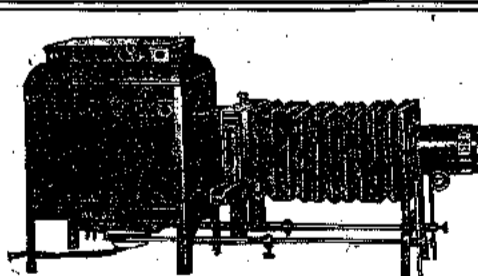
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# The Late William G. McDowell

## An Appreciation

All living ministers who have toiled on the Shawville circuit will remember well Mr. William George McDowell, the subject of this sketch. They will remember him as one of God's noblemen, as one of their most steadfast supporters and as a man keenly interested in all good. Mr. McDowell passed the eightieth milestone of life last June 10th, and by reason of strength gave promise of many more useful years, when a tragic death overtook him, on October 15th last. Always living an active life, he was driving over to a neighbors' to transact some business matter when his horse, a supposedly quiet animal, kicked, killing him instantly. A shocked and bereaved community followed his remains to Shawville Methodist Church, where, in the presence of a crowded church, Rev. M. I. Robinson, his pastor, assisted by Rev. J. D. Ellis, rector of the Anglican church, and Rev. W. G. H. Wilson, of Westmeath, conducted the funeral service. His body was laid to rest in the Methodist cemetery, where sleep so many of the sturdy pioneers of Clarendon.

W. G. McDowell was born on June 10th, 1843, of Irish parentage and had immigrated to this country in childhood. In 1869 he married Miss Nancy Dale, one of our church's elect ladies, who, with one daughter, Mrs. Norman Wilson, of Vancouver, B.C., and two sons, George of Ottawa, and David on

the homestead, still survives him. In 1905 he moved into the town where he still lived an active life, gardening extensively and always successfully. Mr. McDowell's garden was always a point of village interest. A really beautiful event was the commemoration of the fiftieth anniversary of the wedding, in 1919. It did one good to behold the happy, elderly couple, in the midst of the best this life affords and hopes for the next.

With his passing Shawville Methodism loses one of its most effective and loyal members and officials. In this splendid day, when so many of every community's best are bravely turning both resources and affection into the effective channels of the Church's enterprises, he could always be counted on. In a day when one cannot be and do everything, he firmly resolved to be and do something, and that the most worth while. "This one thing I do," was his motto, and he did it with his might. In feverish and fretful days incident to the human side of the Church militant, he kept the noiseless tenor of his way and encouraged many others to remain steadfast. The Kingdom of Christ has been set forward and a wide circle of men and women strengthened in the faith because he lived. He is among those whose names are written in the Lamb's book of life. M. I. R.

# The Late Mrs. J. S. Atkinson

## A Tribute by Mrs. W. E. Ross

There are those whose passing touches sadly not only the family circle and intimate friends, but the church and community at large. Such an one was Mrs. Atkinson, wife of the late Dr. J. S. Atkinson of Gananoque, who, on the 20th of August, 1923, joined those whom she had "loved and lost awhile." The Kingdom of God was her first interest, and to it she devoted time, talents and money. The Woman's Missionary Society early received the inspiration of her capable service as recording secretary of the Montreal Branch, and later for fourteen years Centenary Auxiliary, Hamilton, enjoyed progress under her presidency, for which she had a rare gift and charm, producing an atmosphere spiritual and helpful. The Deaconess Order also had a large place in her affection, and for several years she was President of the Dea-

coness Aid. She and her sisters, the Misses Moore, in the early days were instrumental in securing a home for the Order in the city. Mrs. Atkinson served the community for eight years through the Paardeburg Chapter of the I.O.D.E. This military chapter devotes itself largely to looking after the families of returned soldiers, a work she did *con amore*, for two brothers were in the army, and one—Col. Wentworth Moore—lost his life in the great war. The W.C.T.U. and the different institutions of the city shared not only her material gifts, but personal interest. When such a large-hearted, gifted woman is translated, she leaves a place not easily filled, and the place of Mrs. J. S. Atkinson will always remain her own, occupied by the memory of her beautiful life, gracious presence and efficient service.

# The Late Rev. E. S. Howard

At Wellington, on Friday morning, October 26th, Rev. Eratus Seth Howard departed from this life and joined the host triumphant. Mr. Howard was born at Demorestville, Prince Edward county, on July 11th, 1833. He attended Victoria College at Cobourg, and was ordained an elder of the Methodist Episcopal Church in June, 1863. All his ministry of over fifty years in the active work was spent in the Montreal Conference. He was stationed at Kingston, Brockville, Wolfe Island, Aultsville, Sydenham, Elgin, Napcan, Inkerman, Iroquois, Inverness, Windsor Mills, Farnham, Phillipsburg, Lawrenceville, West Brome, Minton, Marbleton and Odelltown. He then superannuated and served Lawrenceville for five years longer. On 11th of February, 1864, he married Miss Harriett Adelaide Hersey, a daughter of Daniel Hersey,

who was his faithful, efficient helper during his long term of active service. In 1917 they came to Wellington to live and remained here until Mr. Howard was called to higher service. His life was a help and a benediction to the whole community. Until his health failed he often preached at Wellington and at his old home, Demorestville. He was never happier than when in the pulpit, and the church received much help and inspiration from his message. He had a wonderful power in prayer and his mind was richly stored with the word of God. He was remarkably vigorous until a few months before his departure and his mental grasp seemed strong and clear right up to the last few days.

He leaves to mourn his loss his wife, Mrs. Harriett Howard, who for fifty-nine years was partner of his joys and

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sorrows. One of his daughters, Mrs. A. E. Solomon, of Granby, Quebec, preceded him to the life more abundant in May of this year; the others, D. H. Howard, of Montreal, Mrs. (Rev.) Rufus Garrett, of Demorestville, Hon. Judge E. E. Howard, of Montreal, Mrs. H. E. Frye, of Moncton, N.B., Miss Mary Howard, Wellington, Mrs. H. A. Layhew, of Montreal, and John A. Howard, of Lowell, Mass., remain to mourn the loss of a loving father.

The funeral which was held in Wellington Methodist Church, Monday, October 29th, was largely attended by brother ministers, as well as friends of the community, who

came to pay their tribute of esteem and affection to one whom they revered as a father in the Gospel. The sermon was delivered by Rev. R. A. Whattam, President of the Conference, and was followed by brief words of tribute by several of the ministers.

