

The Christian Guardian

· Established 1829 ·

Asking Questions

IT is a dangerous habit, is it not? That is, of course, if one lays down the rather reasonable rule that he ought to be willing to follow wherever the logic of his own questions would lead him. Some of us have been startled lately into asking some questions as to what we ought to do with the money and the opportunity that have been given us; ought we to administer them for the good of society or use them selfishly for ourselves? Well, that is a terribly dangerous question to ask, if we ask it as an honest man. The chances are that almost before we know it that question will get down among some of our cherished customs and established beliefs and upset them after a most alarming fashion. It may crowd a number of very radical ideas upon us and lead us out into what are often looked upon as *dangerous* fields of social thinking. But can we keep very close company with Jesus Christ and not ask such a question? And ought we not to be perfectly willing to work ourselves through the questions that He suggests?

TORONTO
JULY 16
· 1919 ·

THE LIBERAL CONVENTION

To the Editor of the Christian Guardian.

Dear Sir,—In your issue of July 2nd you have an editorial, entitled "The Ontario Liberal Convention," in which you take particular pains to denounce Mr. H. Hartley Dewart as an opponent of prohibition, so as to belittle him in the minds of all prohibitionists in the coming referendum and provincial election, and saying his election at the recent Liberal convention was a triumph for the liquor party. Of course that means the large majority of the delegates (over 800) were in favor of the liquor interest, which is a libel on the Liberal party; and I think when you wrote that you knew it was false, to put it mildly. You say, "It was a question what attitude the Ontario Liberals would take toward the question of prohibition," and then say the platform of the Liberal party since (and years before) was an advanced temperance one. You refer to former leaders of the Liberals. Hons. Oliver Mowat, Hardy and Ross favored prohibition, and Mr. N. W. Rowell staked his political existence on prohibition. Have you ever heard the last make a speech or address a mixed audience in favor of prohibition since he became a member of the so-called Union Government? I think you would or could subscribe to all the planks

of the Liberal platform which you enumerate in your editorial. Advanced temperance legislation was one of them; and then to say the large majority that Mr. Dewart received as leader of the Liberal party were hypocrites, as he was not in favor of advanced temperance legislation, would be a house divided against itself. Mr. Dewart accepted the temperance platform, as did all the other candidates. Do you not know that in 1916 the liquor party had a candidate to oppose Mr. Dewart? Your reference to the *Globe* not supporting Mr. Dewart at that time was not the *Globe* of the late Hon. George Brown or Rev. J. A. Macdonald, but in my opinion is an opportunist, and had good reasons for deserting the Liberal party and throwing in their lot with the so-called Union Government. We would like, if you could, to give us the Conservative party's platform where it advocated temperance or prohibition of the liquor traffic. As passed by the local Government, the referendum is certainly a joke. The first clause, if carried (which I hope and believe it will) makes prohibition possible, but if the remaining three voted "yes" would nullify the first, especially the one that asks, "Are you in favor of a wine and beer license?" which would mean an open bar for the sale practically of all intoxicating liquors. There are rumors to-day that the referendum and the Ontario elections will be held on the same day, as it will not give the referendum a fair chance to be fought on its merits. I have been a prohibitionist all my life (nearly four score years), and have confidence in Mr. H. H. Dewart on the temperance or any moral issue, as well as for the good government of Ontario.

Yours truly,

J. W. TAYLOR.

40 Blenheim Road, Galt, July 10, 1919.

(We did not say that the large majority of the Liberal convention were hypocrites. We believe that probably seventy-five per cent. of the Liberals of Ontario are in favor of out-and-out prohibition. We did say, however, that Mr. H. H. Dewart, K.C., "has the misfortune to be regarded generally as the chief representative of the liquor interests in the Ontario Legislature"; and we did say also that there was no one, so far as we knew, "who would be so foolish as to count Mr. H. Hartley Dewart as a friend to prohibition." It may be that we are mistaken. It may be that Mr. Dewart is a prohibitionist by conviction and a teetotaler by practice; if he says so we shall be only too delighted to publish the fact. But until he does say so we do not think temperance Liberals can be expected to support him.—Editor.)

Personals

The Rev. D. H. Taylor and wife will sail for England on the 24th inst. from Montreal, on the s.s. *Melita*. Mr. and Mrs. Taylor intend permanently to reside in England, and their temporary address will be 73 Bold Street, Accrington, England.

Pte. Douglas L. Thompson, youngest son of Rev. and Mrs. S. J. Thompson, of Bothwell, London Conference, returned from France last week. He was "over there" for three years, and saw a good deal of fighting in the last of the big struggle.

Judge Emerson Coatsworth, of Toronto, has been promoted to the senior judgeship of York County. The judge is a son of Emerson Coatsworth, the first Commissioner of Toronto, and one of the founders of Berkeley Street Methodist Church. The judge himself has been a lifelong member of Berkeley Street Church, and is still an official and an

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Quill Falls

active member, and is usually to be found at the week-night prayer-meeting. His son, Major Cuthbert Coatsworth, rose from the ranks during the war, and now wears the Military Cross, and he also is a member of Berkeley Street Church.

On the eve of their departure for Port Perry, the friends of Wesley Church, Trenton, held a "farewell" in the church parlors for their retiring pastor, Rev. W. D. Harrison, and his estimable wife. A very complimentary address was read, and a fine leather club bag, fully equipped, was presented to Mr. Harrison, and a beautiful gold wrist watch to Mrs. Harrison.

On the eve of the departure of the Rev. A. and Mrs. Bedford from Bracebridge, the ladies of the "Fidelis" Bible Class and the Ladies' Aid Society met at the parsonage, the former presenting Mrs. Bedford with a copy of the new Methodist hymn and tune book, and the latter a gold wrist watch. The Men's Own Bible Class presented Rev. A. Bedford with a purse.

Before leaving Empress Avenue, London, for their new charge at Petrolia, Rev. J. D. Richardson and Mrs. Richardson were kindly remembered in many expressions of appreciation. Rev. Mr. Richardson was presented with a well-filled purse, and Mrs. Richardson was presented with a brooch set with pearls by the choir, while the Mission Circle presented her with some valuable cutlery and a silver tomato server.

We regret to note the death at London, Ont., on July 9th, of Mr. George Robinson, president of the firm of Robinson, Little and Co. For many years Mr. Robinson was prominent in business circles in London, and even to the last, though ninety-three years of age, he was still actively interested in business affairs. He was a faithful member of the First Methodist Church, and was a loyal and liberal supporter of the various connexional and local enterprises. He was a good man and of the most kindly spirit, and his name will be gratefully cherished by many who had learned to respect and love him. Mr. Robinson is survived by his widow, two daughters—Mrs. G. W. Robinson, of Hamilton; Mrs. T. H. Slater, of Victoria, B.C.—and one son, Mr. W. E. Robinson, of London.



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A VACATION HINT

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SPARKS AND ELGIN STREETS

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The Dethroned War Lord

WILL William Hohenzollern submit to be tried by an international court for his alleged crimes? And even if he were willing to submit to such a trial, would it be wise to try him? These are questions which are being asked by many and answered in very different ways. There is no question that to appear before a court of ordinary men to answer for what he did as an emperor would seem to the ex-Kaiser a greater humiliation than even losing the war. And his sons, and his brother Henry, are exceedingly anxious to avert such a pitiable public spectacle. And the proud Prussian Junkers are exceedingly wrath at the suggestion that the princely house of Hohenzollern should be so humiliated, and Marshal von Hindenburg has announced that he personally assumes all the blame for the war orders issued since the fall of 1916. Undoubtedly the trial of the ex-Kaiser is one of the most unpopular things amongst the aristocracy of Europe, and it will be most bitterly resented. But the aristocracies of Europe are not very popular in Europe just now, and the trial of the ex-Kaiser might well serve as an object-lesson for all time to come, that the laws which govern democracy apply also to the most aristocratic of aristocracies. And if the Allies intend to mete out justice to the plebeian Germans who outraged all the feelings of humanity during the war, they can scarcely allow the chief offender to go scot-free in order to spare his feelings and the feelings of those Prussian aristocrats who deliberately deluged Europe in blood.

Germany Ratifies the Treaty

AFTER vowing she would never sign the Treaty of Peace, and threatening all kinds of woe upon her enemies for proposing such a peace, the Germans agreed to its terms, and signed the treaty on June 28th, as it was expected they would. And on July 9th, the German National Assembly, by a vote of 208 to 113, ratified the treaty. It is true that not a few German leaders denounced the terms of the treaty most unsparingly, and some of them did not hesitate to say that while Germany for the time was compelled to submit to her foes, she would certainly look forward to a speedy coming of the day of vengeance. But despite all this, the fact remains that Germany has ratified the treaty, and now the blockade will be lifted, and we trust the rehabilitation of Germany will begin. Despite all that Germans claim, and all that certain pacifists elsewhere assert, the peace treaty is not to be regarded as a treaty dictated by revenge. The terms of the treaty are harsh, but the war was harsher still. Deputy Louis Martin, of Paris, has figured out that during the four and a half years of war France lost one man out of every 26 inhabitants, Germany one out of every 35, Austria-Hungary one out of every 50, Great Britain (exclusive of her overseas Dominions) one out of 66, Italy one out of 79, and Russia one out of every 107. And the dread of a recurrence of such an overwhelming disaster was so great that the terms of the treaty were made exceedingly stringent, not chiefly to punish Germany, but to safeguard humanity. If Germany shows clearly that she has forever forsworn her wild ambition for world-conquest, the world will be only too glad to welcome her to the fellowship of the nations; but if she refuses to admit that she was mistaken, and persists in her military folly, she will have only herself to blame if the nations refuse to recognize her claim to admission to international fellowship. The future of Germany is in the hands of the Germans themselves.

The Irish Question

LAST week 12,000 people gathered in New York to listen to Eamon De Valera, the president of the brand-new "Irish Republic"; and they enthusiastically hailed the flag of the new "republic" and its president; but, and this is a most ominous item, they hissed the name of President Wilson. Apparently there is quite a section of the Irish people which cares not a straw what happens to any country so long as Ireland remains under the heel of the hated Saxon. It looks to us as though being "pro-Irish" means, in not a few cases both in the United States and Canada, putting Ireland first and the United States and Canada second. If this be the case, sooner or later it will stand clearly revealed, and we venture to say that when that revelation comes the "pro-Irish," like the "pro-Germans," will be forced to realize that neither the United States nor Canada desires any citizens who are not loyal above everything else to their own flag. The men who cheer for the "president" of the non-existent "Irish Republic" and hiss the President of the United States should be sent on the swiftest boat to that "Irish Republic." Ireland has many warm friends who love her well; but those who counsel her to adopt as her motto, "Ourselves alone," are not true friends. We should like to see Ireland enjoying all possible measure of self-government; but the performances of such men as Judge Cohalan, and the bitter anti-British diatribes of Irish Roman Catholic editors in Canada, make one realize more clearly than ever the utter folly of ever compelling Ulster to submit to such men. Let Ireland have Home Rule, but Ulster must certainly have it, too.

The Mennonite Schools

A TEST case is going to be made of the Mennonite school matter, and the Privy Council is to be asked finally to settle just what rights the Mennonites in the west really possess in the matter of education. The case for the Crown claims that in certain Mennonite schools the only text-books in use are the Lutheran Bible, printed in German, and some patent medicine almanacs, also printed in German. The provincial authorities claim that certain Mennonite institutions where children are taught do not really merit the name of schools. It should be clearly understood that the Mennonites referred to in connection with this matter only number a few thousand. There are Mennonites, even in the west, who believe in our public schools, while in Ontario our Mennonite brethren have no trouble whatever in this regard, and Mennonite boys have gone freely to Europe to fight and die in freedom's cause. We have no better class of citizens than these intelligent, law-abiding and progressive Mennonites, and they must not be confounded with the newcomers in the west, who persistently refuse to learn English or to patronize public schools.

Ontario's Summer Resorts

MOVING picture photographers are now at work in Muskoka and Algonquin Park, on behalf of the Department of Trade and Commerce and the Ontario Government, and later in the season they will work in Timagami, and these pictures will afterwards be used in Canada, the United States, Great Britain, South Africa and Australia, to show what a beautiful territory this province is. And as the country becomes better known it will attract an increasing number of tourists from all quarters. And we think that most of those who go to Ontario's

beautiful Highlands will be forced to say "the half was not told me." But while two or three weeks' outing in these regions is a wonderful recuperation to many, we cannot help wondering how many of the workers in our factories and foundries ever find their way thither; and we are faced with the fact that the "workingmen," the class which most needs such an outing, is not able to get it. In these days, when we are pleading for fair play for the poor man and his family, would it not be a wise and a politic move for our Ontario Government to take such steps as should make possible to the workingmen of Ontario, and their families, a holiday in our magnificent provincial park? Why should we not give special excursion fares to any spot in the park? Let us make it available to the poor as well as the rich.

A Matter of Profits

THE Montreal *Witness* last week dealt with the charge in the *Gazette*, that farmers are really in the same class with the manufacturers, whose yearly profits range from 70 to 300 per cent. on their capital. The *Witness* takes up the cudgel for the farmers, and gives figures to show that while the farmers have secured higher prices for their goods during the war, these prices have not increased to the same extent as the manufacturers' prices. From April, 1914, to March, 1919, the price of fifteen farm commodities, consisting of grains and fodders, increased 87 per cent.; seventeen animal agricultural commodities increased 77 per cent.; and nine dairy commodities increased 78 per cent. But at the same time 221 other commodities, which the farmer has to buy, increased 170 per cent., so that while the farmer sold at an increase of 80 per cent., the manufacturer sold at an increase of 170 per cent. And few farmers, if any, can show a yearly net return of 70 per cent. on the capital invested; in fact, very few can show a net return of even 25 per cent. But while we are on this subject we should like to point out that while the farmer's prices have increased 80 per cent. and the manufacturer's 170 per cent., the wages of preachers, teachers and the great bulk of consumers has not increased in many cases even 25 per cent. The consumer pays the farmer 80 per cent. more; he pays the manufacturer 170 per cent. more; and then he is told that the trouble is he does not produce enough, and the only way to bring down the 80 per cent. and the 170 per cent. is to work harder and save more; while at the same time he is skimping himself and his family more than ever in his life before. Surely it is no wonder that there is unrest.

Mr. Findley and the Farmers

A FEW days ago Mr. Thomas Findley, the president of the Massey-Harris Co., delivered an address to the farmers of Huron County at a U.F.O. picnic near Goderich. There has been a good deal of discussion in agricultural circles over the iniquities of our present tariff, and especially as it affects farm implements. Some farmers bluntly demand free trade, and declare that a tariff is really legalized robbery, and the implement manufacturers deserve no consideration whatever. But thinking farmers generally recognize that Canada needs her factories as well as her farms, and they desire simply fair play for both. So far it has been very difficult to get the farmers and manufacturers together, and we think Mr. Findley's attempt to place the manufacturer's side of the case before an agricultural audience is a step in the right direction, and we congratulate the farmers of Huron County upon extending the invitation which made Mr. Findley's visit possible. Mr. Findley, in his speech, talked very plainly and very sincerely. He did not expect all to agree with him, but he urged a reasonable getting together of both sides. He declared that if the tariff were "designed to protect individual manufacturers and enable them to become wealthy by robbing the rest of the community he would oppose it, as he held as absolutely unreasonable a tariff intended to protect some men in making money and getting rich who form a small number in the country." Whether the farmers and the manufacturers are any closer together because of Mr. Findley's speech we cannot say, but we do think that in these troubled days we need much more of this coming together. The farmer and the manufacturer, the workman and the clerk, the producer and the consumer, are all necessary, and there can only good come of any methods which enable us to see things from other points of view than that of our own particular spheres of labor.

Trusting the People

THE Citizens' Liberty League is trying hard to arouse enthusiasm in its fight against prohibition. It is appealing now not only for beer and whiskey, but for a wide-open Sunday, with all legitimate sports. Just what this would mean we can readily imagine. But the League is gravely disturbed by the accusation that the brewers and distillers are back of the League. This, it seems, is not true, as they will not allow a brewer or distiller to be a member of the League, and they don't want any donations from these gentlemen. But if the bar-tender wishes to join, or the brewery workers, or the distillery employees, of course it would not be nice to shut them out. And if the brewer insists on paying his \$500 or \$5,000 for legitimate expenses, and because he sees that personal liberty to buy beer will be a good thing for him—why, of course, it would be hard to refuse it. One of the Liberty Leaguers lamented most pathetically that the days had gone by when the Government could "trust the people." Now the Government doesn't seem to trust them at all, and instead of letting them have free beer, they are actually going to vote on the matter. Why not "trust the people" and do without a vote? One thing is sure, no Liberty Leaguer ever is willing to "trust the people" when they are voting on his beer. It seems strange, too, to hear a man declare with one breath that the temperance people are "the biggest boozers" in the country, and in the next consign them all to the devil because they are going to vote the country dry. Surely if these temperance cranks are so thirsty they can be trusted to vote "wet." But the Liberty League does not trust them. Oh, no!

The Troubles of the Vatican

THESE are not very comfortable days for the Vatican. Despite all denial, there can be little doubt that the Pope's sympathies were with Austria during the great war, and it is fairly clear that the Vatican stood to gain by the defeat of the Allies. The tension between France and the Vatican has been increased, rather than lessened, by the war. It was thought at first that the attitude of the French Government towards the Roman Catholic Church would be distinctly more favorable after the war, but such does not appear to be the case. When France took over Alsace and Lorraine the Roman Church in those provinces was accorded special consideration, and did not come under the Act of Separation which obtains elsewhere in France. But when bishops were to be appointed the French Government appointed French bishops, and the Vatican has so far refused to confirm the appointments, as it claims the right to nominate all bishops. But the Pope is not now very popular in France, and a quarrel with the French Government is the last thing he desires, especially as it seems probable that the French people are largely back of their Government. Then the Vatican is in difficulty over the matter of the German Roman Catholic missions in the former German colonies and elsewhere. The Pope claims that these missions will suffer greatly if they are placed under Allied control; while the Allies declare that these missions were really sources of German propaganda, and must wholly change their character or disappear. And then the Vatican is not pleased with the trend of events in Palestine. The idea of restoring the Jews to the Holy Land did not originate with the Pope, and he does not like to contemplate the holy places in Jerusalem coming under the control of a secular Government which, to put it mildly, will certainly not be strongly Roman Catholic in sentiment. And then there is the big American Pan-Christian Congress, to which the Pope was invited, but which, of course, he refused to countenance. Now he finds that the Greek Catholic Church is showing a very marked desire to fraternize with the Protestants in this congress, and he does not like the prospect, for if the Greek Catholic Church should ally itself with the Protestants it would create a most peculiar situation, and one not very agreeable to the Vatican. And then the Irish Roman Catholics in the British Empire are stirring things up in great shape, and are boldly defying the British Empire, and even the United States, and the Pope, while realizing that this is helping to increase his unpopularity, yet dare not issue any orders, for fear they would not be obeyed. Neutral in the great European struggle, he must necessarily remain neutral in any struggle between Ireland and Britain, and this neutrality must surely gall the Irish Roman Catholics sorely. And so the Vatican faces troubles galore, and wonders what the end will be.