His mortal remains were laid away in the Wellington cemetery, where lie the remains of his father, Eratus Howard, and his mother, Catharine Demorest Howard.

"Servant of God well done,  
Thy glorious warfare's past,  
The battle fought—the victory won  
And 'thou art crowned at last."

J. U. R.

## The Late Rev. Edward Cragg

### A Tribute

When I learned that the Rev. Edward Cragg, of Calgary, had passed away, I turned to the book, "Case and his Contemporaries," Vol. 5, page 213; published by Rev. Dr. John Carroll, and I found the following: "The place of supply, Point Levi. How, when, and by whom?" The following letter was addressed to me some years ago. The writer of this epistle was dapper in person, with dark hair, but not dark skinned. He is now known, to many from the extreme east to the extreme west. The letter was signed, "Edward Cragg."

Tyrconnel, April 7, 1873.

"Dear Sir and Brother,—As you have no acquaintance with me, it would, perhaps, be well to give you an item or two of information. I was born in the town of Kendal, England, 1829; converted to God, 1843; commenced to call sinners to repentance in 1851; a candidate for the regular work of the ministry, 1853; but was recommended by the Rev. J. Rigg, chairman of the Macclesfield district, to join the Canada Conference. The agitation was then in full blast in England. Accordingly, I came out in October, 1854. Travelled the remainder of the year under the chairman, as assistant to Rev. W. Pollard, in Quebec. At the Conference, 1855, sent to the Chaudiere. In 1856, to Dudswell. But in January of that year was requested by Dr. E. Wood to take the place of a young man who had suddenly deserted his post at Millbrook, Ont. Accordingly, in the depth of winter, I drove four hundred miles in a jumper specially made for the occasion. In 1857, I was requested for Newcastle."

I well remember him coming to the Newcastle circuit as the junior pastor.

He was a constant visitor at my father's home, and we formed a friendship that only terminated at death. When I was on the Brighton charge he was retired from the active ministry, but did much supply work, which was very acceptable to the various congregations to whom he ministered. At the Bay of Quinte Conference held in Cobourg, in 1901, I had the honor of ordaining two of his sons to the office and the work of the ministry; viz., Charles E. Cragg, B.D., now of Wingham, Ont., and Wm. J. M. Cragg, B.A., B.D., missionary in Kobe, Japan. Their father was present and took part. When my daughter and I were returning from our trip to the coast in September, 1923, we dropped off for a night and day at Calgary, and on the 21st called upon Father Cragg and family. We found him sitting by the fire. He had been ill for a few weeks, his sight nearly gone, and hearing not good, but his memory and mind all right. He said, "I am now in my ninety-fifth year, I have never been sick, I do not know how this is going to result." As I prayed with him, and the family, he responded most fervently. After having known each other for over sixty-six years, we said good-bye to meet no more until we shall meet again in our Father's house above. This was on Sept. 21st, and he entered into his rest, October 10th, I am sure that the whole Church will unite with me in deepest sympathy to Mrs. Cragg, who is just as queenly and pleasant as ever, and to all the members of a worthy family he has left behind. And also our congratulations that the battle is fought, the victory won; and thou art crowned at last."

J. C. WILSON.

## The Late C. S. Scott

### An Appreciation

On the 22nd of October, Charles Stinson Scott passed away from his home, 25 Oakland Avenue, Ottawa. The son of the late Rev. William Scott, he was born in the parsonage at Sarnia, on Dec. 22nd, 1842. He came to Ottawa in 1860 and for upwards of forty-five years was connected with the civil service, and though long past the years when most men retire, his great efficiency in his department made his services too valuable to be discontinued, and his remarkable health made it possible for him to carry on his work till the end of life. Death came suddenly to close a long life of happiness and good fellowship

among men. He was a faithful member of Dominion Church, always in his place, with always a good word for the ministers, for the church and its services, and a cheery, confident hope in the great beyond. Few men in Ottawa were better loved by numbers of citizens who knew him through sixty years' of residence in the city, and perhaps no one ever heard him speak an unfair or an ungenerous word of another man. In 1870 he married Miss Margaret McAgy, who predeceased him in May, 1922. Two sons and three daughters who survive, cherish the memory of a home of high ideals and singular happiness.

W. T. G. B.



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## Atlantic Seaboard Bulletin

(Continued from page 10)

purpose are flagrantly abused, that these practices complained of are winked at in connection with any public money-raising scheme. We have been surprised to see so many good citizens and church workers, and some of them Methodists, on the committees which countenance these methods, and who are willing to share with the gamblers who are brought in to run this part of the proceedings. It is wonderful what a slant there can be in some people's standards of righteousness when they are out to make money.

Halifax city and county are in the throes of a bye-election. The election was necessitated by the appointment of the sitting member, Mr. McLean, to the Chairmanship of the Exchequer Court of Canada. The writer is not politician enough to understand why the people of Halifax could not get along without an election at this time. Probably Halifax is needing a little excitement, for things have been pretty dull for some months. Both parties are promising to make things better. How an opposition member can get the Government to do things a Government supporter cannot get them to do is a puzzle to the writer. Probably the real tactics of the opposition is to break the "solid sixteen" Liberal representation from Nova Scotia, and hasten a general election. Both candidates are prominent business men, and the interests of the city and county will likely be well looked after by either of them; but the contest will no doubt create considerable interest in political circles all over Canada.

A ROYAL Commission is investigating the causes of unrest and of the recent strike at the steel works in Sydney. They are gathering some interesting information. One witness

laid the blame on prohibition, although that part of the province has not had reason to complain of the strict enforcement of the Nova Scotia Temperance Act.

That act, however, is, we believe, to be more rigidly enforced, and of late the Attorney-General has been on the ground himself investigating conditions, and, according to Rev. H. R. Grant, things are looking more hopeful than ever before for law-enforcement in Cape Breton.

Nova Scotia regrets the reactionary movement in the western provinces. We realize that we shall likely be compelled to face a similar issue soon. We have no such machinery, however, for the bringing on of a plebiscite as obtains in the western provinces; and we do not believe the Government or Opposition would dare go to the country on that issue. Conditions are not perfect by any means, and we are having "Government Control" to a certain extent, which netted a profit of \$300,000 last year. There is no open agitation for a change in the law at present, but if the other provinces keep going "wet" there is no doubt influences will be brought to bear to swing Nova Scotia into line with the other reactionary provinces. Our people ought to prepare at once. Already propaganda to discountenance prohibition is appearing in the public press. The latest is some crime statistics stating that the prohibition province of Ontario leads all the rest in number of convictions per 100,000 population and that Quebec has a decreasing number of crimes and fewer arrests for drunkenness. The article purports to quote "statistics," but makes no mention as to their place of origin or who gathered them. This report originates in Montreal and the mark of the beast is easily discerned therein.

## London Conference News

(Continued from page 10)

L ISTOWEL Methodists were accorded a great privilege on the occasion of their anniversary. The special preacher for the occasion was the Rev. Dr. S. W. Fallis, of Toronto. The congregations that heard Dr. Fallis were both large and enthusiastic. In the morning the doctor had something to say about the GUARDIAN. Last year the GUARDIAN failed to pay its way by about \$20,000. He remarked, that were there 60,000 subscribers instead of 30,000, the GUARDIAN would probably have been able to break even. Another point made by the doctor was that the printed matter (not advertisements) in the GUARDIAN was equal to twenty-three volumes costing \$58.30 as compared with the \$2.00 which is the subscription price of the GUARDIAN. The choir rendered very fine music at the services which were unusually successful.

At Beechwood, on the Northwood circuit, encouraging anniversary services were held when Rev. J. W. Penrose, of Mersea circuit, preached inspiring sermons. The choir gave splendid selections at each service.

The supper on Monday evening was attended by a splendid crowd and the programme which was featured by the Jackson Trio, the harp singers, was a fine treat. Rev. Jos. Dibden is the enterprising pastor and is rendering splendid service to the cause.

*In Brief*

WE hope the brethren will not grumble too much if they find their splendid items of interest boiled down considerably. Owing to circumstances which neither the editor nor the correspondent can control, our budget will appear every other week instead of weekly until further notice. We thank the brethren from the bottom of our hearts for the interest they are manifesting in their weekly budget and we hope this announcement will not dampen their ardor. Send in your news and we will do the best we can.

The Ladies' Aid of the Sandwich Church held a very successful sale of work. Despite inclement weather about \$1,000 was realized.

H. B. P.

## Fires of Christmas

(Continued from page 14)

understand nature, and the glow of the Christmas fires is as bright with revelation of the mystery of things as the radiance of the stars. Syria was but

the background of the wonderful story—the Bible—and the majesty of the star but a symbol of the immortal light in the soul of the Child of Bethlehem.

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## About Saskatchewan

(Continued from page 11)

thought, for it is difficult to see how he could fail to be convinced if he did. Then Dr. Gunn, in his analysis of the different unions of the past which gave us present-day united Presbyterianism, Methodism and Congregationalism, and made the opposition look foolish in the extreme. From this analysis of the nine different unions leading to present-day Presbyterianism and five or six Methodist ones—Dr. Gunn caused laughter by asserting that Dr. Chown's office staff did not know exactly how many there were—and two Congregational unions and the dire prophecies of disaster uttered each time by "antis," he reduced the present anti-unionists to confusion. Progress has always meant prophecies of disaster and that such prophecies have been repeatedly refuted by the event he showed in a manner that called forth delighted cheers. Dr. Pidgeon at the evening meeting was statesman-like and fine, but to tell the truth as we saw it not quite so popularly effective as we had hoped and expected. His address was a little stiff hearing for some of the general public, but maybe Dr. Pidgeon was thinking only of the ministerial members of the Synod. Dr. Graham, in an apt and catholic-spirited speech, caught the mood of the meeting far better. A leader of the "antis" in a seat back of the writer seemed to be surprised that a mere Methodist could do as well as did Dr. Graham, and rather patronizingly praised the speech. That sort of stuff makes some of us rather weary, not to say "fed up." Sometimes we feel like exclaiming, "How long, O Lord, how long?" Not long, we may be thankful.

Rev. Charles Endicott, as chairman of the provincial committee, was given a seat on the platform and thanked the visiting ministers for their valuable help to the cause in

this province. Mr. Endicott himself has worked hard and well for the cause and deserves the honor that is being bestowed upon him.

Mr. Avison to Calgary

REV. H. W. AVISON, M.A., B.D., of Metropolitan Church, Regina, has been called to Central Church, Calgary, and has accepted the call, subject to the usual stipulations. Next July, when the call becomes effective, Mr. Avison will have completed four years of service at Metropolitan, so the board of that church has decided not to stand in his way. Mr. Thom, of the official board, is declared in a report in the Regina Leader to have stated that it was the intention of the board to have invited Mr. Avison to have remained a fifth year but this call made a difference. The call gives Mr. Avison an excellent opportunity and his Saskatchewan admirers will wish him all success. Mr. Avison has done fine work at Metropolitan and earned the good will of his congregation, which he certainly possesses. He is also generally recognized by his brother ministers as a first rate, comradely fellow, which is not always the verdict on highly-placed ministers by their fellow ministers, as any one who hears ministers talk knows well! That's giving things away, is it not?

Our Next

In our next we want to make reference to the visit to Saskatchewan of Dr. S. G. Bland, of Toronto, to report a number of important anniversaries and to catch up with some other Church news. We are doing our best but this is a rush season and our own work keeps us going. This note is just to ask the patience of some who have been good enough to send worth-while items which have not yet appeared. See our next, which we will let Dr. Creighton have as quickly as possible.

H. D. R.

Craik, Nov. 22nd.

## Manitoba Letter

(Continued from page 9)

dress was known, was sent a letter of welcome with an offer of help, as the chaplain is able to give help. The name and address of the nearest church, and minister, was sent to the newcomer, and in turn the names and addresses of the strangers were sent to the minister, with a request that he call, or have the church visitors call, and extend a personal welcome.

3. *Beside the Work Done in the Hall, and in the Office, there is the Work at the Depot, Meeting Trains.*

TELEGRAMS are sent from Montreal giving full information about trains carrying immigrants, and when these trains are expected in Winnipeg. During September and October, 6,502 men, women and children came west as settlers.

4. *Again, the Chaplain has much incidental work done out of the office, hall or depot, such as helping boys who have lost their baggage.*

Letters are received from pastors in Scotland and England, trying to locate young men and women who have anxious friends at home, and not hearing from them, write the chaplain to locate them and report.

As the winter comes on and there are fewer immigrants passing through the city westward, the names and addresses of newcomers settling in the city and province open a new avenue

of service, to visit these people in their homes, and give the encouragement at Christmas and New Year time, when the memory of their former home life contrasts strongly with conditions here. Then a friend in need will be a friend indeed. Such a friendship will be my aim and delight.—George F. McCullagh.