THE WOMEN'S VOTE

THE prohibitionists of Ontario are quietly organizing for what will undoubtedly be the most important prohibition vote ever taken in this province. We have taken other votes; we have rolled up big majorities for prohibition; and we have been bitterly disappointed when we were turned down flatly and our big majorities disregarded. But this time we have provincial prohibition, and that under a Methodist premier who has never failed to keep his word; and so far as we know there is not even a whisper that he will in the slightest respect deviate from his public pledges. Whatever the vote says Sir William Hearst will, and ought to, carry out. Hence it is the more important that we see that every prohibition vote in the province is polled.

We should like to call attention to the fact that more than half the possible voters in Ontario are women. The men, being accustomed to vote, will probably vote. But what about the women? This is a question that every church, and every polling subdivision, should ask, and try to answer. Some time within the next three months this province will settle its prohibition policy for many years to come, and incidentally its action will strengthen, or weaken, the prohibition party in every other province in Canada. At such a time Ontario cannot afford to fail, and it behoves us to see that every vote is polled in favor of a dry province.

But there are many women who never voted in their lives, and unless the matter is put fairly and strongly before them they will not vote now. We should impress upon all our women that this vote means much, and we cannot afford to lose a single vote. No doubt many will urge that the temperance forces will win in any case, and therefore there is no need of their vote; but this is a foolish argument, and might easily prove a calamitous one.

It is true that the prohibition sentiment of the province is very strong, especially in the rural section; but it is also true that the liquor forces are leaving no stone unturned to discredit the temperance leaders and defeat the prohibition movement. All kinds of ugly stories have been set afloat for this purpose, and even temperance men have been deceived by them. Anything will do that will help to lessen temperance enthusiasm or keep a temperance voter from the polls. And there is no question that this insidious and cunning propaganda is going to have some effect; and this makes it all the more necessary that we poll every temperance vote; which means that many women who never voted before should vote this time.

How shall we proceed to enlist this vote? It seems to us that the churches, the women's institutes and other women's organizations might well get busy here. Of course the W.C.T.U. will do its share; but we think it would be a mistake to throw the whole burden of getting out the woman's vote upon the W.C.T.U. Better line up every woman's organization in the country upon this side, and let the women understand that they are now voters, and will be expected to vote, not only upon the prohibition question, but upon every other. And not only should they vote, but in the near future they should have women to represent them, both in Ottawa and Toronto. A new day has come, and woman must prepare to take her share of the burden of government. But in this province one of the first things is to see that every possible woman's vote is polled in favor of provincial prohibition.

FISHERS OF MEN

LONG ago our Lord bade some Galilean fishermen leave their nets and follow Him, and He declared that He would make them "fishers of men"; and ever since it has been laid upon the heart of the Church that its chief business was to catch men; and to-day one of the chief regrets of the earnest, praying Church is that it is not nearly so successful as it desires to be in this work. Possibly some of our churches are holding most of their children, but few, very few, are making any inroad at all upon what we sometimes call "the unchurched masses."

It is true that we have developed a good deal of missionary enthusiasm, so that it is easy to raise one million dollars, or ten million dollars, to build churches for those who have none and to provide preachers for those churches. But at the same time we are confronted with the fact that building a church and filling it are two very different things. The chief reason why many men do not go to church is not because there is no church, but simply

that they do not care to go. It is not that they are hostile to the church, but rather that they are indifferent.

In dealing with such men, at once the easiest and the most hopeless method is to take it for granted that when we have built a church and provided a preacher we have done our whole duty, and if men will not attend the church it is their fault and not ours, since we have done all that can rightly be asked of us. But the conscience of the Church refuses to be satisfied with this answer. It is felt that the Church's business is to go after the lost "until she find them." And it is the business of the laymen as well as of the preacher. It is easy for busy men to hide behind the preacher and to insist that he, and he alone, must be held responsible for reaching the men who are outside the Church; but when we face the matter fairly we are compelled to recognize that this is not really a tenable position for any Christian man. Each man of us, to the extent of his ability and to the limit of his opportunity, must share the responsibility of reaching the men whom now the Church does not reach.

But how shall we reach them? Discussing this matter last week with a most earnest Christian layman, an elder in the Presbyterian Church, he declared that the elders of that Church were at this very time laying plans for just this kind of work, laymen's work for laymen. And in our own Church we have long felt the need of just such activity. Attempts have been made to attract men to church by means of bowling alleys, games, reading rooms, and even smoking rooms; but it seems very doubtful if these attractions have done very much to bring the non-church-goers into intimate contact with the Church. Undoubtedly they reach and hold some who are in imminent danger of becoming non-church-goers, but they do not seem to reach the class they were originally intended to reach. There seems to be a suspicion in the minds of many that these games are but a lure to attract a man to prayer-meeting, and they fear the prayer-meeting more than they love the games.

The truth is that of late years there has been a growing chasm between the church-people and certain non-church-goers. The Church has thrown its heart and soul into the fight against strong drink; it has vigorously denounced gambling; it has even placed itself on record as regarding smoking with suspicion; and while we have been wise in doing this, we have in the doing of it helped to widen the gulf between ourselves and those who stood for these things. It is scarcely to be wondered at if the men who want their beer, the men who like to gamble, and the men who worship at the shrine of Lady Nicotine, are not in any great hurry to attend our church.

What can we do for these men? How can we reach them? One thing is sure, that if we want to reach them we had better not commence to read them a lecture on their sins. But can we reach them at all, even if we do proceed tactfully? We think we can; and one of the first things necessary is that we recognize that there is a lot of good in these men. It is the misfortune of reform that it usually becomes a little one-sided, and we have been fighting certain evils so hard that possibly we have failed to recognize some other evils. We have strong condemnation for drunkenness and even for beer drinking, and sometimes we overlook the fact that business greed is just as great a sin as drunkenness. We orate against gambling, but perhaps forget to mention that unkind speech and deed are just as great sins as gambling. We have a right to rebuke the sins outside the Church, but it is even more imperative that we rebuke those inside the Church.

But we shall not soon win men if we merely denounce their wrong-doing. The Christ-like way of winning men is to show them that we love them. One cross is worth a million scourges. It is the Christs, the Spirit-anointed men, who alone can reach the hearts of men with saving power. So long as we view men merely as "sinners" we cannot hope to reach them, but when we come to see them as "men" and "comrades" we begin to get near them. But it takes time to convince men that we are in earnest. If we have neglected a man for ten or twenty years it is foolish to expect that he will at once accept our professions of interest at their face value. The pull of the Church must be as steady as the pull of gravity before it can hope to be effective. The Church should lay its plans, not for a ten days' campaign, nor for a three months' campaign, but for a ten years' or a fifty years' campaign. The men outside the Church should be reached, and they can be reached, if we really want to reach them, and will only get after them in dead earnest.

THE CELEBRATION OF PEACE

OUR Government has set apart July 19th as a day for the celebration of peace, and no doubt the day will be observed with fitting ceremonial all over Canada. The four and a half years of war were years of unexampled strain, and they have left behind them memories that are very sobering. Few of us, possibly, ever doubted the ultimate triumph of our cause; but for all that there were hours of grave uncertainty, and our people passed through periods of mental travail such as we had never known before.

It is just about five years since the war began, and in those five years the world has learned many a sad and bitter lesson. We have learned, since the German surrender, that even the British fleet, in which Britain trusted so implicitly, was not really prepared for such a war; and while our men everywhere, on land and sea, upheld their old reputation as indomitable fighters, yet the German preparedness for war gave them a tremendous initial advantage which continued for long months, and even for years.

We won, by the grace of God, not because of our readiness, but because our people gave themselves freely and without stint to the cause of freedom; and finally because that magnificent democracy, the world's greatest Republic, threw itself into the fight with characteristic abandon and whole-heartedness. The war was won by the world's democracies offering themselves freely to secure the triumph of democracy. There is no denying the fact that each nation was in a very real sense fighting for its own rights, but it is also true that each nation realized more or less clearly that the great struggle was not for a limited national objective, but for the freedom of all nations.

And now, thank God, the war is over, and a League of Nations has come into being which will, we trust, prove itself to be a guarantee of the peace of the world. It is not perfect, its defects are very apparent, but it is still a tremendous step in the right direction; and it will assuredly help to settle some of the very questions which even now are vexing us. The world's greatest fight has been fought, and democracy has won; and no matter what conflicts may lie ahead of us, we believe that freedom shall surely triumph, for God still rules this world, and the foundations of His throne are righteousness and justice.

HE IS VERY MUCH LIKE YOU

THERE are men in this world whom we can't abide. They do not think as we do; they do not talk as we do; they do not act as we do. And if we stay apart from them, particularly if we quarrel with them, or range ourselves upon the side opposite to them in some great issue, we find ourselves coming more and more to suspect them and to view unfavorably everything they do. And we console ourselves with the reflection that "they are not like us." And if the chasm between them and us is allowed to grow, by and by we find ourselves a whole world apart from them. It may be a matter of color or race, of politics or economics, of religion or custom, but when the difference continues we drift very far apart—so far, indeed, that we come to look upon the other man as a being wholly different from ourselves. And yet he isn't so very different, and we should learn that he is not.

A great many tragedies in the world spring from the inability to recognize that "the other fellow" is not very much different from us. Some of us can remember how the name "Grit" or "Tory" was once the synonym of all that was mean and low and abhorrent; and we have had grown men in our office who have not yet outgrown the early superstition that the men on their side of politics could do no wrong, while the fellows on the other side could do no good. This was a very simple creed, and a very satisfactory one from a certain point of view; but it had that radical defect that it was not true. And to-day we are recognizing very clearly that Grits and Tories are very much alike. From the party point of view this is rank heresy, but common sense and experience testify to its truth.

And what is true in politics is true in religion. Most of us can remember the time when Methodists and Presbyterians and Baptists would only assent very reluctantly to the view that the rival denominations were on the same road to heaven; and even yet we find a few good people so intensely loyal to their own Church

that they will not agree that the members of sister Churches have anything like the grace which is to be found in their own. And yet we have grown a little wiser, so that denominational bitterness is not quite so bitter as in bygone days. And even our Roman Catholic friends no longer commit all Protestants to the devil, but admit that a man may possibly belong to the "soul" of the Church who does not belong to the "body." Assuredly this does not open the gate very wide, but at least it admits a crack through which at least a few Protestants may possibly squeeze. And we Protestants, while protesting as strongly as ever against the errors of Rome, are quite willing to admit that despite these errors the Spirit of God still works amongst our Roman Catholic brethren.

We do not mean that there is no difference between men. The Hottentot and the Anglo-Saxon are not quite the same; the drunkard and the saint are not altogether alike; the Bolshevik and the Democrat are not exactly duplicates. But underlying all colors and creeds, all classes and conditions, there runs a common humanity which is remarkable alike in its primitive impulses, its inherited instincts, its loves and its hates, its sins and its virtues, and its glorious possibilities. When God loved "the world" it opened up to that world an infinite ascent of light and glory. Jacob's ladder has its summit in the skies, but its foot rests in every land, and the ascent is open to every son of man. There are race traditions and creed prejudices which find it hard to conceive of a heavenly pathway equally accessible to all, but Christianity, with its emphasis upon the One God and a common Saviour, Jesus Christ, is a unifying force which will ultimately bind together the whole world in a common brotherhood.

Sometimes the human soul in its discouragement writes bitter things of itself. We count ourselves weaker than all others, and it seems to us impossible that our successful neighbor, who has risen so high, could ever have been defeated as we have been. And yet possibly his Waterloo was ever so much worse than ours. It is safe to say that no man ever climbed high save upon the ruins of his cherished plans, and success is simply the flower of the nettle Defeat. The fact that we have failed should not act as a clog, but as a spur. The possibilities which lie in us should not be destroyed, but developed by our failure.

We are like other men, and they are like us. When we learn this thoroughly it gives us a sympathy with all our fellows, and it helps us to struggle upward even when the struggle seems useless. Moses, Joshua, Elijah, Paul, were all men, and they were all like us. Each one had his weakness, each one had his failures, each one needed help, each one triumphed through the grace of God. And we, like them in their failures, may resemble them in their triumphs.

TO ALL WHO READ BOOKS

THE new Book Steward, Mr. S. W. Fallis, is inaugurating on page two a fresh departure in this issue of the CHRISTIAN GUARDIAN to which we desire to call special attention. He purposes from time to time to bring to the notice of preachers and laymen special books which may appeal to him personally as of more than ordinary interest and value to our people. Of course the Book Room's business is to sell books, and to advertise them in order to sell them, and the Book Room advertisements will appear as usual. But this is not a business advertisement, at least it is not intended as such, but it is intended as the Book Steward's own personal endorsement of any book which, in his opinion, has a special appeal in it. For this endorsement no one will carry any responsibility but the Book Steward himself, and his commendation of any book will be simply an indication of his own private opinion, and will reflect, of course, his own individuality.

Many a preacher has felt at times the need of just such an aid in the selection of books, and we feel sure that the projection of the Book Steward's own personality into this matter, apart from any business considerations, will be welcomed by many. The space assigned will be on page two, and the matter will always be accompanied by the Book Steward's autograph. Mr. Fallis does not anticipate that everyone will invariably agree with him in his judgment as to the value of any book, but the reader will at least know that the Book Steward himself has read the book which he commends, and that his approval is absolutely unbiassed by any business consideration. Watch for the column signed S. W. Fallis. It will surely be worth reading and remembering.

A Much-Discussed Report : An Attempt at Exposition

By

Dr. Salem G. Bland

NO deliverance from any of our General Conferences in recent years probably has aroused as much interest as the report of the Committee on the Church in Relation to the War and Patriotism, adopted by the General Conference, at Hamilton, last October. It has not been regarded as a pronouncement of merely denominational or even of merely national interest. It has been extensively commented on by the press of Canada and of the United States—sometimes unfavorably, but in general favorably. Enquiries for the full text have come to the Department of Evangelism and Social Service from the United States, England, France, Switzerland, Italy, Mexico, China, Japan, Australia and New Zealand.

It has been welcomed by labor leaders in Canada as probably no ecclesiastical pronouncement has yet been. It has stirred up vigorous local controversies, and been discussed and approved by the majority of the Canadian Methodist Conferences.

It is altogether likely that a part of such opposition as the report has awakened is due to fundamental differences in the interpretation of Christianity, a part of it possibly to a lack of faith in the applicability of Christianity to the present social order. It is not proposed in this brief series of articles to deal with such fundamental differences of opinion, but only with such criticism as the report has received which seemed to spring from an imperfect acquaintance with the report, or a misunderstanding of its meaning.

No claim is made for this attempt at exposition as inspired or authoritative. It is quite impossible, of course, to have any authoritative exposition. That could only be given by the General Conference itself, which is not likely to be summoned again. Moreover, it would be also necessary to reproduce the preceding discussions—indeed, the whole atmosphere—of the Conference. All that is now attempted is to show, as clearly as possible, what, in the judgment of one who was present throughout every session of the committee, and of the Conference at which the report was framed and discussed, the committee and Conference understood it to mean.

It is perhaps scarcely necessary, at the outset, to deal with the misconception apparently in the minds of some critics of the report that it was a clerical pronouncement and, therefore, subject to the discount to which, it is alleged, clerical utterances are properly subject whenever they have the temerity to deal with matters not strictly and exclusively theological.

Every Methodist at least knows that the General Conference and every committee of the General Conference is composed of ministers and laymen in equal proportions. The lay delegates tend, probably inevitably, to drop out of Conference rather earlier than the ministerial, and when the Conference came to discuss the report, out of

the total number still present, some 160 or 170, the ministers were probably in the majority; but in the sessions of the committee where the report was drawn up the two were nearly equal, and two of the most vigorous and effective advocates of the report were laymen.

Coming now to the exposition of the report, perhaps the first thing that ought to be said is that the report is a bold and explicit pronouncement of the absolute necessity of a fundamental change in our economic life, but that it was not in the mind of the committee or of the Conference that such changes are or can be a substitute for individual regeneration by the Spirit of God.

This question was at the very outset carefully discussed by the sub-committee to which this section of the report was committed, and the discussion made it clear that the sub-committee was unanimous in advocating changes in our social order on the basis of Christianity, as the outcome of Christianity, and for the purpose of removing obstructions to the full development and expression of the Christian spirit. The preamble was expressly introduced to guard against any misunderstanding on this point, and to express the conviction of the sub-committee that they were carrying out the traditional policy of Methodism, which, "insisting on personal regeneration and all the implications therein, transformed the face of England and saved that land from the excesses of a French Revolution," and to which "the ideal of the Christian life was simply love made perfect."

It was to make the same point clear that the last paragraph of the report reads: "Your committee outlines this programme in the profound conviction that it can be carried out only by men quickened and inspired by the Spirit of Christ, and that for that Divine Spirit, working in the hearts of men, nothing that is good is too high or too hard."

No relaxation of insistence on personal faith in Christ is implied, but the most earnest insistence on that faith and what it involves when applied to the economic and political life of Christian men.

The second point, possibly, in regard to which all confusion should, if possible, be cleared away, is that the report is not a legislative programme of specific economic reforms. The General Conference is unquestionably a legislative body, the highest—or rather the only—legislative body of the Canadian Methodist Church; but in adopting this report no one criticized it as legislation, and it may be safely affirmed that no member of the committee or of the Conference deemed that any of its conclusions or recommendations would be clothed with creedal authority or treated as tests of mem-

bership in the Methodist Church. The report is an attempt to outline a social ideal for the Methodist Church, and for any others to whom the ideal may commend itself. It has just the weight which men may judge belongs to the carefully considered views of such a representative body. Over and over again in the report the word "goal" occurs.

"With the earthquake shocks of the war thundering so tremendously a reaffirmation of the principles of Jesus, it would be the most inexcusable dereliction of duty on the part of the Church not to restate her programme in modern terms and re-define her divinely-appointed goal."

"The social development which it [the war] has so unexpectedly accelerated has the same goal as Christianity. That common goal is a nation of comrade workers as now, at the trenches, fights so gloriously a nation of comrade fighters."

"But we think it is clear that nothing less than the goal we have outlined will satisfy the aroused moral consciousness of Canada, or retain for the Churches any leadership in the testing period that is upon them."

Still more explicitly the report declares that it does not seek "to commit the Church to a definite programme of economic policy"; and that in regard to "the complete social reconstruction" which it has tried to outline, "when it shall be accomplished and through what measures and processes, depend on the thinking and good-will of men and, above all, on the guiding hand of God."