Notes

REV. W. S. Reid, of Port Arthur, has received a very hearty and unanimous invitation for the fifth year. Press reports speak highly of his work as a citizen and as a pastor. He is president of the Thunder Bay Ministerial Association, chaplain of the Kiwanis Club, etc. The board voted \$200 extra for auto expenses.

Rev. G. S. Clendinnen has been invited to remain the fourth-year term at Fort William.

Rev. Harold Salton, of West Fort William, had a good story to tell about Young People's work, when he was at the Young People's convention.

Macleam Mission, Winnipeg, has been having a good time at its anniversary. The leaders, Rev. A. E. Weaver and Rev. J. M. Shaver have sent out an appeal for supplies of food, clothing and cash, that will be needed this winter.

R. O. A.

High Bluff, Nov. 24th, 1923.

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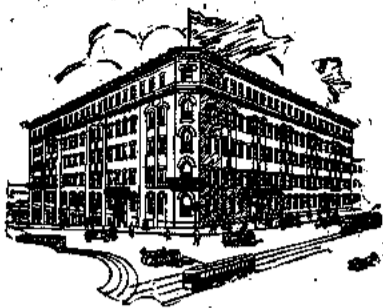
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To meet a persistent demand for a real Christmas Seal, not merely an advertising sticker, quite a new departure has been made this year, in that they are printed in ten different designs, each packet containing a full assortment. The seals are all very attractive.

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For sale by school children, and banks, or direct from Xmas Seal Department, Gage Institute, Toronto, Ont.

**Galatia--The Spirit of Jesus in Contact with Heathenism**

Lesson for December 2

By REV. GEORGE C. PIDGEON, D.D.

Acts 13: 5 to 14: 28.

THIS is the first experiment on a large scale with the message of universal grace. Paul and Barnabas believed that the heart of God was open to all the world, and their Church commissioned them to try out their faith. In the chapters before us they have engaged in working out this idea in the heathen world. We have here the story of their success in preaching the Gospel to the Gentiles, proving thereby in a wide field the truth of the universal scope of Christianity.

In our studies it is taken for granted that the churches founded on this first missionary journey are the churches of Galatia. Not that it is to be regarded as a closed question; there is much to be said on both sides. But it seemed to those who prepared the studies that this was the theory that explained most clearly the facts before us, and space-limits forbid a full discussion.

After leaving Antioch, Paul and Barnabas went to Cyprus, Barnabas' native place, where they preached the Word with power. From there they took ship to Perga, a town on the north coast of the Mediterranean. (Acts 13: 13.) It was here that John Mark left them and returned home. Why he turned back is not explained; all that we know is that his departure at this point aroused Paul's anger, and led him to doubt his fitness for the work at a future date. (Acts 13: 38-39.) The most probable reason is that Mark broke with them on a question of principles; he, a believing Jew, was evidently not prepared for a mission to the Gentiles on so large a scale. No mission was conducted in Perga, but Paul and Barnabas went right into the interior. Ramsay thinks that the reason was that Paul was seized with malaria on the lowlands near the coast and was driven to a higher altitude for relief. This, he thinks, explains the remark in Galatians 4: 13: "Ye know how through infirmity of the flesh I preached the Gospel to you at the first." Be that as it may, Paul conducted a series of missions in Pisidian Antioch, in Iconium, in Lystra and in Derbe, with results that affected profoundly the history of Christianity.

Paul's work in a heathen land was threefold: Evangelization, instruction and organization. First, he preached the Gospel of God's grace in Jesus Christ for the salvation of the lost. Second, he taught his converts the deeper truths of the Gospel, and prepared them for the struggle that the Christian life involved. Third, he organized them to make their cause permanent, and to propagate their faith in the world.

1. The Gospel was preached with power. The Apostles went first to the Jews; this was unquestionably the right of the chosen people. The salvation wrought out by Christ was the fulfilment of their prophecies and expectations, and therefore to them first was the word of salvation spoken. Then the Jews provided an opening for the Gospel message. They were worshippers of the one living God, and many earnest-minded Gentiles were looking to them for light. But the idea of universal grace that antagonized the Jews in Jerusalem, antagonized them everywhere. A few believed, but the mass of the people rejected the message and persecuted the messengers.

The preachers were skilful and adapted their message to their hearers' condition and outlook. Paul always opened his addresses with something which he and his audience held in common. To a congregation of Jews he gave a review of their history, and showed how Christ realized their national hopes. (Acts 14: 16-41.) To a throng of pagans he spoke of the good God who gave rain from heaven and filled their hearts with food and gladness. (Acts 14: 15-17.) But in all cases this was but the introduction to the message of grace which offered salvation freely to all on the ground of faith in the Redeemer.

Usually the remark is simply, "there they preached the Gospel." (Acts 14: 7, 21.) But in Acts 13: 38-39 we have the content of the message. We recognize at a glance the Pauline note—it is justification through belief in the risen Jesus. He is the Saviour. (Acts 13: 23-26.) He has died for sin, but is now risen from the dead, and glorified. The sinner is freed from his sin, and is given a standing before God. This offer of life is free to all; in wondrous love the God against whom man had sinned offers reconciliation and life.

There are no greater examples of preaching power in history than the instances in these chapters. Standing before Jews, Greeks and utter pagans, men whose whole past prejudiced them against the message of salvation through a crucified and risen Saviour, often with the marks of suffering fresh upon him, Paul never failed to draw out of the throng some who were quickened unto eternal life.

2. The work of evangelization was invariably followed by teaching. Divine truth is to the soul what food is to the body. If strong spiritual power is to be built up men must receive and digest the truths of Scripture. So Paul continued with his converts instructing them and establishing them in the faith. Then he prepared them for the struggle with an evil world. It is a pathetic touch that is given in Acts 14: 22. Paul had been driven out of place after place by the violence of his enemies, and at Lystra had been stoned. Instead of returning to Antioch from Derbe, through the Cilician gates as he might well have done, he revisited each little group of converts, teaching them, confirming them in the faith, and pointing out that "through much tribulation they must enter the Kingdom of God."