The report, in short, is a call to leave Egypt and to set out for the Promised Land. It is not an itinerary of the route to be followed. Large differences of opinion are possible among Christian people as to the best route. No one probably at present can see very far ahead, or at any future stage in the journey will be able to do so. It will be a day's march at a time. The combined wisdom of Canada, of the western world, will be needed to find the way. But the start must be made. And the General Conference, it can safely be asserted, was doing a legitimate and, more than that, a necessary thing, in helping to impress on the mind of all whom it could influence that we can no longer regard Egypt as our home, and that, however long and arduous and unknown the journey, we must at once set out to find our way to a very different social order, a fundamentally different system of developing and distributing the natural resources of the earth, a philosophy and a method of living together which will be so different from the present that the change may be called, with propriety, either "a social revolution," or "a complete social reconstruction."

The report as presented to the Conference used the former phrase. The sentence in which it occurs reads as follows:

"The acceptance of this report, it can-

not be too clearly recognized, commits this Church, as far as this representative body can commit it, to nothing less than a social revolution."

The report was printed and was in the hands of the delegates while it was being discussed. Some amendments were offered. I think all that were suggested were accepted by the secretary of the committee. They were of a minor character. One paragraph was slightly modified. An explanatory sentence was added. No objection was taken to the words "a social revolution." This, I think, clearly shows the

Conference understood the phrase as the committee meant it, as indicative of the fundamental nature of the social change, not as favoring sudden or violent methods. A revolution is not necessarily either. The process by which the factory superseded the hand-worker in England is spoken of as the industrial revolution, though it occupied at least a generation, or, in some parts of the world, more.

However, it was probably just as well that after the vote had been taken, and only four out of the 160 or 170 delegates present had voted against the report, one

of the warmest supporters of the report suggested (rather vigorously, perhaps) that for the phrase, "a social revolution," should be substituted the phrase, "a complete social reconstruction." Quick to see that the suggestion was a wise one as removing a possible ground of misapprehension, the Conference accepted the suggestion at once.

So far I have endeavored simply to remove misconceptions in regard to the nature and aims of the report. In a second and concluding article I shall try to interpret the main message of the report.

Some Reflections on the Strike

By

R. O. Armstrong

THIS article is not intended for a philosophy of strikes, an analysis of the claims of labor and capital, or a solution for industrial unrest; but *reflections*, out of which the reader can make what he likes. The Winnipeg sympathetic strike was a big, complicated, significant affair. Since the mails permitted outside papers to come through we have seen with more or less surprise how intently the eyes of America watched developments here. There is equal amazement over some of the things newspaper correspondents saw here, or thought they saw.

* * * *

One Sunday evening we wandered a little from the beaten path and attended the "Labor Church." With some apologies the leaders announced the old hymns and expressed regrets that hymn books were so unsocial. We might have told them that they were using an edition which, while it contained many excellent pieces, contained many that have been long discarded in the new books. Anyway they paid a tribute to the immortals and sang "Holy, holy, holy," "Rock of Ages," and "Lead, kindly light."

The speakers were, first, an ex-Methodist minister, a Methodist minister who has since resigned; and a typical demagogue, who said he did not believe anything, and who swallowed himself as he went along—a process which proved very entertaining to the hearers, who were in an ideal mood for sensational statements. One of the most moderate of the speakers—who, by the way, made a strong plea for the sympathy of the moderate man—said, "This is a movement, not a strike." Men sometimes speak wiser and better than they know. That man did. From the middle of the eighteenth century down to the present time there has been a growing movement in the interest of laborers. There has been a good deal of conflict. The advance has been pertinaciously disputed. Every step of the way has been gained by sweat and blood. But justice has prevailed. The trend of things is toward better laws and the general amelioration of the lot of men. During recent years the cause of labor has gathered momentum. Millionaires are no longer trumps. Burns' "Man for a' that" is in flower. Men "with brains, sir," are kings. Light has been turned on social and industrial conditions. Public opinion has been

aroused. Therein is a force mightier, as Dr. Douglas used to say, "than the force of gravitation, which interpenetrates all worlds and holds the universe in its integrity." Higher and better standards have been introduced. Even Governments, proverbially reactionary, are on the way to help the people.

But the speaker did not make any distinction between a movement which had a maximum of idealism in it and the strike, which had the minimum of idealism and the maximum of realism about it. The strike was on, and the strikers were there by the thousand. The strike was a case of arrested development. It was a movement backward, not forward; negative, not positive. This refers, of course, to the Winnipeg strike. Thousands of men and women walked the streets to the uninspired maxim, "Do nothing," while broad acres of land waited in vain for the sower and the tiller. One clerical speaker was reported in a sympathetic address as saying, "Do nothing and keep smiling." Would he advocate that as a policy for his Church, for his home, for school or college? There are many things which impede movements. Some of them are external and some diabolical. It is unfortunate when the barriers come from within, when those who should be the best friends of the "movement" prove to be evil guides and counsellors.

* * * *

Another feature of strikes is the man with one idea. He is like the spoiled child, very hard to handle; and if he really had his own way he would pull the house down over everybody's head to get what he wanted. The labor man is not the only man with one idea. He has a counterpart in the capitalist, who must see money in a thing or nothing. The typical labor demagogue gets reform so much on the brain that he cannot see his way to it. He takes no interest in other ideas or other factors. He would shoot all capitalists, and the capitalist would, if he had his way, hang him.

The one-idea man is always in a hurry. He cannot wait for "lame dogs," old age, common sense, or anything else. The one-idea man is a freak. Ideas are not in-

tended to go singly. They like company, and go best that way. Specializing has its limitations. Man is a complex being, and mankind is even more complex. Some of the leaders of the recent strike thought, if they thought at all, to find a short cut to the millennium. Specialization is too narrow a plank for the human family to stand on.

* * * *

The strike made a number of discoveries or tests. Some might infer therefrom that strikes are very useful. But steady. Sometimes a city learns a thing or two after a twenty-million-dollar fire. There are other and more economic ways of learning things. People learned that a few extremists can do a lot of harm. Those who think the "soap box" speakers a negligible quantity should take another think. The kind of a system that a number of men sought to incarnate into civil or uncivil institutions this very season we heard proclaimed by soap box philosophers in this city a dozen years ago. There has been no let up on that kind of teaching. In the meantime our educational systems, our forums, our politicians, were taking things very easily and emulating each other in praises of the Empire and our great civilization. They lived in a fool's paradise, while wrong ruled the land and waiting justice wept. People will have leadership—good, bad, or indifferent.

The great bulk of the community were caught unready. They were without leadership. The average man has been playing the fool. He has allowed capital and labor to form into hostile factions while he nested himself in a prosperity which he vainly dreamed was his heritage forever. The average man during this strike got badly stung, to use a common expression. He will profit by experience for which he has dearly paid.

The weakness of our Governmental systems was shown. It might have been worse, to be sure. They did not see a storm coming. They did not mark the growing needs of the country. They still sheltered themselves under the traditions of a bygone age. At a time when Canada was in danger of a social disruption our Parliamentarians were talking about titles and that sort of thing.

The strike showed, too, our utter lack of community organization in the interest of good citizenship. "Dynamite or discus-

sion" is the phrase that expresses a necessary alternative. We need provision for all classes and interests in the community to meet together—to work, think and play together. It is safe to predict that Winnipeg will take a different road hereafter. Men will be less selfish and exclusive. They will shoulder civic responsibility, and not look upon a community as they would a gold mine where they get away with fortunes.

Much of the agitation for reform deals with the wrong group. It is a programme for adults. We need a programme of social education for children. Nine-tenths of labor and capital agitation is among grown-ups. According to the best laws of psychology and common sense such a course is not only futile, but it is more or less vicious. Adults cannot imbibe ideas straight. If we want to train people to think straight we have to begin with childhood. The race moves forward on the feet of childhood.

An interesting study is the backgrounds

of these strikes. They have a cause. Deep calls unto deep. The economic causes get plenty of publicity. But selfishness and extravagance have more to do with it than we think. What is a living wage? We heard a member of a striker's family remark one day, "If some people had five hundred dollars a month they would have nothing left." A city pastor's wife went into a large department store to buy a pair of boots for herself. She asked for "a good pair." The clerk laid down a pair at \$17.50. "Oh, dear me," said the purchaser, "I don't want anything as expensive as that." Then, somewhat curious about the matter, she asked the clerk if anybody bought boots at that price. The reply was that they sold a great many pairs. "Well, who buys them?" she queried. "The girls here in the store buy these boots," she volunteered. "Some of them go without meals in order to pay for them." Well, one might ask, what do you know about that? Follow that kind of passion around town a while, and what can you expect? Between the habit of extravagance, the love of display and vanity, the amount of wilful waste that

goes on, we need not wonder much that our social and industrial order gets disagreeably askew. That is not playing the game, but playing the fool.

There is a good deal of talk now about labor churches. There are some features about that which we can be thankful for. People will have a church. Religion is persistent. But the Church—the mother Church—cannot be factious or classy. The Church must build on the rock of fundamentals. The Church must be comprehensive. There must be worship, instruction and service. A Church founded on economic expediency builds too low. But the "mother" Church must look after the needs of her great family more sacrificially, or they will break away and miss the mark of the high calling. The present must not and cannot dissociate itself from the past. But the past must not arbitrarily hold in the present, or arbitrarily control the future.

Winnipeg.

The Spiritual Use of Life and Property

By
Frank Freeman

THE inauguration of the National Inter-Church Campaign provokes the question, "What is it all about? Are the Churches in for another concerted call—pay! pay! pay! Or is there a real effort to do the work of the Church and interpret paying and living in terms of God?" We shall know presently, but the present writer pleads for a first place for this work of interpretation, seeing that, according to an early Christian, "All things are yours, things as they are and things as they are going to be; and ye are Christ's, and Christ is God's."

"Christ is God's!" That is, Christ is an organ by which God expresses Himself in human life. A San Francisco earthquake or a tidal wave may reveal an Almighty God. But "Our Father, who is in heaven," can embody Himself only in a human life with the love, comradeship, sacrifice and service which glorify human life. Christ is the indispensable means by which God finds expression in human history and experience.

"Ye are Christ's." So that life of God which is expressed in Christ is realized and made effective in those who embody Christ to-day. The supreme function of the Christian is to reproduce Christ in terms of human life, and actual Christian men and women are essential to the realization of the life of God in Christ.

Christ is the life of God eternally going forth in self-expression; and if this is to be realized in any particular period, living men and women, ordinary boys and girls, are indispensable. Christians are not Christians by reason of assenting to some metaphysical dogma or by reason of sharing in some ecclesiastical acts, but by reason of the fact that they regard themselves supremely and always as having no value, but the means by which Christ fully achieves His thought and purpose.

And "things are yours!" Personality is

developed only as it reacts on other persons and as it controls and uses things. The opportunity to make things, or shape things, or grow things is essential to a child's development. Traditional school systems left the child without the education which comes through handling things, but kept him mainly dealing with the names of things and accounts of things. This did not matter while in his home life the boy saw his mother card the wool which she afterwards spun into yarn, which in turn his sisters knitted into stockings or wove into homespun. But in this age of factory production the boy misses this chance of handling the actual things, and the development of his life is arrested, and an undeveloped life cannot fully realize God's purpose.

Perhaps he has a little pocket money under his own control. Such control is essential to the growth of a self-governing Christian citizen. And whether things be controlled directly, or whether by control of money boy has control of things, such a control is essential to the making of full manhood and womanhood. If tools can be bought by the money in his control it is all right. But the rise of the factory puts tools beyond the reach of most people.

So property is sacred. Private property is simply such control of things as the State authorizes and defends; and this private control of some necessary things is essential to the making of the Christian man or woman who is to express the creative love of Christ.

Private property is sacred. Sacred to what? To the development of Christian men and women who have no other thought of themselves than that they are means by

which God in Christ is making His world. If we Christians are to express the creative power of God in Christ we must express it through the way we handle, use or control things, whether these things be land, machines, foods, clothes or money. We help God to feed and clothe His children.

Private property is indispensable. When anyone is left without sufficient control over things to develop his personality his spiritual life is stunted, his chance to embody God's creative life is denied him. Property is Christian so far as it provides fuller expression of Christian personality. But when control of things is sought or used to gain or keep control of other persons, refusing or allowing them as we see fit the right to a livelihood, things no longer exist for men, but become the means of subjecting men. No Christian will wish to control or dispose of another person—to his own Master that man belongs.

Property is hallowed when it is used solely as means of spiritual development—that is, when some creative impulse of service is realized by it. Those who have large sums of money at their disposal are not justified in neglecting the difficult questions and complex studies by which they may give that wealth its highest spiritual value. When used to suppress the living voices by which God challenges our way of life, wealth is prostituted. When control of wealth is regarded as a private right for the getting or the use of which one is not responsible to God, Christianity is clearly repudiated. Private property or control of things is essential or sacred, therefore must be tolerated by Christians only when used to produce rich, full Christian men and women.

Beyond this the pursuit of further control over things is not in the Christian way of living. The Christian declines to seek a control of things which he cannot use in

the interests of personality. As a Christian he can have no possible use for them. He is Christ's—first, last, all the time; at home, at church, in shop, office, factory, or exchange. He is Christ's, with no will of his own other than as Christ's man. He is Christ's, with no ambition and asserting no right other than to fill the place in life where God's love and creative purpose may gain a new expression in him.

This supreme, overmastering sense of living only to express some thought and impulse of God is the spiritual mind—this and nothing less. He who so views himself is spiritually minded. He who does not so regard himself is still "in the flesh," imprisoned from the freedom of the Spirit.

The spiritual aim of personal life or of a church campaign is the awakening of this supreme sense that the only fact in life of great value is the fact that God is expressing some of His thoughts and purposes in my life. This enriches individuality, but encourages individualism. It makes each person who so feels sublime, but the person thus made sublime feels that true sublimity is found in making things serve people, not in controlling people by control of things.

The Lord Jesus was "crowned with this glory and honor, that by the favor of God he was allowed to taste death for every man." The spiritual attitude to life welcomes life with all its incidents, death with

all its possibilities, just as opportunity to express God. Browning asks, "What is life, but man's one chance of learning God's own trick of love?"

This supreme spiritual conviction is the greatest need of the Church. This spiritual conviction confronts with its challenge every man and woman, demanding unconditional surrender. Such a conviction, dominating every minister and member, would renew Methodism and eliminate our shocking partisan hostilities. It would save civilization—a civilization which has lost its soul; for the soul of civilization is just the rule in common life of this conviction—things are ours, and we are Christ's, and Christ is God's.



THE HOME AND ITS OUTLOOK



Home, Sweet Home

IV.—GOOD TEMPER IN THE HOME.

BY A. C. CREWS.

In an old English churchyard there is a tombstone which bears this inscription:

"Sacred to the memory of Mary Bond, wife of Thomas Bond."

Then follows a statement as to the merits and demerits of the said Mary:

"She was temperate, chaste and charitable; she was an affectionate wife and tender mother, but was seldom seen at home without a frown upon her face. She was a professed enemy of flattery, and was seldom known to praise or commend; but the talents in which she principally excelled were differences of opinion, and discovering flaws and imperfections."

The monument adds that Thomas, her husband, confessed, and indeed lamented, that of their thirty years' wedded life, he had not enjoyed as much as two. Finally she died in vexation of spirit, and her worn-out husband, lingering on for four months and two days in unaccustomed freedom and peace, which he was now too much exhausted to enjoy, died also.

The probabilities are that a similarly frank obituary concerning Thomas would reveal the fact that he was no saint. Very likely he was rather hard to get along with. Mary seems to have quite a number of the virtues, but none of the graces. She tried to do her duty, but did it in such a sharp way that her home was an unhappy place.

There is reason to fear that there are many homes like that of Thomas and Mary Bond. The members of the family are kind, considerate and polite while mingling with friends and acquaintances, but in the privacy of the domestic circle they are continually quarrelling. There may be Oriental rugs upon the floor, fine oil paintings upon the wall, the best magazines and books upon the library table, but the demon of discord will turn any home into a hell on earth.

It is no use to hang up the motto, "God bless our home," when the father is in the habit of bottling up his wrath all day and

then uncorking it when he gets home, or if the mother is a continual scold, filling the house with her clamor.

The bad husband, as he was depicted years ago in *Godey's Ladies' Magazine*, was the man who came home and abused his wife because the supper was not ready. He belonged to that considerable company of disagreeable people who, instead of borrowing trouble, just go home and make it. This man has many successors, who in other ways give expression to various forms of irritability.

A good motto for the home is this: "Let all bitterness and wrath, and anger and clamor, and evil speaking, be put away from you, with all malice. And be ye kind one to another, tender-hearted, forgiving one another." The fulfilment of this injunction by father and mother, sons and daughters, would make the home an Eden. What a beautiful picture of harmony and peace is given in these lines:

"An ear that waits to catch
A hand upon the latch.

A step that hastens its sweet rest to win,
A world of care without,
A world of strife shut out,
A world of love shut in."

Unfortunately the home is often a place of wrangling, scolding and unhappiness. When it was asked if a certain couple were happy, the answer was, "Yes, I think they are, between spats."

"Is your husband a Christian?" said the minister to a lady member of his church. "Well," said she, "I hardly know. When I hear him speak in meeting I think he is, but when I see the way he acts at home I have my doubts."

Many a fine religious profession has been discounted by exhibitions of violent temper in the home circle, resulting in children growing up with very little respect for religion.

Scolding is never justifiable. If a parent is tempted to talk loudly and rapidly, or to show an excited state of feeling, his first duty is to gain entire self-control. In his book on dog training Mr. Hammond says:

"You must keep perfectly cool, and must suffer no sign to escape of any anger or impatience. If you cannot control your temper you are not the one to train a dog. Do not allow yourself, under any circumstances, to speak to your pupil in anything but your ordinary tone of voice." This is good advice in the treatment of dogs, and even more so in the management of boys and girls.

Let the father and mother be careful never to provoke the children to anger, and let the children cultivate kindness and unselfishness in their relations with parents and with one another. If one member of the family happens to be a little cross, and utters a hasty word, that is the time for others to reply in a cheerful, laughing way, or perhaps better still, say nothing. We should try to appreciate and understand one another's trials, and make allowances for weak moments.

The phrase "bad temper" is generally understood as applying solely to violent outbursts of anger, but it has a larger meaning, including the disposition toward jealousy, suspicion and all unkindness. Sometimes there may be no really bad intentions, but there is a good deal of nagging, sharp contradiction, wounding insinuation, and often sullen, cruel silence.

Speaking of this "sin against love," Henry Drummond says, "For embittering life, for destroying the most sacred relationship, for devastating homes, for withering up men and women, for taking the bloom off childhood—in short, for sheer, gratuitous misery-producing power, evil temper stands alone." It is useless to say that the ill-tempered person loves just as much as the good-tempered one. It is not so, for love worketh no ill to his neighbor. There is no doubt about it, ill-temper is essentially lack of love.