3. Paul organized his converts into churches. (Acts 14: 23.) Unless organized, spiritual movements evaporate and disappear. In his Journal of August, 1763, John Wesley writes: "I was more convinced than ever that the preaching like an apostle, without joining together those that are awakened, and training them up in the ways of God, is only begetting children for the murderer. How much preaching has there been for these twenty years all over Pembroke-shire, but no regular societies, no discipline, no order or connection; and the consequence is, that nine in ten of the once-awakened are now faster asleep than ever." In organizing his converts into societies Wesley followed Paul's example, and every spiritual movement needs similar treatment in order to make it enduring and to build up its converts in grace. The Kingdom's advancement depends on the Church's health and vigor and single-minded devotion to her Lord.

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# Mr. Black's Bible Class

## The Universal Reign of Christ

THIS lesson is the culmination of who "came not to be ministered unto, but to minister." Our three months' course of missionary lessons. That message began with the one nation which, through the work and teaching of its psalmists and prophets, came to know God as the One and Only. It centred in Him who was both message and missionary. Finally the early Church was led to see that the message of Jesus was one for all the world.

Today we are back to Jesus. It is just two days before Christmas and our thoughts are drawn to that manger scene in Bethlehem over 1,900 years ago. This tiny "babe wrapped in swaddling clothes" is the long-looked for "Saviour!" He was the hope of the world then, and He is the hope of the world now. The world of His day desperately needed a Saviour. Historians have pointed out that present-day social, economic and religious conditions closely parallel those of the first Christian century; if conditions then demanded Jesus, all the more do they now. The universal reign of Christ has within it the only possible means of "peace among men." To make that reign universal, therefore, should be the aim and object of every follower of Jesus.

It is the only hope of peace within the nation. We have our party strifes, our industrial disputes, our economic problems, our racial and religious quarrels. Much can be done, it is true, to solve these questions by a common-sense application of the laws of life. The industrialist is coming to know, for example, that right conditions and a full return for labor pays better dividends than bad conditions and meagre pay. But behind all this, and the incentive to it, must be the spirit of Jesus. Our problems never will be solved, to stay solved, until behind and in and through our national life, in all its ramifications, is the spirit of Him

*International Sunday School Lesson for Dec. 23.—The Universal Reign of Christ—Christmas Lesson. Isaiah 9: 6, 7; 11: 1-10; Psalm 2: 1-12. Golden Text—Ask of me, and I will give thee the nations for thine inheritance, and the uttermost parts of the earth for thine possession. Psalm 2: 8. Home Readings—Monday, Isa. 9: 1-7, The Universal Reign of Christ. Tuesday, Isa. 11: 1-10, A Kingdom of Righteousness and Peace. Wednesday, Psalm 2: 1-12, A Conquering Kingdom. Thursday, Isa. 2: 1-5, An Exalted Kingdom. Friday, Dan. 2: 36-45, A King's Dream and a Prophet's Vision. Saturday, Luke 2: 8-20, For the Glory of God and the Good of Men. Sunday, Psalm 72: 1-8, The Reign of the Righteous King.*

## Young Canada

(Continued from page 17)

"Angels always have time to help people," Elsie answered.

And Florence said: "Then I'll put some things in my stocking for Japan, and I'll save my fruit like you, Elsie, for Santa."

"So will I," promised Phil.

There were many happy people in Canada when Christmas Day came, but I think the very happiest were Mr. and Mrs. Perkins, because of the two big surprises they got. The first was when they felt the Christmas angel near them, as they opened the three letters the children had written. Florence and Phil had scratched out more than half the things they had originally wanted, and written instead, "Please take these things to the children of Japan."

Then on Christmas Eve when the children were all asleep, Santa came into the house, and Mr. and Mrs. Per-

kins hurried to help him fill the three stockings. They were very much surprised when they found the stockings crammed full already, each with a label, "Presents for Santa Claus and his reindeer."

Florence's stocking contained much the same thing as Elsie's, but Phil had nearly filled his with wheat and oats, and cake and apples and candy, all for the reindeer. Then he had put in all his money, and the fishing rod and box of hooks that he loved best of all his things. These, he wrote on a ticket, were for Santa to take to Japan, so that the Jap boys could catch fish if they were hungry.

Mr. and Mrs. Perkins were very happy, because their children were so unselfish. And Santa saw that some little Japanese children were helped and made happy.

THE universal reign of Christ will mean the uplifting of the backward nations of the world. The most progressive nations to-day, those in which the standards of living are highest, are the Christian nations. Degradation and poverty are the marks of the peoples who know not Jesus. Not alone personal salvation, but all that we value as Christian civilization—this will be the heritage of the nations, when the rule of Christ is world-wide.

The following verses of a beautiful old Jewish hymn, translated by Israel Zangwill, might very well be appropriated to Jesus Christ and His coming universal reign:

"All the world shall come to serve Thee  
And bless Thy glorious name,  
And Thy righteousness triumphant.  
The islands shall acclaim,  
And the peoples shall go seeking  
Who knew Thee not before,  
And the ends of earth shall praise  
Thee,  
And tell Thy greatness o'er.

"They shall build for Thee their altars,  
Their idols overthrown,  
And their graven gods shall shame  
them,  
As they turn to Thee alone.  
They shall worship Thee at sunrise,  
And feel Thy Kingdom's might,  
And impart their understanding  
To those astray in night.

"With the coming of Thy Kingdom  
The hills shall break into song,  
And the islands laugh exultant  
That they to God belong,  
And all their congregations  
So loud Thy praise shall sing,  
That the uttermost peoples, hearing,  
Shall hail Thee crowned King."



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**A Good Book is an Ideal Gift**

**S**AINTE-BEUVE, most illustrious of critics, once defined a classic as "an author who has enriched the human spirit." One might go farther and say, that a classic is any work in which the charm of the imagination, the strength and magnetism of a personality, and the endless glories of beauty and truth, are suffused in such a degree that mankind will neither knowingly nor willingly let it perish from the earth. It is not given to mortals to discover or introduce more than one or two of these rare things in a lifetime, but there are lesser classics, which have, in their own way and in their own degree, enriched mankind, and these come among us with a frequency we scarcely imagine. The purpose of this list is to introduce a few which you may care to possess for yourself or present to another.

Among the really great literary events of the recent year or two has been the rediscovery of Herman Melville. "Moby Dick or the White Whale" will for ever remain one of the treasures of American literature in particular and of world literature in

costs less than a dollar, and will be eagerly sought out.

Freemasons who have any interest in the teaching of the craft will wish to possess the new book of Rev. J. Fort Newton. His "THE BUILDER" has become a sort of new apocalypse, and now we have his latest, "THE MEN'S HOUSE," a volume of addresses. (Doran, \$2.00.) This ought to make a choice gift.

"GENESIS OF THE WAR," by Herbert Henry Asquith. (Doran, \$6.00.) A scholarly and interesting history of the events which led up to the Great War, by the ex-Prime Minister of England.

"LIFE OF WILLIAM SHAKESPEARE," by Joseph Quincy Adams. (Houghton, \$7.50.) The latest and best, rich in scholarship, packed with contemporary theatrical life, as illuminating as it is human and inspiring.

"A BOOK OF ROBERTS," by Lloyd Roberts. (Ryerson Press, \$1.50.) A delightful book by the son of Charles G. D. Roberts, telling of the haunts and habits of that remarkable group of relatives, the Carmans and the Roberts, who have entered in so large

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These books are not of great value to the owners, but they interest us as records of our publishing life.

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Thanks

general. Uniform with this there have appeared Melville's "Typee," and "Omoo." These may be secured in a variety of bindings.

"THE BEDSIDE LIBRARY" (Dutton's), consists of a handy little series of books which have proven their worth—"The Parables and Sayings of Jesus," "The Life and Death of Sir John Falstaff," and "The Golden Book of St. Augustine." These are very tastily bound and quite inexpensive.

"THE WOMAN OF KNOCKALOE," by Hall Caine. (Ryerson Press, \$2.00), is a very fine book, with a message for this hour. The charm of its style, the incisive logic of its argument and the sweetness and detachment with which it handles a great, but delicate theme, places it at once among the few great books.

Harry Emerson Fosdick's "TWELVE TESTS OF CHARACTER," which ran serially in one of the magazines of the United States, is now ready. This is a very inspiring book in the best vein of the author of "The Manhood of the Master." (\$1.50.)

I have just seen an advance notice of "LETTERS OF THOMAS CARLYLE to John Stuart Mill, John Sterling and Robert Browning," (Stokes, \$6.00.) No book lover will be long in getting a look at this.

Richard Green Moulton, editor of the Modern Readers Bible has closed the series with "HOW TO READ THE BIBLE," in which he incorporates his well-known essay "THE BIBLE AT A SINGLE GLANCE." This little book

a degree into the literary traditions of our country. Beautifully bound.

"WOMAN: THE MASTERPIECE." A play in four episodes, by B. M. Greene, and "WOMAN: A POEM," by Albert Durrant Watson. These two books are among the greatest works we have turned out in Canada. They are handsomely printed and bound and will make a gift supreme.

"SONGS OF THE NORTHLAND," by W. H. F. Tenny. (\$1.50.) A new voice and an interesting one. Mr. Tenny has read these poems over the radio in several large cities to appreciative audiences. He calls it "poetry with punch." Certainly many of these poems are after the manner of Service and Drummond, and will be popular. Several hundred copies were sold before they were off the press.

Wilson MacDonald's "MIRACLE SONGS OF JESUS" is selling rapidly. The boxed edition is ready, \$1.50. This is one of the most charming samples of the printers' art ever turned out.

"THE WATSONS." A fragment novel by Jane Austen. (Appleton, \$1.75.) Although a fragment it is characteristic, possessing the humor, simplicity and charm of the author of "Emma," "Pride and Prejudice," etc. The binding is very striking.

Joseph Conrad has another novel ready, namely "THE ROVER," which deals with the Mediterranean sea. No other living writer commands such a price for his first editions. His following is not as large as many others, but

his books belong to that class in which Hardy, Meredith, James and Howells find a place, not spectacular, but sound. "CREATIVE SPIRITS OF THE NINETEENTH CENTURY," by Georg Brandes, (Crowell, \$3.00.) A book of literary portraits by one of the greatest literary critics of our day. The essays cover Hans Andersen, Renan, Bjornson, Ibsen, Swinburne, Bonaparte and John Stuart Mill among others. Mill is excellent.

Havelock Ellis has surprised us with the vastness of his knowledge as he has delighted us with the poetry of his prose, and the artistry of his symbolism in "THE DANCE OF LIFE," (Houghton, Mifflin, \$4.00.) He passes from rhythm in dancing to the art of thinking and writing and so on to religion, morals and philosophy.

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**Births, Marriages, Deaths**

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**Death**

HASLAM—Suddenly on Thursday, Nov. 19th, 1923, at the residence of her daughter in Carberry, Manitoba, Charlotte Haslam, aged 51 years, wife of the late Jeremiah Haslam, and beloved mother of Mrs. A. E. Maynes, Toronto, and Mrs. Robert Garland, Carberry.

**In Memoriam**

HORNE—In loving memory of the unselfish and consecrated life of William Horne, 674 Pelissier St., Windsor, Ontario, who departed this life December 11, 1922. The precious memory of his life leaves an inspiration which must bear fruit for eternity.—Mrs. Horne, Gerald and Douglas.