The cultivation of love is the first condition of happiness. Whatever be the material conditions of the home, sumptuous or plain, if love is allowed to control the tongues and actions, its inmates will be happy.

The Latent Energy of T. N. T.

Lanesboro, in common with most communities, had its "lazy man." Thomas Nathan Torpey was his name. He owned a small farm two miles from the village, and worked a little on it when the weather was moderate. The open season for work on the Torpey farm seemed to be when the mercury was below seventy and above the freezing-point. Torpey kept two cows and a horse. He peddled milk about the village quite regularly through the spring, summer and fall; but with the coming of cold weather he cut short his daily trips about town; that was the close season in the milk business with Torpey.

Now Torpey was well liked in spite of his proverbial laziness. Had such not been the case, he would not have been able to pick up his milk trade each spring. Perhaps it was the contrast between him and the hustling clammers and ship carpenters which appealed to his fellow townsmen. He was a good talker, and frequently expressed ideas which were well worth listening to. No meeting of loungers in the general store and post-office was really considered complete with the genial Thomas Nathan Torpey absent.

"The country is goin' to the dogs, an' it's foolish wastefulness thet is doin' it," remarked Torpey one winter's evening, tipping back in his chair behind the stove in the general store. "Ye see it goin' on ev'rywhar."

"Ye don't see much on it 'bout here, do ye?" questioned Captain Abbott, looking up from the chip he was whittling into the wood-box.

"Yes, an' I don't have to go out o' this store, nuther," replied Torpey, his eyes twinkling. "Thar's Clarence wastin' sompin' this very minute—string. Might twist the top o' thet paper bag an' tie it with four or five inches o' string; but no, he's makin' two or three turns round thet two pounds o' sugar he's puttin' up."

"I'll tie your goods up thet way from now on," laughed Clarence Story. "Much obliged to ye for the hint."

"Thar's Lute Bridgton," continued Torpey; he's wastin' clams day in an' day out. Might be a bit more careful when he's turnin' his clams out o' barrels. I figger he breaks half a peck or more to the barrel, dumpin' 'em out the way he does. Moses Knowlton lets the tide carry off valuable lumber; not much, I presume, but some. I've seen it floatin' 'way on the ebb o' the tide."

"I've seen apples goin' to waste under certain trees," chuckled Captain Abbott, nudging Torpey in the ribs.

"Yes, I know what ye have in mind, cap'n," said Torpey. "I'll admit thet I'm guilty, but with me thar's consider'ble excuse. I ain't never had no real chance to get ahead. Married afore I was twenty; an' my wife, while o' course she's well-meanin', ain't got no real push to her; never did have, an' never will. The result is thet I got sort o' discouraged at the start. Now if my wife was ambitious, I'd be consider'ble different. Thar wouldn't be no apples go to waste under no tree o' mine. I'd carry out this doctrine o' savin' myself. As it is, I jest let things slide."

"I guess ye do," remarked old Dr. Torrey, Lanesboro's retired physician, who, having come in after his mail, had paused to warm his hands. "Those are pretty good ideas that ye have been advancing about saving; but when ye come to talk about bein' discouraged at the start, it seems to me thet ye are puttin' the cart afore the hoss. I knew your wife afore ye married her. I was present the night she was born nigh forty-five years ago. I see her grow up into a smart, capable young woman. I have a notion that she's the one thet got discouraged in the first place."

Torpey's jaw had dropped, and he sat staring up at the doctor. He was so astonished that for the time being he was dumb.

"To my way o' thinking ye have had ample chance to make good," continued the doctor, who recalled the fact that Torpey owed him an outlawed bill of twenty-five dollars, which fact undoubtedly caused the doctor to feel rather free about expressing his opinion. "The trouble with ye is, Thomas, thet ye are jest plain lazy; always was, an' always will be. If your wife is inclined thet way, it's because it's catching down to your house. She was smart enough when she married ye."

"I only wish ye was forty year younger!" roared Torpey, his chair coming down with a bang upon its four legs. "I ain't used to bein' insulted!"

"What's happened?" queried Story as Torpey strode to the door and, going out into the night, closed it with a bang that jarred a piece of crockery to the floor.

"What was thet stuff that exploded down in Halifax harbor, Clarence?" questioned the doctor, grinning.

"Believe they called it TNT," replied Story after a moment's thought.

"That's it, Clarence," chuckled the doctor. "A considerable lot o' T. N. T. jest exploded behind the stove here. About a hundred an' seventy-five pounds on it, I should say at a guess."

T. N. T. was mad clear through when he left the store that night. It was the first time that that good-natured soul ever really lost his temper. He astonished his plodding old horse by raining blow after blow of the whip upon him as he drove homeward.

"Al'ays was, an' al'ays will be," growled T. N. T., at length placing the whip in its socket.

It was a bright moonlight night, and inadvertently his eyes took note of the numerous well-cared-for farms which he passed. He thought of his own home—the broken-down fences, the broken panes of glass, their place taken with some old coat stuffed into the sash, a blind hanging by one hinge.

"Al'ays was, an' al'ays will be," he muttered.

T. N. T.'s anger had passed. He drove into his barn, and, having put up his horse and given him a forkful of hay, he went into the house. Having taken off his overcoat, he hung it up—a very unusual act on his part, by the way—and, stepping over to the kitchen stove, stood for a few moments warming his hands.

"Susan, suppose ye an' me tackle them dishes," remarked T. N. T. at length, jerking his thumb in the direction of the sink,

which was piled high with dishes from the supper-table, and, indeed, the dinner-table.

T. N. T.'s wife dropped her sewing, and stared at him in astonishment.

"I ain't sick, an' I ain't crazy," declared T. N. T. "Fact is, Susan, I've come to the conclusion thet it's 'bout time I took hold an' helped ye make this place a home."

T. N. T. blundered to the window and stood looking out across the white fields. "Al'ays was an'—"

His wife had arisen, and, crossing the room, had placed her hand on his shoulder.

"I'll be hanged if I 'al'ays will be!" he choked.

"Be what?" questioned his wife.

"Lazy! Jest plain lazy!" cried her husband savagely. "I have been. I know it, an' ye know it; so does ev'rybody else in town. I had my eyes opened to-night down to the store, Susan. I might as well tell ye. I tried to lay it off onto ye, Susan. Sort o' forgot what a smart gal ye was when ye married me. Doc Torrey was thar, an' he everlastin'ly ripped me up the back. Told folks the kind of a gal ye was when we was married. Said thet I was jest plain lazy, al'ays was an' al'ays would be. Said thet if ye was thet way, it was 'cause ye'd ketched it from me. Now I'm goin' to work, an' the fust thing I'm goin' to tackle is them dishes."

It was somewhat late when T. N. T. and his wife retired that night. The dishes were all washed and the kitchen put in order.

The following morning T. N. T. went down-river in his dory, and dug a big tide of clams, which he sold to Luther Bridgton, the clam wholesaler. Having received his pay for them, he dropped into the general store, and purchased half a dozen panes of glass and a can of putty.

There were no dishes waiting to be washed when T. N. T. reached home. His wife had been busy while he was down on the flats. Every room in the house had been swept and dusted. T. N. T. grinned when he saw what had come to pass while he was at work.

"Now things look sompin' like, Susan!" he cried, kissing his wife. "Brought home this glass an' putty. I'll have them panes o' glass set afore dark. In the mornin' I'm goin' clammin' ag'in; but, when I get back, I'll hang thet blind thet's flappin' on one hinge, an' do one or two other little jobs 'bout the house thet ought to be attended to."

Bridgton was surprised when T. N. T. brought up his first tide of clams. The second tide astonished him. When T. N. T. told him that he intended to go clamming every available day, Bridgton could scarcely believe his own ears.

Mrs. Torpey had been accustomed to make butter through the winter months; and, talking the future over with his wife, T. N. T. suggested that the peddling of milk be entirely abandoned, as it would seriously hamper work on the farm, extensive plans for which he had in mind. His wife agreeing, T. N. T. saw Clarence Story, who readily agreed to purchase butter from him the year round.

As the spring advanced T. N. T. carted considerable dressing to his grass-land.

And as soon as the frost was fairly out of a south slope he ploughed a half-acre of land, and, enriching it well, planted peas. By the first of May he had turned over six acres of land, and before the month was gone he had the seed in the ground.

As soon as the first rush of work was over, T. N. T. started the painting of his house, and before there was much weeding and hoeing to do he had the second coat of paint on. A skilled house-painter probably would have done a little better job, but it looked good to T. N. T. and his wife.

"Thomas, I hardly knew your place," remarked Ephraim Coggeswell, one of the assessors, one morning; "guess I'll have to tuck on another five hundred on to the valuation."

"I don't car' if ye make it a thousand more, Ephraim," declared T. N. T., grinning. "Want ye to take a look at my garden an' grass-land. Maybe ye'll feel like tuckin' on a bit more when ye see how things is 'bout the farm."

"Thomas, ye have got as promisin' a garden as I've seen in town," said Coggeswell a few moments later. "Your grass looks good, too. I'm goin' to let ye off this year with that extra five hundred; but, if I catch ye makin' any more improvements 'bout the place another year, I'll slap on another five hundred."

T. N. T.'s peas were the first in the market that year, and commanded a good figure. Story took all that he could handle, and with the rest T. N. T. drove over the road to the adjacent city. With the proceeds T. N. T. opened an account in the Lanesboro bank.

The haying season found T. N. T. out with his scythe at half-past three in the morning, and he swung it until about nine, when the dew had dried off. There were ten acres of grass-land, and this he cut entirely by hand, having no mowing machine; and, with the assistance of his wife, he cured it and stowed it away in the barn.

"Susan, ye are growin' younger ev'ry day!" exclaimed T. N. T. one afternoon in the hayfield, looking up at his wife, who was on the load. "Ye look as purty as a picter."

"What woman wouldn't grow young with a husband like you?" laughed his wife.

T. N. T.'s crops all prospered that year. As fast as they were harvested he turned them into cash, with the exception of what he stored away for his own use. From week to week his account in the local bank increased. T. N. T. saw to it that his wife had a new dress, and he purchased a new suit for himself. Each Sunday found them both at church.

When the crops were all taken care of, T. N. T. again turned his attention to clamming. Each day his cheery whistle was to be heard on the river. Some of the clammers declared that they had given up consulting the almanac as to the tides, saying that they waited until they heard Torrey's whistling on his way down to the landing.

One morning, when the tide did not serve, T. N. T. called old Dr. Torrey on the telephone.

"Want me?" exclaimed the doctor. "Ye mean Dr. Lancaster, don't ye, Thomas? I ain't doing any practising."

"No. I want ye, Dr. Torrey," replied T. N. T. "Can't ye drive out an' see me this mornin'?"

"Yes, I'll be out," answered the doctor, wondering what the trouble was.

"Guess maybe that little bill I owe ye is 'bout due, doctor," remarked T. N. T. an hour later when the doctor arrived and had laboriously climbed out of his buggy.

"Huh! Ye'd no need to have been in sech a hurry 'bout settlin' it, Thomas," chuckled the doctor. "Might have let it gone another day when ye was on your way to the river."

"Wanted to get ye out here, doctor," said T. N. T. "Thet dose o' medicine ye give me last winter down to the store cured me. Wanted ye to see jest how powerful thet medicine was. Doctor, I'm proud o' my little place, an' I'm prouder o' my wife. Come into the house; I want ye to see Susan. Thar ain't a smarter woman in this town than my wife, if I do say it."

The doctor stopped an hour or more. Susan showed him over the house. She had papered every room herself, and was proud of her work along that line; and well she might be. She was proud of the neatness of the various rooms. Later, having paid the doctor the outlawed bill of twenty-five dollars, interest on which the doctor positively refused to accept, T. N. T. led the way out to the barn, where he showed the doctor his well-filled mows.

A few weeks later T. N. T. chanced to meet Dr. Torrey in the general store.

"Clarence, seein' ye tyin' that two pounds o' sugar up for me with a bit o' string round the end o' the bag reminds me o' what I was sayin' a spell back," remarked T. N. T. "Been tryin' thet idea out, an' it works fust-rate. Thar ain't no apples rottin' under my trees, an' thar ain't no dry grass blowin' in the wind up thar. Thar was one p'int, however, thet didn't occur to me when I was settin' tilted

back behind the stove thet night—the wastin' o' time. Thet's what ruins folks more 'n anythin' else, the way I figger it out."

Story slowly untied the bag of sugar, and, folding over the end, as slowly took two turns about the package, methodically tying the twine.

"Thomas, I ain't goin' to save no more string on things I tie up for ye," said Story, reaching across the counter and gripping T. N. T.'s hand.

T. N. T. grinned, and a moment later left the store.

"Clarence, I didn't size things up jest right thet night," chuckled the doctor. "Said thet Thomas always was lazy an' always would be. That was wrong. All I can say is thet at thet time I didn't realize the latent energy in T. N. T."—F. E. Burnham, in "The Christian Endeavor World."

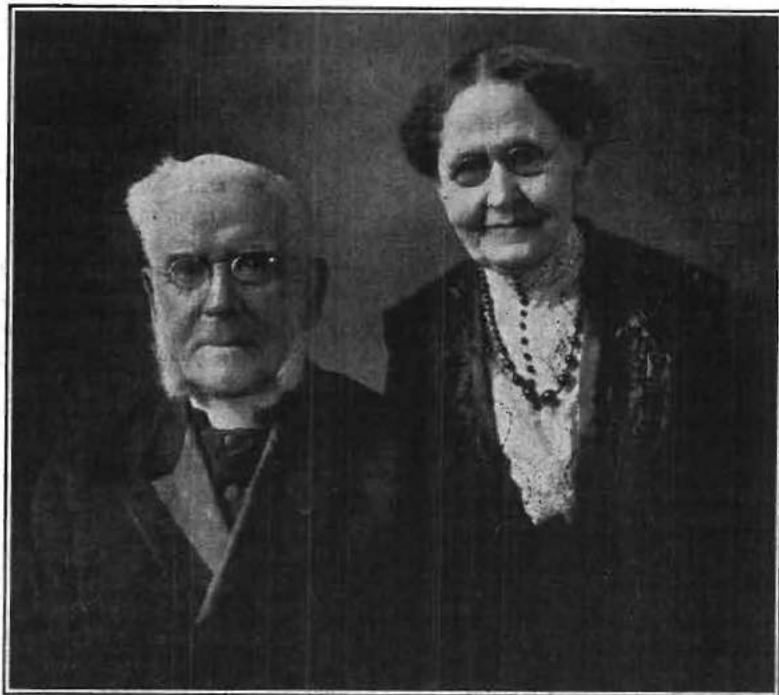
Among the Books

—TRAINING THE CHRISTIAN RESERVES. By G. Franklin Ream. (New York: The Methodist Book Concern.) 50c. net.

This is a small but comprehensive handbook of elementary methods for the work of a local church, and it is intended for use in classes of young people who are being definitely trained for Christian service. It deals with very live topics, such as "Making a Survey," "Community Service," "Recreation," etc., and it can be confidently commended as eminently sane and helpful.

—OUR HOUSE. By Henry-Seidel Canby. (Toronto: The Macmillan Co. of Canada.) \$1.60.

This is a story of a young man and his ambitions, his loves and his perplexities, and it is told in a sympathetic and pleasing style. Probably the hero will not suit some of the readers because of his rather uncertain attitude toward life, but he finally succeeds in discovering what he really wants, and that is something to the good.



REV. E. and MRS. CRAGG, OF CALGARY, ALTA.

Mr. Cragg celebrated his 90th anniversary on June 8 by preaching in Wesley Church



FOR THE BOYS AND GIRLS



Dolls and Babies

My dolly is a precious child.
I've named her Alice Blue.
I think that is a lovely name
For her to have, don't you?

And just because she's all my own
I'm glad, as I can be,
And I believe that she is glad
That she belongs to me.

If I go out for anything
And leave her in her chair,
I always know when I come back
That I shall find her there.

And if I take her out to call
At anybody's house,
She looks around and smiles, and stays
As quiet as a mouse.

And when she goes to bed at night
She softly shuts her eyes,
And does not open them again
Till it is time to rise.

I wish our baby would behave
Like darling Alice Blue.
I shouldn't think he'd want to be
A little rough, should you?

I'm quite ashamed of him sometimes,
He is so cross and queer.
I do not see how anyone
Can call him "sweet" and "dear."

For almost every morning he
Will scream till he is red
When mother puts him in his bath
And wants to wash his head.

If all the babies were as nice
As my own Alice Blue,
The world might be a nicer place—
I think it might, don't you?

—M. E. N. Hatheway, in "The Christian Register."

An Afternoon in the Woods

It was a very hot afternoon. All lesson books were put away at Fir Tree Farm, for a half-holiday had been announced, and the children were told they might do whatever they pleased.

"I'm going out into the woods," called Tom, dragging a cap over his auburn curls.
"Let me go with you," cried Betty.
"And me," chimed Bobby.

"No, thanks," answered Tom. "I want to be alone this afternoon," and off he ran.

How hot it was! Even in the woods, where only tiny sunbeams strayed, it seemed too hot to walk. Tom lay down on a mossy mound, beneath a tall fir tree.

How busy the bees were! How the beetles hummed! "Coo, coo," lulled the wood pigeons. Something stirred by Tom's side and two sharp ears cocked up. Presently a little white tail disappeared into a hole by the tree. Of course it was a rabbit. Tom lay very still, so still that mother would have been surprised if she had been there. "Take two cows, Taffy!" "Take two," sang the wood pigeons; "A little piece of bread and no cheese," called the yellowhammer; and the bees went busily

humming. Crackle crackle; it was the rabbit again and this time he had two children with him, that is to say, two rabbits much smaller than himself.

"This way," said the big brother rabbit, "let's play with the cones"; and they scrambled about, just where Tom was lying.

"What's that?" asked the tiniest rabbit, catching sight of Tom's bright curls.

"That is the little boy from the farm," answered Big Brother; "shall we take him home?"

"Oh, yes," cried both the children, flapping their whiskers with delight; "do let's take him home."

"You can't!" said Tom, laughing. "I'm much too big."

"We'll soon see," answered Big Brother, and they all came round him and pushed him with their noses; and, to Tom's surprise, he went rolling down the mossy mound into the hole where he had seen the white tail of the rabbit disappear.

"You see; you were not so very big, after all," said Big Brother, flicking a piece of moss from his nose. "How do you like our home?"

"There isn't much room," said Tom; and then, to his dismay, he got smaller and smaller, until the tiniest rabbit looked quite big.

"I'm like Alice in Wonderland," he said to himself. "Do you know Alice?" he asked Big Brother. "Do you remember if she ever grew big again?" But Big Brother was thinking of something else.

"This," he said, pointing with his left-hand whiskers, "is a subterranean passage. I daresay you have learned in your lesson books that that long word means 'under the earth.' Come along and we will show you our dining-room and the larder, and all the other rooms. Come, children," he said kindly to the little ones; and Tom, who felt quite a little boy by this time, jumped on Big Brother's back.