**Japanese Emergency Fund**

From November 20, to December 4

Georgetown, Ont., \$53.50; Bartonville, Ont., \$70; Washington Ave., Medicine Hat, Alta., \$18; Oxford St., Brantford, Ont., \$4.50; Penticton, B.C., \$2; Ulverton, Que., \$5; Kingsville, Ont., \$157.25; Keremeos, B.C., \$24; Orangeville, Ont., \$15; Bridgenorth, Ont., \$50; Rimby S.S., Alta., \$3; Shawville, Que., \$7; Wesley, Toronto, Ont., \$23.25; Dochester, Ont., \$34.50; Mrs. B. Marr, Caledonia, Ont., \$10; Red Deer East, Alta., \$15; Jacksonville, N.B., \$5; Allentown, Ont., \$35.32; Sharbot Lake, Ont., \$14; Plattsville and Washington, Ont., \$55; Carleton St., Toronto, \$20; Salford, Ont., \$43.45; Walsh S.S., Alta., \$13.15; Hawthorne S.S., Ont., \$5; Nakusp, B.C., \$19.22; Cranbrook, B.C., \$56; Canton, Ont., \$50; Beaver Lodge, Alta., \$4.50; Brinston, Ont., \$49.05; Nappan, N.S., \$100; High Park S.S., Toronto, Ont., \$55; Foremost, Alta., \$10; Ireland Island & Sandys, Bermuda, \$26.45; Woodbridge, Ont., \$21.20; Bobcaygeon, Ont., \$84.50; Ryerson, Hamilton, Ont., \$15; Westmeath, Ont., \$29.06; Erin, Ont., \$18.50; Coultter Church, Lyleton, Man., \$2; Carlsbad, Alta., \$5; Central Ladies' Aid, (Kleinburg), Ont., \$25; Mrs. Wells S.S. Class, Rae St., Regina, \$5; Summerside, P.E.I., \$90; Britannia, Nfld., \$10; Calvary, Hamilton, Ont., \$3; Algonquin, Ont., \$10; Bideford, P.E.I., \$38; Andover, N.B., \$10; Elora, Ont., \$11; Wesley, Calgary, Alta., \$71.50; Garnish, Nfld., \$17; United, Grand Coulee, Sask., \$5; Bay Roberts, Nfld., \$117.86; Stonewall, Man., \$10; Millertown, Nfld., \$63.50; Govan, Sask., \$8.25; Kemble, Ont., \$13; Dundalk, Ont., \$16; Mount Brydges, Ont., \$73.50; Hallow, Ont., \$7.25; Smith's Falls, Ont., \$39.89; Goodwood, Ont., \$21; Bell Island, Nfld., \$45; W. Hamilton, Toronto, Ont., \$5; Humbercrest, Toronto, Ont., \$62.89; York, P.E.I., \$11.25; Thompsonville Auxiliary, W.M.S., Ont., \$2.75; Coronation, Alta., \$16; Campbellford, Ont., \$7; Mr. and Mrs. R. Zimmerman, Stevensville, Ont., \$2; Bow Island, Alta., \$3; Teeterville, Ont., \$38; Edengrove, Ont., \$22.20; Aylmer, Ont., \$79.32; United, Sceptre, Sask., \$1; Paisley Memorial, Guelph, Ont., \$25.55; Verona, Ont., \$2.50; Fred Victor, Toronto, Ont., \$1; Metropolitan, Toronto, Ont., \$5; Otter Lake, S.S., \$2; Empress Ave., London, Ont., \$12; Woodslee, Ont., \$40; Westerdale, Alta., \$2; Wallace, N.S., \$25; Kamloops, B.C., \$10; Ogema W.M.S., Sask., \$15.40; Wellington St. S.S., London, Ont., \$140.55; Tryon, P.E.I., \$36; Roblin, Ont., \$23; North Gower, Ont., \$5; Camborne, Ont., \$5; Woodlawn S.S., N.S., \$3.25; Metsea, Ont., \$4.15; Lemberg, Sask., \$26.35; Otterville, Ont., \$25; Kindersley, Sask., \$5; Beebe, Que., \$21; Minnedosa, Man., \$3; North East Harbor, N.S., \$1; Ft. Plandford, Nfld., \$10; Botwood, Nfld., \$50; Grand Falls, Nfld., \$103.60; Petrolia, Ont., \$41.82; Green's Harbor, Nfld., \$30; Channel, Nfld., \$7.50; Trinity, Toronto, Ont., \$30.02; Newburgh, Ont., \$34.25; Baltimore, Ont., \$25; Gadsby, Alta., \$17; Old Windham, Ont., \$15; Ebenezer Appt., Unionville, Ont., \$34.50; Foremost, Alta., \$5; Eyremore, Alta., \$5; Windsor, N.S., \$5; Grimsby, Ont., \$4.40; Little River, N.S., \$20; Weymouth, N.S., \$24.75; Forest S.S., (Lumsden), Sask., \$5.20; Belmont Ave. S.S., Victoria, B.C., \$11.47. Total Receipts to date, \$32,635.36. Sydenham St., Kingston, Ont., \$52.25; Epworth, Toronto, Ont., \$73.05; Creston,

B.C., \$2; Oxenden S.S., Ont., \$2.50; Honeywood, Ont., \$17.50; Sparta, Ont., \$18.25; Brighton, Ont., \$5; First, London, Ont., \$86.48; Tamarisk, Man., \$3.50; Erin, Ont., \$5; Paris, Ont., \$15; Wallace St., Nauyasig, B.C., \$18; Iron Springs, Alta., \$3; Portage du Fort, Que., \$17; Bridge-water, Ont., \$1; Ladies Aid, Union Church, Carleton Place, Ont., \$36.40; Downsview, Toronto, Ont., \$19; Beamsville, Ont., \$2; Newdale Union, Man., \$10.25; Odessa & Wilton, Ont., \$24.45; Napanee District Ladies Aid Convention Grant, \$10; Sutton, Que., \$12.50; Hornings Mills, Ont., \$19; Tupperville, Ont., \$5; Colpoys Bay S.S., Ont., \$10; Comber, Ont., \$39.30; Souris, P.E.I., \$3.25; United, Owen Sound, Ont., \$4.15; Welwyn Union S.S., Sask., \$11.20; Merickville, Ont., \$10; Marengo, Sask., \$8.45; Simcoe, Ont., \$104.70; Trinity, Nfld., \$20.50; McColl Church, St. Stephen, N.B., \$39.50; Whitevale, Ont., \$18; Clarke's Beach S.S., Nfld., \$7.37; Canfield Epworth League, Ont., \$18; St. Paul's, Toronto, \$85.45; Laurenceton, Nfld., \$13; Hants Harbor, Nfld., \$60; Hanover, Ont., \$29.75; McColl S.S., St. Stephen, N.B., \$34.38; Bonavista, Nfld., \$50; Ekmouth St., St. John, N.B., \$68.45; Blaine Lake S.S., Sask., \$5; Queen St., Kingston, Ont., \$60; Red Deer, Alta., \$3.75; Bosanquet, Ont., \$10; Mallorytown, Ont., \$2; Howard Park, Toronto, Ont., \$68.83; Heart's Content, Nfld., \$33; Belmont, N.S., \$15; North Bay, Ont., \$50; First, Brandon, Man., \$13; Dunsannon, Ont., \$43.95; Tyrone, Ont., \$5; S.S. No. 7, Whitechurch, Bazaar, \$50; S.S. No. 7, Whitechurch, Anon., \$10; Bowmanville, Ont., \$20; Middle Musquodoboit Union, N.S., \$6.25; Simcoe St., Osnawa, Ont., \$140.93; Maple St., Winnipeg, Man., \$10; Millett, Alta., \$8; Weston, Ont., \$211.82; High Park, Toronto, \$12; Westfield, N.B., \$17.38; Danville, Que., \$23; Change Island, Epworth, Nfld., \$15; Monticello, Ont., \$30; Neville S.S., Sask., \$9; Stayner, S.S., Ont., \$13; Cardinal, Ont., \$20.50; Grand Bend, Ont., \$26.88; Grand Lake, N.B., \$45; Klitsalano, \$39; Railway S.S., Alta., \$5; Turtleford, Sask., \$8; S.S. No. U, \$18; Lowe, \$3.25; Waldeck, S.S., Sask., \$16; Iroquois, Ont., \$48; Kenville, N.S., \$38; Bartonville, Ont., \$25; Warwick, Ont., \$1.60; Newdale Union, Man., \$2.50; North Wiltshire Auxiliary, W.M.S., P.E.I., \$7.50; Blackie, Alta., \$16.50; New Toronto, Ont., \$10; Sound Island, Nfld., \$45; Delaware, Ont., \$36; Stayner, Ont., \$48; Nanticoke, Ont., \$1; Waterloo, Ont., \$236.75; Empress Union, Ontario St., Clinton, Ont., \$3; United Empress, Man., \$9.25; Coldwater, Ont., \$29.75; Claresholm, Alta., \$92.25; Trinity, Napanee, Ont., \$105; Trinity S.S., Napanee, Ont., \$50; Trinity Young People's Union, Napanee, \$19; Burlington, Ont., \$5; Queen's Ave., New Westminster, B.C., \$175.34. Total to date \$87,357.12.