What a ride it was! In and out they went from one room to another, until at last the larder, stored with all kinds of nuts and leaves from the woods, was reached.

"Help yourself," said Big Brother, sitting on his hind legs and letting Tom slide gently to the ground. There were cob nuts and hazel nuts, and Tom took a big cob nut and cracked it.

"Will it make me grow big again?" he asked, thinking of Alice and the cake she ate.

"You mustn't grow too big for your home," answered Big Brother; "that is a most uncomfortable thing to do," and Big Brother laughed as if it amused him very much. Tom had never seen a rabbit laugh before. Big Brother stood up like a squirrel, threw back his ears, shut both his eyes, opened his mouth wide, and made a noise like a coffee-grinder when you turn the handle. Tom had to laugh, too; the baby rabbits joined in, and then a strange

thing happened—the roof of the larder opened wide, and Tom could see the sun shining, the tall fir trees standing up, and felt the warm air on his face.

"Whatever has happened?" asked Tom, recovering from his surprise. But there was no answer from Big Brother or the little rabbits.

"Take two cows, Taffy," Tom heard the pigeons call—"take two"—"A little bit of bread and no cheese," sang the yellowhammer.

Tom rubbed his eyes. He was lying under the fir tree and he wasn't in the hole at all.

"I must have been dreaming," he said to himself; he felt himself all over, to make quite sure; picked up his cap, which had fallen to the ground, and got up. Just then a rabbit scurried past.

"Big Brother," called Tom; but the rabbit only hurried into the hole by the tree.

"It was only a dream," Tom sighed, with satisfaction. "I think I'll go home and see what Betty and Bobby are doing," and he hurried through the woods toward home.

When he got to the farm gates he saw a big motor car standing there, and Betty, with a veil over her face, standing on the seat. Suddenly she clapped her hands. "Here's Tom," she cried. "Hurry, Tom, you're just in time for a lovely treat." And Tom found that Uncle Dick had called to take them all for a drive to the Manor Farm, ten miles away.

"Yes, you're just in time," said mother, coming out of the house with Bobby; "where have you been, darling?"

"I went by myself into the woods," answered Tom, hanging his head.

Mother said nothing, but patted his bright curls.

Toot! toot! Uncle Dick was ready, and in a little while they were spinning through the lanes towards the Downs. Once a rabbit scurried into a hole. "There goes Big Brother," laughed Tom, pointing to a little white tail disappearing into a hole by the roadside; but nobody heard what he said.

That night, however, when they were all at home again, and Betty and Bobby were in bed, Tom sat on mother's knee, just as he used to when he was tiny, and told her all about Big Brother, and the little rabbits that he had dreamt about under the fir tree in the woods; how they made a very little boy of him, and how Big Brother had laughed and said, "You mustn't grow too big for your home."

"Well," said mother at the finish, "we need never feel too big to be kind," and she kissed him good-night.

If there is a Big Brother rabbit in the woods, and I am sure there is, he must often see Tom playing with his little brother and sister in the woods, and sometimes he must see them sitting under the fir tree, for his home is very near.—*The Springfield Republican*.

The Making of a Goose Leader

Honk! Honk! Honk!

The boy, reluctantly opening his eyes, looked out through the open flap of his tent into the night.

Honk! Honk! Honk!

And then he saw them. Full two hundred strong they came chorusing down the wind from the north, drove across the face of the moon, and then in a quick half turn swooped toward the pond, long necks outstretched and wings beating swiftly in the chill, clear, autumn air.

The boy watched them with bated breath. Such a flock for size he had never seen. And something was wrong with them. Instead of flying in an orderly wedge, they flew in a mass, without a leader.

"That's funny," he murmured. "I wonder what's up."

With a final whirr of wings and much honking they settled upon the water a hundred yards distant, as though meaning to spend the rest of the night there. But they seemed restless and excited, and given to sudden nervous starts and cries. They were geese without a leader, and the boy guessed that to be the reason for their strange behavior—that and perhaps some recent bad experience.

He lay wrapped in his blankets watching them, and had no thought of sleep, but must have dozed off. When he awoke he saw that the wind had drifted them closer in toward the shore. And presently he saw something else—a sturdy grey shape slipping, belly to earth, down upon them.

"A bob cat!" he mentally ejaculated, and his heart beats quickened with expectation.

Cautiously the grey figure crept through the moonlight, every faculty intent on his work. Before him was a rare repast, and all his cleverness was needed to obtain it. He paused, he went on, and all the time his eyes never wandered from his prey; all the time he never rose from that slinking posture that made him a part of the shrubs and grasses that flourished in the clearing.

The boy saw what he was waiting for. Toward this point two or three of the geese, a little farther in-shore than their fellows, were drifting. They floated lazily, gently rising and falling with the motion of the waves, lulled by their drowsiness into a sense of security. Occasionally they would rouse up and paddle sleepily away, but each time they seemed to drift back farther and farther and to give themselves more completely over to slumber.

At last he saw a faint stir among the shadows by the bushes, and in his mind was a picture of the crouching cat settling himself for a spring. Not for a moment did he doubt that should a slumbering bird approach near enough the animal would accept the discomfort of a plunge into the water, if need be, to secure it.

So absorbed was the boy in this play of life and death that he had quite forgotten the other actors in the scene. Now, with a scream of warning and noisy slash of wings, a beautiful grey gander rose off the water and bolted like an arrow into the upper air. Behind him, too quick for thought, obedient only to nervous instinct, with a mighty crash of pinions, soared the rest of the flock.

The leaping cat reached with paw outstretched for his intended victim, and knocked her back into the water. But the element was against him. While he floundered she scuttled away, and, sounding her alarms, took the air after her companions.

The boy laughed aloud. He couldn't help it. Such scenes were his delight, and it was too much for his sense of humor to witness unmoved the disappointed and dejected attitude of the wild cat as he crawled dripping out of the water on to the bank, cast a single backward glance over his shoulder at the flock circling and honking high overhead, and stole away.

The boy, too, looked up, and as he looked his thought was of the graceful body and rapid, powerful flight of the young gander that had cried the warning and led the escape.

"What a bird!" he exclaimed to himself. "What a prince!"

And a royal bird he was, seemingly marked by nature for deeds of great event. Like a silvery dart he had appeared in the moonlight, for his coloring was a sort of gun-metal grey, darker and more lustrous than that of his comrades.

"Some day you'll make a name for yourself in the world of flying folks, I reckon," mused the boy.

As he watched, the circling flock dipped downward and again descended upon the pond, but this time farther away, out toward the centre.

The boy settled himself more comfortably and went back to sleep. While he slept the moon and the stars vanished, and the sun took their place. He awoke to find the flock still there. They had voyaged off to the lower end, where they were feeding upon the water grasses. If his first thought was of the flock, his second was of the steel-grey gander. Where was he? At that distance he could not tell.

After breakfasting he carefully picked his way to a spot whence he could watch unobserved, and there by chance witnessed the making of a leader.

Having done feeding, the flock for the most part were swimming aimlessly about, evidently thinking they should be going about their business, but not knowing just how, when, with an admonitory honk, the young hero of the preceding night's adventure suddenly took wing. Hardly had he left the water, however, when a second gander, larger and older and more pugnacious-looking, went up after him. The younger wheeled to meet him, and the fight started only a few feet above the surface of the water.

It started there, but didn't remain there. At the first clinch they came down until their wings brushed the pond. Then they began to mount higher, and went up to a goodly distance, fighting all the way. After that it was sometimes up and sometimes down, but always at it wing and beak. Brave and strong and clever must be the leader of the flock—brave and strong and clever to lead his charges on that long journey to the south, over mountain and hamlet and swamp and lake, to feed, protect and guide them. Great was the honor, and greatly did they strive to win it.

Both birds were sound of limb and body; the older was the heavier and more experi-

enced, but both possessed an unusual sweep of wings, and both were stout of heart, else they would not have aspired to the place for which they battled. They closed and broke and manoeuvred. Like two airplanes, swift and tiny, they side-slipped, dived and spiralled. With wings intermingled and webbed feet plying they would come spinning down hundreds of feet, beak to beak, only to separate and again flash upon each other.

None but themselves could know the tremendous buffetings of those far-spread wings, the damage that could be wrought by those sturdy legs and feet, the force with which those horny beaks could be driven by the long sinuous necks. They fought on, and down below the flock, hugely confused and excited, clamored and hissed and flapped its wings, and waited for the coming of one who should lead the flight.

And ever as they honked and waited the two warriors battled on. The morning sun tipped their flashing wings as round and round they circled, seeking some strategic opening as they feinted, dodged, dealt swift blows, or joined in some long and bitter tussle. The larger one was wise in the way of combats, as behooved an ambitious gander in his prime, and his blows were mightily dealt; but his trimly-built rival of the steel-grey hue was quicker, he was like a bolt in the sky, less wily, but more recklessly daring, a foe whose superb dash and vigor equalled his adversary's ponderous strength and cunning. Once the boy caught his breath as the young gander, with a crippled wing, fell like a meteor to within fifty feet of the pond, but recovered himself and, being faster, was able to elude his pursuing foe. Again it was the other's turn to taste defeat. Dazed by a home-driven stroke, he flew wildly about, involuntarily performing all kinds of aerial acrobatics. It was these very acrobatics, however, that saved him from disaster. Gradually his scattered wits began to return, his mental machinery began to function normally, and the combat went on as before.

Neither seemed to have noticeably tired; both were going it strong when the end came. In a furious collision the big fellow was turned upon his back, and, pressing him close, raining blows upon his upturned breast, his steel-grey foe bore him down. Down, down from the skies they came hurtling; down, down, with the one struggling desperately to regain his equilibrium, with the other striving as desperately to prevent him; down, down, until they fell smashing upon a tree top, glanced off and fell heavily into the pond, the big one still underneath and his opponent still forcing his advantage. For a time the boy thought there would be death, so relentless was the steel-grey victor, but, aided by the water, the other finally succeeded in breaking free and fled incontinently.

As for the young leader, he stretched neck and wings, tried his voice, and led his flock into the air. The boy watched them go, watched them swing south in orderly array on their course, watched them grow dim and dimmer in the distance, watched until they became motionless specks upon the horizon and melted into it, then watched the spot where they had vanished.—Leon W. Dean, in "The Junior Herald."

The Bay of Quinte Conference

The thirty-sixth session of the Bay of Quinte Conference met on Wednesday morning, June 18th, 1919, in the beautiful halls of "Trafalgar Castle"—the Ontario Ladies' College, Whitby, with the President, the Rev. S. C. Moore, B.A., B.D., in the chair.

THE MEETING-PLACE.

The Ontario Ladies' College is becoming a Mecca for the pilgrims to various conventions and gatherings. Its location is picturesque, its facilities for public gatherings excellent, and rooms for committee meetings are sufficient. Social fellowship is promoted by remaining under one roof, and announcements and brief addresses during the meal hours reach all delegates. A hundred-acre farm and fruit orchard adjoining the college grounds were not without value, especially as Conference met during strawberry season.

MINISTERIAL SESSION.

Hymn, "Soldiers of Christ, arise," was sung; Psalm 48 was read by the Secretary, Rev. R. A. Whattam; and prayer made by Capt. (Rev.) H. B. Kenny and Rev. Alfred Brown. Sixty-four ministers were present. None had resigned, withdrawn, been dropped or been suspended. The Rev. W. H. Buckler was restored to active work, and the Revs. A. Hill, W. H. Spargo, S. Sellery, B. Greatrix and Geo. Brown superannuated. Thirty-seven other ministers have superannuated relation. Eighteen probationers remain on trial. Harry Aubrey Mellow and Harold J. Bell were received as candidates.

GENERAL SESSION.

The general session of the Conference was opened Thursday morning, June 19th, the President, the Rev. S. C. Moore, B.A., B.D., in the chair. Hymn 247 was sung; the Secretary, Rev. R. A. Whattam, read Matt. 16: 13 to end of chapter; and Mrs. C. S. Wilson and the Revs. Drs. Shorey and Baker led in prayer. Roll call showed 102 ministers and 80 laymen present.

The Rev. W. Pomeroy Rogers, B.A., was elected president, and was introduced in an appropriate address by the retiring president, who handed him the historic cane, an insignia of office. The president replied briefly with wit and wisdom.

The Rev. J. R. Butler was elected secretary, and nominated for the staff: First assistant, J. F. Chapman, B.A.; second assistant, G. C. R. McQuade; third assistant, A. H. Foster; statistical secretary, W. S. P. Boyce, B.A., B.D.; letter writer, Andrew McLaughlin; official reporter, S. F. Dixon.

PASTORAL ADDRESS.

The Rev. S. C. Moore, B.A., B.D., as president of Conference, prepared a comprehensive address on behalf of the pastors to the members and adherents of our churches and congregations, which was adopted in ministerial session and read at the general session and sent in printed form to the congregations. In felicitous language reference was made to the General Conference of October last; to the close of the war; the Peace Conference and the League of Nations; fraternity of manhood—"one great republic of God"; the price of peace and brotherhood, which "is always the real coin of patient toil and effort, personal love and sacrifice"; the sacrifices of victory; and to our bounden duty to cheer and comfort those whose loved ones stood for us in the face of the foe, and also to welcome and encourage the returning soldiers, and "to secure for them and all others such conditions of social and political equity, such economic and industrial justice, as will best create a healthier, happier social atmosphere among the people."

NEW ORDER.

The restless, somewhat revolutionary, spirit of the social and industrial world,

the clash and conflict between capital and labor, are sure signs of the coming of great changes, and these changes constitute a new and startling challenge to the Church of God. What we need is not a high Church, nor a low Church, but a deep Church—deeply spiritual, strongly evangelical, genuinely experimental and courageously aggressive. The demand is for reality and spiritual sincerity in the delivery of a vital message. The war has brought us face to face with things as they are. Reference was also made to the United National and Inter-Church Campaign, Christian education, missions, temperance and social reform, and the Church was summoned to a whole-hearted consecration.

"The cross upon Golgotha can never save thy soul,
The cross in thine own heart alone can make thee whole."

LAY ASSOCIATION.

Interviewing some laymen, your correspondent found evidence of an excellent spirit and desire to promote the work of the Church, that men of vision are endeavoring to make the Lay Association an increasingly important factor.

The President's Address.—The President, Mr. T. F. Harrison, in his opening address outlined a programme for discussion. He referred to the prevalent unrest, disturbance and chaos, and the endeavors for remedying conditions. It would seem that the Christian Church is not exercising the influence it should, and that the principles of Jesus Christ, enunciated in the Sermon on the Mount, were not finding their proper expression in the brotherhood of man in our social and commercial life. If these criticisms are even approximately true it constitutes an insistent call to every layman to recognize his obligation as a follower of Jesus Christ for consecration of self and means in service for others, and this in his immediate environments. Laymen should sympathetically co-operate with pastors in lifting up Jesus Christ to the people, and should give such financial support that ministers may devote their entire thought to the work to which they are called.

Reconstruction.—Referring to the problems of finance, labor, politics and adjustment of our soldiers into the economic life, Mr. Harrison expressed the conviction that no permanently satisfactory adjustment can take place that is not based on the principles laid down in the gospels. The Church must quit playing at religious education in our Church schools, and we must be willing to do something in personal self-sacrifice and financial help to mould character and produce a better type of citizenship. The president also dealt with the other great forward movements, such as Inter-Church Campaign, Superannuation Fund, organization of district lay associations to promote evangelism, etc.

The delegates enthusiastically and vigorously discussed the president's address, and a report founded thereon was presented to the general session and adopted.

The officers for the coming year are: W. L. Payne, M.A., K.C., Colborne, president; H. K. Denyes, vice-president; W. H. Hopper, treasurer; M. C. Bogart, Napanee, secretary, who, with the addition of T. F. Harrison, R. W. Ireland and J. M. Greene, form the executive.

STATE OF THE WORK.

The committee reports were interesting. There has been an increase of 163 in membership, following an increase of 802 last year. Sunday schools show an increase of 519 in membership, and great spiritual awakenings have taken place on some circuits.

Some Statistics.—We have in full membership, resident 41,156, non-resident 1,236. The General Missionary Fund shows an in-

crease of \$12,664; the Educational, increase \$768, showing the largest income in our history; General Sunday School of \$480; Evangelism and Social Service of \$1,168; Woman's Missionary of \$5,432. The total increase of all connexional funds was \$27,659; for circuit purposes, \$11,129; for ministerial support, \$8,112.

Sustentation.—This year marked an advance of \$1,065 on fields formerly paying less than \$1,200, and by the help of the Sustentation Fund, which had an increase of \$1,070 in income, no pastor received less than \$1,200, including horse-keep. Efforts will be intensified this year to bring every circuit up to the minimum salary, and a vigorous policy of circuit readjustment by Conference commission is urged.

Evangelism and Social Service.—The committee makes a plea that emphasis be given to personal salvation. The intent of the General Conference embodied in report entitled "The Church, the War and Patriotism," was endorsed, and people are recommended to read the British and American Labor Parties' Reports and the Reports on Industrial Relations. "It is necessary to bear in mind that in the management of industry, as in the great mergers, a right to bargain collectively with reference to an equal area of interest is the right of labor."

Sabbath Observance.—The tendency to make the Lord's Day one of pleasure-seeking is deplored. The Lord's Day is for the whole man, and is vital to the maintenance of our civilization.

Systematic Beneficence.—This is now known as Christian stewardship. Emphasis should be given to our stewardship in opportunities for prayer, soul winning and life service, as well as consecration of wealth.

Missionary.—A large place will be given to the Methodist national campaign, and all churches are urged to enter heartily into this co-operative effort. The weekly envelope system is no longer an experiment, and is recommended for use, and the every-member canvass is urged.

Religious Education.—The report on this was prepared by the joint sessions of the Committees on Religious Education, Sunday Schools and Epworth Leagues. Reference was made to the radical changes in the Discipline made by General Conference, and the whole Church is called upon to familiarize itself with the specific meaning of the term "religious education." Each Sunday school should develop leaders through teacher-training. Some form of mid-week activities for young people is urged. The Quinte Summer School is commended, and every Sunday school and League should send delegates. The "Programme of Religious Education for the Local Church" may be had free by application to General Secretary, and is a definite simplified programme. The definite financial objective for the support of the department is two per cent. of the amount contributed for ministerial support. More than one-third of the schools now use graded lessons.

Contingent.—This fund is heavily in debt, and urgent claims make it necessary to ask each Quarterly Board to raise an amount equal to the amount raised for General Conference.

INTER-CHURCH CAMPAIGN.

The Conference heartily endorses this significant development among the Churches, and pledges co-operation to the fullest extent. It is especially gratified that it aims, first of all, to develop the spiritual life, and leaders and people are urged to take every means to create a proper spiritual atmosphere, and to so arrange the services that the greatest possible benefit may accrue. The Conference also commends the co-operation manifest among the Church departments.