**Will You Help?**

THE Christmas season is drawing near, and already the Christmas spirit is in the air, and Queen Street Methodist Church, Toronto, formerly Euclid Ave., again appeals to the GUARDIAN readers for assistance on behalf of the unfortunate ones in the congested area of our great city. With the help of our friends last year, we were able to assist over one hundred families and distribute over three thousand articles of clothing. Already our deaconesses are finding great distress; in many cases the bread-winner is sick or recovering from illness, and hundreds of these people live so close to the bread line that even one month's illness is a great hardship which falls most heavily on the wives and children. In many cases the husband is able to earn only a small wage. Think of the worry which must come to the wife when she knows that the only thing standing between her children and dire want is the weekly wage of the husband, who, because of physical disability or inefficiency can earn only small pay.

On one of the coldest nights last winter, our deaconesses visited a home, so called, on the third floor over an old store. There they found a young mother just out of the hospital with her three-weeks-old baby, and a little girl of three years, shivering and crying with the cold and hunger. The only furniture in the entire home was a bed and an old baby carriage. There was no stove and no heat, though it was eleven below zero, not even a chair or a table, and positively no food in the house. The husband was a returned soldier, and through no fault of his own was in such dire need. We took the mother and the children to the parsonage, where they were cared for till the home could be put in shape. Next morning a stove and fuel was secured, and willing workers went about securing some furniture, while some of our friends in Howard

Park Church came to our assistance with food and clothing. I wish you could have seen the look on their faces, and heard their expressions of gratitude when the wife and children again reached their home. A position was secured for the husband, and today he is steadily working, and the family are most loyal to the church. This man did not ask for help. He was one of the many cases where deserving people in real need are reluctant to ask for help. This case is typical of many which come to our notice.

Jesus said, "The poor ye have, always with you," and while some may blame the social conditions, and others blame the parents, who, because of their shiftlessness allow the family to reach such a condition, yet the fact remains that in a Christian city we cannot allow the innocent children to suffer. It helps much to be able to go into these homes and build a fire, and provide food and clothing for the careworn wife and little children. Every case is fully investigated by our deaconesses before relief is given. Even now there is much unemployment and distress, which will greatly increase as colder weather comes.

We now make a request for help to the Ladies' Aids, Young People's Societies, and organized classes for provisions or second-hand clothing which can be made over for children; canned fruit and vegetables are always acceptable. Perhaps your Sunday school would have a "White Gift" Sunday in the interests of our work. Cash contributions will be greatly appreciated, and will enable our workers to care for the poor, the sick, and the needy, in the name of Him who said, "Inasmuch as ye have done it unto one of these my brethren, ye have done it unto me."

Send all boxes direct to the church, 765 Queen Street West; address all communications to the Rev. J. E. Hunter, 209 Crawford St.

**Canadian \$\$\$ for Canadians**

THEY belong to Canada; let's keep them here, where they will benefit our own country. Is your Sunday school sending some of these national assets to Uncle Sam? When you can secure more suitable papers and helps for your school at home, why not patronize home industry. If you are not entirely familiar with all the periodicals published by your own Book Room, write for samples, and let your own publishers take care of your entire order for 1924.

**Personals**

Rev. George S. Clendinnen has been invited to return for a fourth year to Wesley Church, Fort William.

Rev. E. Harold Toye, B.A., Toronto Conference, has been invited to remain as pastor of Eglinton Church for a fifth year, 1924-1925. The church is at present building a parsonage and it is expected that a new church will be under way during next year.

Evangelist Harold H. Gilbert is conducting a series of evangelistic campaigns on the Simcoe district. He has already served the Jarvis, Townsend and Waterford circuits; and is now laboring at Port Rowan. The last of the series will be the town of Simcoe, in January, next. A wonderful spiritual awakening has attended the work of Mr. Gilbert throughout these meetings, and literally hundreds of persons have been successfully pointed to the Saviour.

**Personal Service Department**

THE PULPIT of the United Church of Bladworth, is now vacant, and the Board invite application to fill the vacancy, and are willing to pay at least \$1,800, and manse. For other information apply to R. S. Lovatt, Secretary, Bladworth, Sask.

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**Winter School**

The Bay of Quinte Winter School will be held in the Methodist Church, Cobourg, January 14-21, 1924. An excellent programme is being arranged. The following well-known speakers have been secured: Revs. Prof. S. E. Maine, Manson Doyle, W. Harold Young, and W. R. McWilliams, on furlough from Japan. Mr. Taylor Statten, Miss Mary Allison, and in addition a number of the most alert and wide-awake members of the Bay of Quinte Conference. The services of Miss Jessie E. Tuttle have been secured for the programme of Monday evening.

**Church Union Fund**

Will pastors and church treasurers on circuits, when this offering has been taken, kindly forward returns to the treasurer at their earliest convenience. If this is done, interest on the bank overdraft will be saved. If there are other sums yet to be paid to the local treasurer, these may be forwarded to us later. S. H. DEAN, Treasurer; 409 Wesley Buildings, Toronto.



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