ALBERT COLLEGE.

This is within the bounds of the Conference, and its work is well known. The Conference endorses the Endowment and Extension Funds, the provision made for

Christian education in these days of readjustment, and pledges liberal support.

BOARD OF EXAMINERS.

The Revs. J. S. I. Wilson, B.A., B.D., A. J. Terrill, B.A., B.D., M. W. Leigh, B.A., A. M. Irwin, B.A., B.D., M. E. Wilson, B.A., H. W. Foley, B.A., B.D., W. P. Woodger, B.A., W. H. Clark, S. T. Tucker, B.A., H. S. Spence, B.A., B.D., F. W. White, B.A., W. S. P. Boyce, B.A., B.D.

CANADIAN SENATE.

By a unanimous standing vote the Conference expressed its conviction that "the Canadian Senate as at present constituted is undemocratic and a serious obstacle to the proper development of our Canadian life, and we urge the necessity of taking immediate steps toward thorough constitutional reform which would bring it under the control of the people. As an alternative, the complete abolition of the Upper Chamber is considered the most satisfactory remedy, and as a step which would not be regretted by any large body of Canadian citizens."

MEMORIAL SERVICE.

A solemnly impressive memorial service was held, at which obituaries were read regarding the life and work of the late Revs. Frank J. Anderson, J. Wesley Cannon and D. Egerton Johnson, B.D. Feeling references were made by several to the influence of the departed brethren, each of whom was beloved by Conference. The Revs. J. D. P. Knox and Dr. Shorey closed this service by prayer.

CONNEXIONAL OFFICERS.

The connexional officers and those deputed to represent the departments received a hearty welcome and assurance of loyal support. This year will be memorable, not only because some appeared before us for the first time in an official capacity, but also because, in this time of reconstruction, the Church enters into a great co-operative national campaign which furnished the theme for some of the addresses of connexional representatives. Among those who spoke were the Revs. Dr. T. Albert Moore, J. H. Arnup, B.A., Dr. A. C. Crews, S. W. Fallis, Dr. R. N. Burns, W. E. Millson, Dr. J. W. Graham, H. Hull, B.A., W. C. Graham, B.A., F. L. Brown, S. W. Dean, Dr. E. N. Baker, F. L. Farewell, B.A.

RECEPTION SERVICE.

The Friday night reception service was well attended. The Rev. J. F. Chapman, B.A., moved for the reception of Howard Perry Lyons Seymour, John Ryerson Trumpour and Harold Stainton into full connection with the Conference, and the thought was impressed that this was a momentous time in which to offer oneself for the ministry. The Church cries insistently for the choicest young men to sacrifice themselves in holy abandonment upon her altar. Those who offer themselves must have a mandate from high heaven and an educational and inspirational message, and the pulpit must be the throne interpreting the decrees of Jehovah, and from the Church must flow the living streams healing the wounds and scars sin hath wrought in the world. In seconding, the Rev. E. B. Cooke dealt with the great importance of Christian leadership, the high ideals that should characterize it, and the possibility of one and all sharing its problems and its joys.

The President of Conference then addressed the young men, saying, among other things, that when the Master sent out ministers He gave them the great commission, Matt. 28: 19, 20. This called them to fourfold activity: (a) Go; (b) make disciples; (c) baptize them; (d) educate them in Christian ethics. The reason there are so many "nominal" Christians and nominally Christian nations is because they have not been educated in this whole programme. "Young men," said he, "as this Conference sends you forth, I charge you to give especial pains to educate in Christian ethics those to whom you are sent."

CONFERENCE NOTES.

Laymen say this year's Lay Association meetings were among the best they ever attended.

The Rev. Dr. J. P. Wilson gave a most instructive address on "Preaching" at the Theological Union.

All Conference meetings next year, except Sunday services, are to be held in the college building or on the lawn.

The Rev. J. R. Butler, secretary of Conference, Warkworth, Ont., will supply copy of Lay Association report on application; also synopsis of important Annual Conference Committees' reports and of pastoral address.

The Rev. J. A. Jewell, B.A., in a touching address told of fifty years' work in the ministry.

The Rev. Wm. Johnson has completed fifty-one years' service, and gave interesting reminiscences. The old Wesleyan Conference extended from Sarnia to Gaspe. He was ordained by Dr. Wm. Morley Punshon, who preached on "Commending Ourselves to Every Man's Conscience." A unique occurrence was the physical weakness for a time of Dr. Punshon when preaching, which led him to ask Dr. B. Stephenson to read from the notes for some ten or fifteen minutes, after which Dr. Punshon resumed and finished the sermon.

The Rev. H. M. Manning had completed fifty years' service, but was unavoidably absent.

A central committee of laymen is to keep in touch with Official Boards and urge more liberal support for the ministry.

A Business Committee expedited the work of Conference.

There is being established a transportation fund to equalize travelling expenses of ministers. A fund to include laymen will be discussed by the Lay Association and in full Conference next year.

The Rev. C. W. DeMille, B.A., Field Secretary religious education, now leaving us for Saskatchewan, was assured of the esteem of the Conference.

Mr. Arthur W. Beall, M.A., of the staff of the Provincial Education Department, lecturer in eugenics and personal hygiene, gave an illuminative address which aroused deep interest.

The Rev. J. G. Lewis, B.A., who expects to spend much of the year outside the bounds of this Conference, was thanked for his seventeen years' service on Board of Examiners, fourteen years of which he was secretary.

The Rev. H. T. Lewis, B.A., paid a flying visit to his old Conference and received hearty greetings.

Cordial thanks were extended to the ex-president and ex-secretary for efficient services.

Reports indicate that never before have our Sunday schools confined themselves so thoroughly to our own publications. Leaders are advised to read the *New York Survey*, *New York New Republic*, and *London Public Opinion*.

Conference appointed a committee to investigate the question of general Church publicity and report to next Conference.

A pleasing feature was the address from the Rev. A. J. Adams, B.A., President of Toronto Conference.

It was a time of readjustment for the Ontario Ladies' College readjustment, as the principal said, to meet the capacities of the members of Conference at the meal hours. The authorities met the need without the appointment of a Royal Commission.

The ordination sermon by Chancellor Bowles brought us back to first principles, and the evening sermon by the Rev. A. J. Thomas, M.A., B.D., was a masterpiece.

Mrs. W. H. Ashton creditably represented the W.M.S.

The inspirational addresses of the Rev. C. B. Allen, North Ward Church, Detroit, were greatly appreciated.

The President of Conference and the Rev. S. C. Moore, B.A., B.D., with Messrs. H. W. Ackerman and F. B. Sparling, repre-

sent us on the National Executive, Inter-Church Campaign.

Miss Wallace, college matron, made things exceedingly pleasant for delegates.

The returned soldier-ministers gave rousing addresses. They were Major H. A. Frost, Captains W. G. Clark, H. Latimer, E. Harstone, J. R. Trumpour, H. Stainton and Sergt. W. Smart.

The Rev. R. Burns, Ph.B., represented the Lord's Day Alliance.

Three ministers were left for a fifth year, and one is spending a sixth year at a city mission (Oshawa).

Mr. J. H. Gundy's address was greatly appreciated. An interchange of lay speakers might promote connexional interests. The Quinte Conference has lay delegates of the fourth or fifth generation of Methodists.

The Rev. R. Bamforth's address at the spiritual conference, on "Aims and Ideals for the Coming Year," will not soon be forgotten.

Your correspondent might be permitted to say that in his judgment the serious issues of these days seem to have sobered the thought of Conference. Reports were discussed more freely, deletions made, and sometimes they were referred back for changes. There was a manifest desire to have reports represent the mature judgment of Conference, and to deal only with vital matters.

S. F. DIXON,

Stirling, Ont.

Official Reporter.

Rev. Dr. S. D. Chown recently returned to Toronto after visiting most of the Canadian Conferences. To do this he has travelled 9,300 miles since May 8th. He left again on July 7th, to deliver an address at the Methodist Centenary at Columbus, O., on "World Reconstruction."

The midsummer number of *St. Andrew's College Review* is this year devoted chiefly to the memory of those old boys who laid down their lives in the cause of freedom. There is a complete record of the names, and as many photographs as could be secured have been reproduced, with what information was available in each case. The "memorial number" is worthy of the boys and of the college.

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TORONTO

Manitoba Letter

(From Our Regular Correspondent.)

CONFERENCE CRUMBS.

There are always some left-over items from the Conference report, and unless used right away they will likely get stale.

There was a good discussion about the method of assessment versus voluntary giving. Rev. F. J. Price thought that the constantly growing assessments were becoming odious to certain circuits, and were partly responsible for the tendency towards local church unions and affiliations. A voluntary system, in his opinion, would result in more money being secured. He spoke of a tendency on the part of the Conference to ignore this attitude held by a large part of the laity. Another point which he emphasized was a feeling throughout the province that institutions of all kinds were too much concentrated in Winnipeg.

Mr. Price and Mr. Bird were the champions of the voluntary system, and spoke well. Mr. Bird presented an amendment to the plan of the Forward Movement as outlined. He wanted the plan to grow up from among the people through Quarterly Official Boards and financial district meetings.

The assessment system has worked well in the west. Manitoba and Saskatchewan have gone ahead by "leaps and bounds" under that plan. However, there is a feeling that churches are losing individuality, and are in danger of becoming mere money-raising institutions, cogs of a big machine. The assessment plan must not be trusted for everything. "Our little systems have their day," etc. The Forward Movement needs to be spiritually motivated and controlled. At the same time a big objective before the Church ought to react for spiritual uplift.

The habit of making a plaint about the hardness of people's hearts and the perversity of the times seems to be chronic. Some Conference committee is pretty sure to play music on the minor chord. This time the laymen were given to it—some of them. The report of the Committee on the State of the Work leaned that way. The laymen pleaded for more to do, better leadership, better organization. We wondered if they had read the programme of the Religious Education Department, Evangelism and Social Service Department—to say nothing of missions and other activities. If angels really envy mortals, they would certainly envy the opportunity of the laymen of the Methodist Church of Canada. We fear some of these men must be blind in at least one eye. We think, with Bro. S. O. Irvine, that Christian people should be more positive in their attitude and less apologetic.

"Wesley College has emerged from a period of depression, and is prepared to venture on a strong forward movement."
—Principal, Riddell.

Wesley College had 384 "sons" in war service. Of these 51 paid the supreme price. Of the armies of France 11 per cent. were lost; British, 9 per cent.; United States, 3 per cent.; Canada, 10 per cent.; Wesley College, 15 per cent.!

Two "Conference Homes" are still maintained—one at 324 Home Street, Winnipeg, and the other at Stonewall. Mrs. H. E. Gilbert lives in the former. The latter is rented, being occupied by the principal of the public school.

During Dr. Maclean's eight-year superintendence of Bethel Mission he helped secure over 5,000 situations free of cost; over 900 of them were permanent. He was a "ser-

vant of all" for everything that helped men to be better and live better citizens. He will be missed much. A splendid successor has been found in Rev. F. W. Lee. Watch things grow!

Rev. Hugh Dobson, of the Department of Evangelism and Social Service, was present during most of the Conference. Dobson fulfils the Scripture to approximate perfection in both letter and spirit. He talks diligently about his cause sitting, standing, lying down, or rising up. He is no pessimist, and has no intention of being one. He sees the greatest opportunity in ages for the Church. Men are stirred, and this is the hour for the Church to state its mission and offer leadership.

Dr. Maclean did not wait till he was appointed archivist to get in good work. He has had a "weather eye" out for historical material for years. His report this Conference was as interesting as ever:

"Among the most treasured of the relics in his possession are copies of records of the Riel Rebellion, captured at Batoche in 1885. They contain much interesting matter, Dr. Maclean stated, and gave as example a resolution which Riel had his council pass at Batoche to the effect that he, Riel, was divine; the Messiah in their midst. Only one dissenting voice was raised against his claim. More directly connected with the history of Methodism are some of the other documents, which include a record found in a prairie home of the Conference at Hull, in 1848, and another religious document from Manchester, dated July 25th, 1849, and signed by Rev. Rufus A. Flanders, father of the pastor of Broadway Methodist Church. Photographs of churches and ministers, and biographical sketches of pioneers and present-day leaders in the Church are also being collected. Dr. Maclean asked that a committee be appointed to select an archivist for the Manitoba Conference. This was agreed, and a vote in appreciation of his consecrated service to the Great West during forty-five years of ministry was heartily accorded. The trustees of Broadway Church are to be asked to allow the Conference archives to be stowed away in a fireproof vault in the church."

Principal Smythe, of Wesleyan College, Montreal, was accorded a warm welcome at the Conference. He pleaded for a stronger educational policy. The strong colleges, he thought, should help the weak. Methodism should be connexional rather than provincial.

Rev. A. J. Johnstone's devotional addresses were interesting and stirring, strong and serious. For example, re the story of the prodigal and elder brother:

"He interpreted the churlish elder brother as the Church that had allowed itself to fall into a stereotyped routine, growing hard and formal, and losing the winsome kindness which would induce the prodigals of the world to return to its fold. Speaking of the great opportunities within the grasp of the Church, Mr. Johnstone said: 'The Church has her chance with the child. No pastor must feel it a task beneath his dignity when he stoops to think the child's thoughts and enter into the child's feelings. The Church can keep the child "at home" so that he never becomes a prodigal.' He expressed delight at the enthusiasm awakened in the Manitoba and Saskatchewan Conferences by the Inter-Church scheme to organize religious education on more efficient and far-reaching lines. The other side of the task of the Church, he said, was to bring back the prodigals who had strayed. She could do it if she was willing to pay the price of the effort."

MOVING TIME.

The men moving have our sympathy. The weather has been warm, as it usually is at such times. We have noticed some very flattering "farewell" words through the press. Mr. Batty was given a good send-off previous to his departure for British Colum-

bia. Rev. J. S. Hatfield and wife had splendid tribute paid them, etc. Dr. and Mrs. Cooke, of Virden, were given a "farewell" ovation by the townsfolk. The gathering took place in the town hall, and an address was formally read and presented, accompanied by a purse that contained an amount somewhere in the three figures. This is a year of big things. We wish all the ministers, moving or remaining, the biggest and best year of life.

Manitoba is looking forward with interest to the big Canadian Educational Conference, Oct. 20-22.

"The gathering, which will be attended by leading educators of the continent, as well as by representatives of all organized bodies within the Dominion, is officially styled 'National Conference on Moral Education in the Schools in Relation to Canadian Citizenship.' About 2,000 delegates are expected. The purpose of the conference is defined in the preamble by the general secretary, Prof. F. W. Osborne, as an effort to 'stimulate public interest so as to accentuate character training in the schools and other institutions. It is further hoped that one of the outcomes may be the establishment of a foundation for the study of the whole problem, the result of this study to be made available for educational workers everywhere.'"

The following are some of the announced speakers: Dr. Helen MacMurchy, of the Department of Education, Toronto; Mrs. G. H. Smith, educational secretary of the National Chapter, I.O.E., of St. Catharines, Ont.; Prof. Carry, of McGill University; Mgr. Petteliet, rector of Laval University; Premier Gouin, Quebec; Hon. Thos. Chatais; Dr. H. J. Cody, Minister of Education, Ontario; Sir Robert Falconer, president of Toronto University; F. J. Finlay, Commissioner of Education, New York State; Samuel Gompers, president of the American Federation of Labor; Peter Wright, British labor leader and secretary of the Seamen's Union; Taylor Stratton, of the Canadian Standard Efficiency Movement.

Prof. D. L. Durkin has charge of the local office for organization and propaganda.

Preliminary meetings for the organization of the "Forward Movement," or Canadian National Inter-Church Campaign, were held in Winnipeg to-day. Dr. Oliver Darwin was selected as the organizing director for Manitoba Conference. He will make a first-class leader. The doctor likes nothing better than a big task. This is one of the hardest he has ever had. He will need the help of every last man, woman and child in the Methodist congregations. Let Manitoba back him up. Revs. Dr. Moore and J. H. Arnup were present at the meeting to-day. An Inter-Church meeting was held this evening, at which His Grace Archbishop Matheson presided.

The strike came to a sudden termination after a few very dark hours near the close. It looked most distressing on Saturday, June 21st, to see men under arms, mounted and on foot, drawn up across our usually peaceful streets. The general word is that the "strikers" were misled, that the leaders were too radical and used poor judgment. The tragedy it worked in throwing men out of employment permanently is in many cases very pathetic. The cause of labor will not be turned back. Men who opposed the strike in the interest of "law and order" will become more enthusiastic for reforms than ever. They see that they were living selfish lives. The "agitators" like the fire that teaches its lesson by doing damage. They will be accorded credit in a similar way. Leadership such as Winnipeg labor had will be impossible for some time to come. There are some sadder and wiser men around. The average citizen will stand not only for "law and order," but for justice and righteousness, which is the only basis of good laws and right order.

Winnipeg, July 4th, 1919.

Montreal Letter

(From Our Special Correspondent.)

Shall a few men of money and influence shape the destiny of a Church, or shall it be a democracy wherein the voice of the common people shall be heard? Shall it be managed like a bank, by a board of directors; or shall it be a great co-operative society, where all work together for one common end—the bringing in of the kingdom? Dr. Fort Newton, of the City Temple, London, said in a recent sermon: "By the kingdom of heaven Jesus meant a universal reign of the spirit and will of God on earth, in which the law of God should rule and mankind walk in love and obedience to it. He meant not only individual redemption, but the reign upon this earth of righteousness and love and all blessedness." I suppose we may fairly say, then, that the *raison d'être* of the Church is to establish the kingdom of heaven, not as a future state in some far country, but here and now. I suppose, also, we must admit that all the strikes and industrial upheavals through which we are now passing are so many efforts—sometimes blind and misguided, yet

nevertheless efforts—to bring in the kingdom. When a workman's pay is raised from thirty-eight cents to fifty-five cents per hour, it means better food and clothing for his children. When his working day is eight hours, instead of ten, it means two hours more with his family, two hours for gardening, two hours for reading good books, two hours for romping with the children—in other words, it is a step towards bringing in the kingdom of heaven.

That the church may not be an oligarchy was signally manifested on Wednesday evening last, when the American Presbyterian lecture hall was packed to the doors with all the rank and file of that big downtown congregation, assembled to demonstrate their loyalty to Dr. Robert Johnston, and to beg him to withdraw his resignation and to continue as their minister. Dr. Johnston, although ministering at the American Church, is a Canadian, born at Kincardine, Ont., and a graduate of McGill, where he won the Prince of Wales' scholarship and the Governor-General's gold medal. He received his theological degree from the Montreal Presbyterian College in 1894. During his fifteen years' ministry among us Dr. Johnston has won the esteem and admiration of Protestants of all the Churches, and it may be said without reservation

that he is one of the ablest pulpit speakers in Canada; hence there was general rejoicing when the American Presbyterian Church proved itself a democracy, and we were saved the loss of a prophet whom we could not afford to lose in these difficult times. Dr. Johnston went overseas last year as the guest of the British Government, and visited all parts of the western front, including Italy.

"My parish extends from St. Lambert and Longueuil on the south, to Outremont on the north, and from Maisonneuve to Montreal West," said Dr. Johnston, when he received me by appointment for the GUARDIAN a few days ago. It was in the church study, three sides of which were lined with books to the ceiling, reminding one a little of Sir Walter Scott's library at Abbotsford. "The days are past," he continued, "when people attend the church that is nearest to them, at least in large cities, for people are used to covering long distances by motor car and street car, so that my parish extends over a wide area."

"Are you thinking of making your church institutional?" I asked. "That seems to be the present aim at most of the downtown churches."

"No, I do not feel that I have a gift in that direction. I would rather be one of the prophets, infusing the spirit and teachings of Christ."

"Do you think, Dr. Johnston, that many ministers are influenced in their pulpit utterances by the wealthy men of their congregation?"

"I do not believe that many ministers would tolerate anything of the kind, or would hesitate to express the truth, no matter what the pressure on the other side. I think that when ministers refrain from commenting on industrial conditions (such as are at present being revealed by the High Cost of Living Commission) it is usually because they are lacking in knowledge of finance, and hesitate to speak on a subject with which they are not familiar. Personally, I am trying more and more to forget whether a man has wealth or not; I think we lay too much stress on material things."

"But, doctor," I ventured, "the possession of wealth places one family on the mountain side, with all the comforts of a beautiful home, education and travel; while the lack of it consigns another family to a home in the slums, poverty, hunger and ignorance."

It is currently said that the trouble in the American Presbyterian Church, which caused Dr. Johnston to tender his resignation—now happily withdrawn—was the result of a difference of opinion in regard to the relations of the church and the Y.M.C.A. Sometimes one hears it said that Montreal, with its high walls of Romanism on one side, and its strong plutocracy on the other, is a difficult place for Protestant ministers. Yet its very difficulties offer the challenge that makes spiritual and social work the great adventure we long for.

Are any of you, dear GUARDIAN friends, wondering what you will read during your summer holidays? Dr. Johnston recommends: "The Silent Hour," by Gertrude Hurd; "The Edinburgh Lectures on Mental Science," by Judge Troward; and "Who Giveth Us the Victory," by Arthur Mee. He was specially enthusiastic about the first and the third, saying of Mr. Mee's book that it was a liberal education, that no one should miss reading it.

Dr. Johnston gave us a splendid address on Sunday afternoon last, in Montreal West, on the occasion of the United Patriotic Sunday-school Service. It was held on the Green, under the over-arching trees—God's own cathedral, and reminded one of the good old camp meetings in the country in our childhood. Dr. Johnston characterized Saturday, June 28th, when peace was signed, as the greatest day in the world's history, except the day that ushered in the Babe of Bethlehem. At the close of a very fine address on Canada's place in the British Commonwealth of nations, her romantic past

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TORONTO

and great future, he quoted a little poem that is so pregnant with the thought of the hour that I think it should have wide currency. (I am sorry I cannot give the name of the author.) It is called

THE CROSS-ROADS.

"Together we lay in the trenches,
Together we held the foe,
Together we sped across No Man's Land
And laid the alleman low.

"And now that the fighting is over,
Shall we take the opposing roads,
You to the joys of the primrose path,
We to the gall of the goads?

"If so, there's a struggle before us,
And the end of it none can tell;
With you lies the mighty decision—
Shall it be heaven or hell?

"If we work as we did in the trenches,
When no man's life was his own,
But each man strove for the good of all,
And worked till the work was done,

"We can make this land of ours
The happiest land on earth;
Where all men strive for the good of all,
And none shall suffer dearth.

"We are here at the cross-roads, waiting,
We claim of our right fair play;
Shall we work as we did in the trenches,
Or win by the rough, red way?"

"The Tragedy of Peace!" What a very strange title," we said, as we read the billboard in front of Douglas Church last Sunday. One has heard for four weary years of the tragedies of war, but what are the tragedies of peace? The pastor, Rev. Arthur E. Runnells, took his text from Romans 14: 17, "For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost."

"How beautiful is peace, theme of the angelic host, blessed heritage! 'My peace I leave with you.' Yet it may be a most tragic thing! Let us go back and review one hundred years of peace—the peace of the old days. Do we really want it back? Do we really want to revert to the conditions of pre-war days? The price of one hundred years of peace was not less costly than war in cruelty, outrage and gold. If

war is hell with the lid off, peace is hell with the lid on. John Masefield has said, 'The very best thing I can say of the past is that it is past.' Men and women who have freely given of their wealth to end the horrors of war have not lifted a hand to end the horrors of peace. Mr. Mee told us that in one hundred years of peace fifteen million children, hundreds of thousands of little boys and girls, were done to death in factories and mines. Ten million men were victims of alcohol, and ten million perished from preventable disease! Private interests grew like millstones on the necks of the poor!

"The casualties of peace are incredible," continued the preacher; "men have been allowed to live in luxury out of profits wrung from the slum. Many a soldier on the battlefield, who has won high honors, has had a better home in the trenches than the one to which he returns when the war is over; sunless alleys, where their children perish from foul air, where six to eight live in one room! My sister, Dr. Mary Bird, who had charge of a soldiers' hospital during the war, has now been called upon to look after the health of the children of Derby, with a corps of nurses to assist her. So we are now awaking to the preciousness



REV. ROBERT JOHNSTON,
Pastor of American Presbyterian Church,
Montreal.

of human life. It is life through death, gain through loss, health through the agony of disease! The vision splendid looms before our troubled race. *Disease must go!* If we review the last fifty years, can we not see how plague after plague has been exterminated by medical science? *Alcohol must go!*—only ignorance and vested interests stand behind it. *Slums must go!* I venture to say that fifty years hence our children will read of slums with the same curiosity that is now aroused by reading 'Uncle Tom's Cabin.' *Poverty must go;* industrial slavery must go! In the great days of Athens every free man had five slaves to do his bidding. The minimum wage must be established, justice must be rendered. The objective having this programme for its end will bring true peace on earth, good-will among men."

It was indeed a sermon to inspire thought, for these are times when men and women require to speak the truth fearlessly. Too long we have covered up the festering sores of civilization; the time has now arrived to locate the evil and eradicate it. If we could only bring to bear on the problems of social betterment the same zeal that was brought to bear in defeating the enemy, what a transformed world we should soon have.

"These things shall be! a loftier race
Than e'er the world hath known shall rise
With flame of freedom in their souls
And light of knowledge in their eyes."

"A message from the chaplains of the overseas forces of Canada to the Churches at home!"

Which of us has not been thrilled by the work of the padres whether Catholic or Protestant? And have we not all said that their experience in sharing the life of the men at the front must bring them new revelations of spiritual things? Now we have their message to the Churches at home, and we in Montreal were invited by Canon Shatford, who has just returned from overseas, to call at his vestry and get the "Message" in brochure form. I received my copy on Sunday afternoon, and read it in beautiful Westmount Park, with the translucent sunlight glinting through the trees and all nature looking so divinely fair that it were difficult to believe there were wrongs to be righted.

The "Message" says: "The fact of a very widespread ignorance about even the simplest truths of Christianity in this twentieth century has been one of the most painful discoveries during the war. The causes of this widespread ignorance and these strangely erroneous views are to be sought in the decline of Bible reading in the home, the inadequate nature of Sunday-school instruction, and in the excessive demand made on the modern pulpit for 'popular' sermons."

Further on I read: "The chaplains are convinced that there are large numbers of thoughtful men on the outer edge of organized religion who can only be won to the service of the Church by a new presentation of the Christian truth. And by 'new' we mean in terms of modern theology. Not only are there the newer conceptions of God, man and the universe, but Providence and prayer, salvation, heaven and hell require a fresh presentation in the Church's teaching."

Other striking quotations might be made, but I hope enough has been said to inspire all with a desire to read the chaplains' message personally. I understand that all ministers are supplied with copies and will be glad to distribute them.

EDITH M. LUKE.

Montreal, July 5th, 1919.

NEIGHBORHOOD WORKERS' ASSOCIATION.

The Neighborhood Workers' Association, of Toronto, has issued its annual report, and it is evidently justifying its existence. It has a central organization and nine local organizations, and it presents no less than 187 welfare organizations, such as creches, settlements, women's organizations, relief societies, missions, health agencies, churches, etc. The hon. president is Rev. Peter Bryce, the president M. C. MacLean, and the general secretary is Mr. F. N. Stapleford. The report again gives a good idea of the comprehensive and valuable work which the organization is accomplishing.

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Saskatchewan Letter

(From Our Regular Correspondent.)

REGINA COLLEGE CONFERENCE.

The Regina College Ministerial Conference will open on Aug. 4th and remain in session until the evening of the 8th. It promises to be the best conference of any of the three yet held, and the others were generally voted excellent. This year the chief speaker is Dr. G. A. Coe, the eminent professor of Union Theological Seminary, New York, and author of various works of an international repute. In addition to Dr. Coe, the committee has secured Dr. J. H. Stevenson, who will speak on apocalyptic literature and discuss certain aspects of this that the persistent pre-millennial propagandas have made prominent. Every minister ought to hear these lectures, that he may be well armed to combat the various sects that thrive on these mischievous doctrines. Among our own men, Rev. G. H. Dix will take "Varieties of Religious Experience" as his subject; "The Returned Soldier and the Church" will be discussed by Rev. J. T. Stephens; "The British Labor Party's Programme" will be in the hands of Rev. F. Passmore; and Rev. J. M. Singleton will speak on "Religious Education and the Rural Church." We hear of a good number of the men who are intending to be present. A programme of such practical value as this should draw every minister who can possibly be present. He will be a more efficient minister through his attendance at this conference. We hope to see you at Regina College. Don't forget.

CROP CONDITIONS AND THE OUTLOOK

The crop conditions in Saskatchewan are variously reported just now. In some places they are better than for the last three years, while in others they are about as bad as they can be. As far as we can gather from personal reports received and from the newspaper reports, Saskatoon district is in a bad way through drought and "blow-

ing"; around Maple Creek and the south-west of the province the crops are at least a partial failure. The best reports seem to come from the central part of the province, Regina and Weyburn in particular. The Oxbow district is again badly hit, this time for the fourth year in succession. The season started famously, and the farmers began to think that at last a good crop would be harvested. The grain grew rapidly and all looked well—until the grasshoppers came. Then the scene changed. Around the Alameda, Oxbow, Carnduff and Carievale districts the correspondent has seen hundreds of acres eaten off by the little pests, who are present in swarms. It is a most depressing sight, and no optimist, however assured and complacent, can pretend otherwise. It is a difficult situation for all interests, but as we thought last year that things were as bad as they could be and we came through all right, though with a struggle, without doubt the invincible spirit of our people will carry us through. But every minister who sees the sights of the fields that ought to have been crops and are not, knows that he needs all his faith and courage and energy to help his people in such trying times.

SOME YOUNGER MEN HONORED.

We notice that the new Discipline contains the names of some of the younger ministers of the Conference who have been honored by appointment to the Regina College Board. As these may not have been generally noted, we give the names. New members of that board include Rev. C. W. Down, Boharm; Rev. E. G. Sanders, B.A., Areola; Rev. W. R. Tanton, North Battleford; Rev. F. B. Ball, B.A., Wilkie; J. T. Stephens, Milden; and A. E. Whitehouse, B.A., Strassbourg. Congratulations.

GOOD WORK AT ALAMEDA.

The Douglaston appointment of the Alameda circuit has had a belated but very successful anniversary. On June 15th and 16th Rev. Dr. E. W. Stapleford, of Regina College, preached and lectured. There were large crowds present and great interest shown. On the Monday evening Dr. Stapleford lectured on the subject, "Cranks," and delighted his audience. A debt of \$375 had been carried over year after year since the church was built four years ago, and on Monday evening a few of the farmers offered \$50 each toward the clearing of that debt; a wave of generosity swept the gathering, and before the evening was over the whole debt was covered. This despite the fact that the whole obligations of the previous year had only just been met and there had been three years of partial crop failure. The minister, Rev. J. D. Wildfong, who is leaving for Morse, speaks in most kindly terms of the enthusiastic character of the people and their love for the work.

THE ASSESSMENTS.

The Secretary of Conference suggests that the ministers who had left Conference before the close might like to have the assessments for connexional funds this year. We give them as follows: Educational, 2½ per cent.; Regina College, 2½ per cent.; Wesley College, 2½ per cent.; General Sunday School, no assessment, but objective 2 per cent.; Epworth League ½ per cent.; Evangelism and Social Service, 1 per cent.; Annual Conference, 2½ per cent.; Sustentation, 1 per cent.; Contingent, 1 per cent.; Church and Parsonage Aid, ½ per cent.; General Conference, nothing given; and Superannuation, see Discipline.

SMALL ITEMS.

Rev. Charles Endicott and Rev. J. A. Doyle left recently for Columbus, Ohio, to attend the centenary celebration of the Methodist Church there. Mr. Endicott expects to return to Saskatoon on July 16th.

We notice from the Saskatoon *Star* that Rev. W. R. Seeley, of Elstow, who is

coming to Alameda this week, was married on June 17th to Miss Ethel Tuppen, of Elstow, Rev. G. K. B. Adams performing the ceremony.

Rev. A. R. Robinson, of Griffin, has recently been to Hamilton, Ont., attending a Foresters' convention, and is now back at work again.

After all Grace Church, Saskatoon, did get first place in missions this year, though Rouleau ran it a very close race. Saskatoon Grace figures were \$1,839 last year, and this year \$2,800; whilst Rouleau raised \$2,760, a very narrow margin. Congratulations are in order to both circuits.

There are to be no separate minutes of Conference this year. We all take the Year Book. That was the conclusion of the committee appointed to consider the best step to take. The correspondent has reason to believe that Saskatchewan's material for the Year Book has already gone forward.

Carievale, July 1st.

H. D. R.

The Conferences

SASKATCHEWAN

The Methodist churches of the Broadview district recently tendered a banquet to the soldiers and soldiers' families at the Town Hall. About 250 people were served with an excellent spread of delicacies, and the hall was specially decorated for the occasion. Mayor Colquhoun presided, and after an admirable opening address proposed the toast to the King, which was responded to by all singing the National Anthem. Mr. H. W. Macdonald proposed the toast "Our Country," and was ably replied to by Mr. Pollard, followed by singing "The Maple Leaf Forever." The unveiling of the honor roll occupied the attention of the gathering for some minutes, after which Rev. Mr. Nixon, of Grenfell, made a splendid address. Rev. Mr. Harrington followed by proposing the toast, "The Soldiers and Sailors," which was responded to by Comrade Matt. Collins in a most able manner. Then Mr. Boulbee proposed the toast, "The Mothers," responded to by Mrs. Pollard. A very enjoyable evening was spent by all who were present.

LONDON

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THE DOMINION BANK

From seven appointments through the years it was gradually reduced to three, namely, Kirkton, Anderson and Salem. The official records have been admirably preserved, which enabled the pastor, with a literary committee, to prepare a handsome booklet that contains the story of the years respecting local Methodism, illustrated by photographs of ministers and officials, past and present, and church properties. It will be treasured by many. The Quarterly Official Board planned a programme on the circuit from June 28th to July 6th that proved to be the busiest week of the circuit's history. Past pastors, old boys, visitors from far and near, gathered with the three congregations in a series of services and meetings that will be long remembered. The recording steward, J. J. Bellamy, and his wife were host and hostess for a fine circuit gathering on the lawn of their residence at Salem on Saturday evening, June 28th. Tableaux representing events in the circuit's history were admirably given by young people. The Rev. Dr. Hincks, under shadow of the first farmhouse he ever lived in, practically held a reception with friends who had learned to love him thirty-nine years ago. He delighted everybody with a humorous, reminiscent address. Sunday, June 29th, will always be known as the big Sunday at Kirkton. The Rev. Dr. Hincks preached morning and evening to great congregations. A circuit choir of over forty voices rendered special music. The Rev. J. Kenner, of Bothwell, an old friend and pastor, also took a prominent part in the Saturday meeting and Sunday services. These jubilee services were also coincident with the reopening after renovation of the Kirkton church. Three thousand dollars have been spent this spring in re-shingling the church, painting and decorating the edifice, making certain chancel improvements, installing the Delco electric lighting system, placing two memorial windows to fallen soldiers in the chancel, and providing a new Estey reed organ. The congregation have risen to the occasion and subscribed nearly the whole amount. The jubilee gatherings were con-

tinued on Tuesday, July 1st, when a banquet was held in the Kirkton schoolroom, to which hundreds of people came, followed by a fine programme in the church. The Rev. Dr. Ross, of Norwich; the Rev. S. Anderson, of Clinton, old pastors, and Dr. Steele gave splendid addresses. On Thursday afternoon, July 3rd, a unique gathering was seen on Jas. Robinson's lawn at Anderson, to which old pastors and prominent old boys of the circuit, with the main officials, were invited. Among some forty visitors were the Rev. W. H. Graham, president of Conference, who is an old Anderson boy; the Revs. J. Veale, J. Ball, Byron Snell, R. C. Burton, P. Harding, H. B. Parnaby, Eric Anderson, Allan Duffield, and Mr. W. H. Kerr. Tea was provided, after which reminiscent speeches were made that provoked much interest and good feeling. Later in the evening a circuit demonstration and old boys' reunion was held at the Anderson church, at which the above-named gentlemen spoke. A large crowd gathered on the church lawn, where the meeting took place. It was an ideal open-air gathering. After opening the meeting and calling on J. J. Bellamy with him to give the circuit's official welcome, the pastor handed the chairmanship of the meeting over to the Rev. W. H. Graham, who was most cordially received at the place of his boyhood days. The mind was enriched and the heart blessed through the fine programme, and the ladies of the Anderson church took care to provide the right kind of refreshments for the three or four hundred people present on a warm summer night. The celebration services of the second Sunday were held at Kirkton in the morning, Salem in the afternoon and Anderson in the evening. The Rev. R. J. Treleaven, D.D., of Hamilton, after forty years' absence, preached to a large congregation that particularly taxed the capacity of the two smaller churches. The splendid circuit choir went the round with the preacher. Together preacher and choir made memorable services. These events, with the issue of the booklet, have interested the whole countryside. Our Meth-

odism has been exalted. Interest has been roused in the romantic story of this rural field that will prove a blessing. A healthy pride has taken hold of the minds and hearts of the people that has caused them to beautify, adorn and equip their churches for larger and better service. And, best of all, there has come of this jubilee a spirit that is going to carry this circuit to the uplands of financial, social and spiritual achievements in the future.

THE DOUKHOBOR AT HOME

A Reply to the Open Letter of Prof. Jas. Mavor, of Toronto University, addressed to Sir Thomas White.

BY REV. GORDON TANNER, OF GRAND FORKS, BRITISH COLUMBIA.

Having been daily conversant with British Columbia Doukhobor matters for some years past, I may be in almost as good a position to inform the Canadian public on the question as is Prof. Mavor, who lives at a distance of some thousands of miles from their nearest colony.

Prof. Mavor tells the public of Canada that the paradisaic holdings of the British Columbia Doukhobors are now jeopardized to them by the covetousness of "local tradesmen, farmers, politicians and real estate speculators," and that these local people are bent on exploiting the returned soldier to further their knavish designs.

As to the exploitation of the returned soldier Prof. Mavor is quite correct. We certainly shall exploit the returned soldier, and leave it to him in turn to say whether he has not himself already been thoroughly exploited by the Doukhobor. With successive Governments, both provincial and Dominion, the Doukhobor has been able by subtle efforts he knows well how to use to work his will and thwart the rising tide of irritation and disappointment his presence and methods have occasioned. But our appeal this time shall be to the men who have saved the country at such a cost, and

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who will hold the reins of power when the next elections are held. Something will happen then. We shall make the full character of this class of citizen known to the veteran, especially through their own publications, and let him say as to whether Ontario interest and voices or those of the west shall prevail, and whether hyphenated Canadianism is to be a settled programme of our country or not. What are the facts?

1. It is quite true that the Doukhobor was granted military exemption. That is his right. And he exercised that right to the last man. Twenty years and over of Canadian privilege and protection and prosperity were insufficient in its reaction on either the conscience or intellect of those people to induce one of them to forego this right, the while our own men were pouring out in hundreds of thousands.

2. They used this immunity to fill eagerly the vacant places of the men who had gone. "Your men go to war. We no go. We stop home. Take your jobs," was the truthful word that has passed round to the veteran, and which he will remember. This was the attitude.

3. They have failed to participate in the common war efforts of the citizens at home. Living in rural localities for the most part, to them tag days and drives were unknown. Their sole cash contribution for the British Columbia thousands was \$100 per month for fifteen months, contributed under pressure and discontinued on a trifling excuse. That excuse they found in the re-enactment by the Provincial Government of the poll tax. This tax fell on all male adults in British Columbia. But the

Doukhobor financed it by cutting off his subscription to the Patriotic Fund. Their public boast is that they are able to maintain themselves at a per capita expense of fifteen cents per day. The letters H.C.L. mean nothing to them. Their colony here has been prosperous. This is evident in that they have been adding steadily to their first holdings, which, be it known, were not "unoccupied lands" mentioned in their first agreement with the Government, but farms well advanced in tillage at the time of their purchase, and are able to make standing cash offers for the most desirable of the lands in close proximity to the town. The happy issue of the war has been for them here the gratification of all that they seem to live for—more land. Canada's history, traditions and ideals are undreamed of. Their eyes are earthward. Someone may say, "Perhaps they find altruistic channels in other directions—missions or the like." No. They give no missionary contributions. They employ neither minister nor missionary. Nor do they even pay their school teachers. The province bears the expense of these, who are higher paid than teachers of the same grade in town schools, because of the difficulty of finding teachers willing to undertake the conditions. Prof. Mavor speaks of cars of jam having been given. So far as known here, but one car was given. We should be glad to learn the particulars of more.

4. Veterans will be interested to know that independent Doukhobors state that the Military Service Act was used by their leader to coerce the independents, growing steadily in numbers, to return to the colony.

Independents assert that messages were sent by their leader to them—verbal, of course, but direct—that life in the colony afforded the only means of avoiding military conscription. When application was made they were charged substantial sums, in accordance with their late success, for the privilege of re-entry into this "Christian brotherhood," though they had found themselves penniless on the occasion of their leaving it.

Yes, we shall exploit the returned soldier! Prof. Mavor is right. The determined and contented ignorance of all that the soldier fought for shall be a live matter in Ottawa when the new House is composed. And, meantime, the soldier will not be permitted to forget.

Someone, somewhere, once said something about making the world safe for democracy. And the soldier endorsed and endorses it. But the system of these people is a denial of these cherished ideals. This is an autocracy. Russia itself in olden days could scarce boast of anything more autocratic than this "Christian brotherhood," of which the sole effective voice is that of Mr. Peter Veregin. Thousands of people are in his hand but as clay. He commands and they follow. He holds the key to their lives, and if he closes no man may open, and if he opens no man may close; Canadian law and British traditions may go hang. He stands on his Order-in-Council, assisted by a generous knowledge of the nature of the politician of the day. But disintegration is setting in. Mr. Veregin is an anachronism, especially in Western Canada. The belief here is that he sees this.

And this begins the part of this matter where we dissent heartily from Prof. Mavor. He says that the rights of the Doukhobors are jeopardized by local tradesmen, speculators, etc. He avers that they have brought about the present move re the sale of the lands of the Doukhobors in British Columbia. On the contrary, however, the fact is that Mr. Peter Veregin is himself responsible for the move, so far as known here. Before any movement was made in British Columbia in any locality looking in this direction articles began to appear in western dailies to the effect that Mr. Peter Veregin had been interviewed and had expressed his willingness to sell Doukhobor lands to the Government through the Land Settlement Board for the use of veterans. This was about the beginning of March. On May 8th a meeting was held at Brilliant, B.C., the largest Doukhobor colony in British Columbia, at which about two thousand persons were present. A report of it was forwarded to the daily press and published at their request. That meeting passed a resolution which declared the Doukhobors under great obligation to the men who had fought, and expressed themselves willing to give their lands in Canada for the use of returned men. Mr. Veregin professed himself innocent of any connection with this popular gathering of his people, and that they were for the most part "wimmens" anyway, and had no knowledge of the existence of a mortgage of a million of dollars on their British Columbia holdings. Perhaps the fact that it is well known that this, the larger end by far of their British Columbia enterprise, was in deep water financially, as rumor has it, may have had something to do with this newspaper willingness to sell the unprofitable end of the holdings. Apart from some little river bottom land, it is well known here that the Columbia Valley holdings, so far from being the earthly paradise it is sometimes painted by men who write about it at long distances, are really sandy, unfertile uplands, devoid of humus, which will require all the patience and resource of a race of pure agriculturists living at fifteen cents per day for some years to come to bring to profitable production. The movement here proposed to buy the small profitable holding adjacent to Grand Forks. But the offer of Mr. Veregin stipulates a sale of these unfertile lands at the price of the best lands

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here, lands on which it would be a crime to settle returned men. This stipulation halts the whole proceeding, as officials all acknowledge. A statement by the people themselves says that they estimate it will still require an irrigation plant costing a hundred thousand dollars. Even the gift of these lands to Canada, with their million-dollar mortgage, would be an extremely doubtful boon. Such, then, are the facts of the effort to "force" the Doukhobor out of his holdings. No doubt Mr. Veregin knows the growing coolness of the atmosphere towards himself and his selfish people and an attitude of generosity was struck, and later on a grievance was found.

Prof. Mavor is interested in education. It may interest him, as well as other Canadians, to know that the total result of over twenty years of twentieth-century light and knowledge on these people is that here, among almost a thousand of them, there are about half a dozen men who are able to use almost as much English as a ten-year-old Canadian child; that there is a school on their property attended by but twelve persons, all boys and under twelve years of age, the crude equipment of which is supplied by the people, but the salary of the teacher is paid by the Provincial Government. Even the boys are permitted to attend only in relays, and education only goes to the very rudiments of English. Why no girls? Mr. Veregin knows that if but the language of the home be Russian and the women be compelled to work in the fields his place is secure and he can defy assimilation. "Shall our women sit on their father's necks, as yours do?" he asked the Grand Forks Reconstruction Board, when questioned on this point. The fact is that education is but tolerated to the extent that it will create heads of departments to accomplish the necessary business of the colony.

Prof. Mavor says that outbreaks of fanaticism have ceased. Last week I visited a section of them situated about six miles from town. Here life in the nude is the ideal. These are apparently the genuine original orthodox sort. While photographing some buildings a group voluntarily presented themselves dressed in their Sunday best—quite nude. I snapped them. There are about fifty in this section. Making inquiries as to living conditions, I found that free-love conditions exist. Association is indiscriminate. Their objection to vital statistics is thus easily understood. The family throughout is not on a Canadian basis. In land cultivation they do not use the horse, and men drag their produce to town by hand on wagons. They leave their dead unburied in the open. A number are now serving a sentence for their latest offence in this. These are, to be sure, the extremes of the extreme.

But British Columbia people find them pressing into their towns. In Trail their community house is in the midst of the town, the while they despise the opportunities of the public school. Going on as they are to-day, a century may elapse, with a steadily increasing mass of ignorant mediævalists persisting in Russian manners, non-assimilated and non-assimilable. Are we prepared to accept this as a permanent condition? Was it this which was contemplated in the famous Order-in-Council which permitted them to enter "and settle upon the unoccupied lands" of the west? We have seen that any section of our people not marching abreast with the nation and sharing the national ideals and treasuring the national ambitions is a very real source of weakness, irritation and menace; and such, I believe, these people will prove unless, by the kindly aid of the veteran, they are vigorously remodelled.

CORRECTION.

In The Christian Guardian of June 25, 1919, page 30, in the column of Recent Deaths, the name of Thomas Berry is misspelled "Bury." We regret the error.

The Forum

THE ATTITUDE OF THE MONTREAL CONFERENCE

To the Editor of the Christian Guardian.

Dear Sir,—I have been requested to correct your report of an important debate in the Montreal Conference, and I do so without animus, only wishing to prevent the attitude of our Conference being seriously misunderstood.

Rev. Mr. Thomas interpreted the General Conference report on "The Church, the War and Patriotism" in an illuminating and helpful address, which was received with evident appreciation and no expression of criticism. The matter of this report was brought up later in a resolution by Mr. S. J. Carter, which the GUARDIAN report quotes in full, giving also the substance of Mr. Carter's speech. There were two amendments, which were united into one and carried by an overwhelming vote. Your report contains the resolution which Conference declined to adopt, and omits the amendment which was carried. I quote it from the Conference Journal, without names:

"That this Conference desires to place itself on record that the proper function of the Church is not to outline a system of economic life, but to promote and develop that spirit of love and brotherliness in which all social difficulties have ever found their most ready solution.

"And that this Conference respectfully urges (1) that while continuing to stand for the spiritual interpretation of life and the dissemination of scriptural holiness, our people should give careful study to the principles of the New Testament as applied to modern social and economic life, with a view to the establishment of justice in all our relations; and (2) that the statement of our General Conference on these subjects should be carefully considered by our men's associations and brotherhoods and the Church in general."

Sincerely yours,

GEO. S. CLENDINNEN.

Ottawa, July 3rd, 1919.

DOES NOT LIKE OUR ATTITUDE TOWARDS LABOR

To the Editor of the Christian Guardian.

Dear Sir,—I don't think I ever felt more like wishing I were able to write a letter to your paper than I have the past few weeks. As I cannot do that, and I do not want this printed, I will just direct this at the editor. I have always stood up for the GUARDIAN and praised it to my friends as the best paper I knew of to give an impartial write-up on matters of public interest; but the position you are taking of late in siding in with what is called "labor" (but which is Bolshevism), and a large class of lazy, disgruntled people who cannot stand to see some others better off than themselves and who class themselves under the name of labor, is causing me to think differently.

When you champion such men as Rev. Wm. Ivens and a few others in Winnipeg you are surely taking a dangerous stand. You would only have to come out here to Manitoba and hear the people's opinion of him, and also put yourself in the place of an employer instead of being a salaried man behind a desk, and I will venture to say you would soon change your opinion of some of these firebrands and some of the laboring class, who are trying by every means to upset constituted authority and British rule. Surely the stand several of these leaders took in connection with the war classed them as men who should be

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under surveillance instead of acting as leaders. The utterances of Ivens in connection with the firemen's strike in Winnipeg over a year ago; his ideal, as given by himself before the Labor Commission about two months ago, which is to do away with money entirely, shows what a red fanatic he is.

The cost of living is high; so are wages. In the occupation I am at, farming, wages are just about double what they were before the war, and fully three times what they were when I was working out seventeen years ago. Living has not increased that much, and yet I was able to lay by sufficient to start up, and by steady, hard work at my occupation I am able, at the age of forty-three, to take it easy the rest of my life if I choose. And I have taken it all out of the ground; and what I have done others can do as well, if they will work and save. You put the blame for the high cost of living all on the wealthy and capitalists. I claim it is largely due to idleness, and if you were an employer you would find it out. Recently I found myself without a man. I went to town to hire one, and found six young men, aliens, out of work, and not one could be hired. Their occupation was farming, yet they would only go out for a day at a time, or would work for a while and then want to rest. What good is that to a man living several miles from town? What is the result? The farmer raises less stock, hogs, milch cows, etc., to cut down his work. This is the condition of affairs we find in the west, and yet we find some Methodist ministers in Manitoba sticking up for "labor," as they call it, and crying down everything else.



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We have one of them, a prominent minister in the Manitoba Conference, in a nearby town, and, by the way, he has the reputation of having the most untidy yard in the whole town. You place emphasis in a recent issue on the orderly way the strike has been carried out, owing no doubt to the character of the leader, Rev. William Ivens. If the riots that have taken place, the Riot Act being read repeatedly by the Mayor, and then his life only saved at the point of a revolver; a returned hero, a V.C., pulled to the ground and beaten, are any indication of the character of their leader, then surely Rev. Wm. Ivens is a dangerous man to be at large. I am a Methodist, but if the organ of the Methodist Church and some of its ministers are going to champion such a cause, I will be ashamed I ever belonged to such an institution.

Yours truly,

F.

(Our good correspondent does not wish his letter printed, but it is such a pointed, honest and vigorous letter that we take the liberty of printing it, while withholding his name, and we shall be glad to hear from him again. We have not championed Rev. Wm. Ivens, but we do think that the Winnipeg strike, for a strike of such magnitude, was an orderly one, and Senator Robinson agrees with us here. We confess to a sympathy with "labor." Our correspondent at the age of forty-three, has acquired sufficient property to "take it easy" the rest of his life. The editor and a good many others have reached forty-three, and they have no prospect of "taking it easy," even if they wished to. And there are hundreds of thousands of men and women who, we venture to say, have toiled as hard as our brother, but not as successfully, perhaps not as wisely, and they to-day are worth little or nothing. No doubt some "labor" men are idle and worthless, but we think our correspondent will agree with us that it is hardly fair to argue that therefore all are the same. We advocate no special privileges for workingmen, but simply a fair share of the values they produce.—Editor.)

SHALL THE SECRET SLIP AWAY FROM US?

To the Editor of the Christian Guardian.

Dear Sir,—In these days we hear a great deal about social regeneration, social reconstruction, community saving, social justice, remedies for industrial unrest, etc., etc., and the writer is not finding fault with this; there is great need for the application of the teachings of Christ on wealth in business relationships to-day. His warnings should be thundered in the ears of men who are making tens of thousands of unearned increment in land values while the poor are housed in tenement houses and slums. But for devout Christian people there is another question of more immediate importance; we mean the question of obtaining the spiritual endowment that should precede the very entrance on Christian service. "Have ye received the Holy Ghost, since ye believed?"

was the question which Paul put to certain disciples in Ephesus (Acts 19: 2); and this question is as appropriate and needs to be applied as earnestly to Christian people to-day. In our Lord's day there were infamous social wrongs; two-thirds of human kind were slaves to the other third, and the status of woman was deplorable in the extreme; but in His last discourse and in His parting words He emphasized the spiritual endowment to which we refer.

A number of the disciples had no doubt been very religious men before they knew of Jesus. Some of them had been followers of John the Baptist, and no one would follow John very long without becoming willing to repent thoroughly of sin; nevertheless several of the disciples did follow Him for a while; but when the star of John began to wane they were drawn to a more resplendent Light, and they followed Him when His popularity was rising and when it was declining; they stood the test when their own Messianic hopes were shattered and their expectations of a glorious earthly kingdom were levelled to the ground; they followed Him dazed and wondering down to His betrayal and His death. They had listened to all of the teaching He ever gave on earth, had seen His mighty works, and were with Him after His resurrection, and still they were not qualified for service; but Jesus charged them to "tarry in Jerusalem" until they should be "endued with power from on high." "Wait for the promise of the Father, which, saith he, ye have heard of me." Social wrongs must be rectified, but the spiritual endowment must come first; and again and again in the Acts of the Apostles we read of disciples becoming "filled with the Holy Ghost." But after the early centuries had passed the secret of power slipped away. Every reader of Christian history knows how, and every student of general history knows that the conditions of mediæval Europe were the result.

And the secret was in modern Germany for a while. Count Zinzendorf, of Saxony—born 1700, died 1770—was like an apostle to the people of Germany and Holland, and he went with his message of the gospel to the Germans and the Indians of America. He had one supreme passion, his passion for Christ. The persecuted Moravians found a refuge on his estate, and their power in prayer and the triumphs of their missionary work were marvellous, especially when we remember that they went to the most unpromising and inhospitable regions of the earth. But the secret passed away from modern Germany, and we all know the results.

Again, the secret was in modern England with George Fox and his Quaker followers, and with Richard Baxter and some of his Puritan friends, and social regeneration and reconstruction followed the lives and labors of these men in a considerable degree; but the secret had largely passed away from England in the early manhood of John Wesley, and we know the results—deplorable moral degradation among the common people, and scepticism and religious indifference among the learned. But Wesley and his friends were almost ceaselessly in prayer. Without understanding it they were experimenting with spiritual forces, and at length they wonderfully verified the laws of the spiritual realm. In the early part of 1739 they received the spiritual endowment as truly as the first disciples did. They entered into the secret of the early Church; they began to draw from the immeasurable resources of divine power. And in his sermon on "Patience" Wesley tells of certain Methodists who, after their conversion, became convicted of the need of a deeper, fuller spiritual endowment, and who, after a period of earnest seeking and heart-searching, obtained it instantaneously by faith. He says that he and Thomas Walsh personally examined more than six hundred of such persons in London alone, and they were satisfied that these persons were not self-deceived. These experiences were no

doubt essentially the same as those referred to in Acts 13: 52, "And the disciples were filled with joy and with the Holy Ghost." The reader will note that they had been disciples before they were filled with the Spirit.

Are we not letting this "grand depositum" of early Methodism, this secret of the early Church, slip quietly out of view? As surely as we do we shall weaken before our tremendous task and our unscrupulous foes. Even so practical a man as the late Dr. Alexander Sutherland emphasizes Wesley's statement that when this doctrine of the secret of power is not faithfully taught the work does not progress. Should we not wake up to this truth and ceaselessly pray to be divinely endued? We know that we are writing very familiar truths, but is there not need to recall and emphasize these truths to-day?

THOMAS VOADEN.

New Hamburg, Ont., July 1st, 1919.

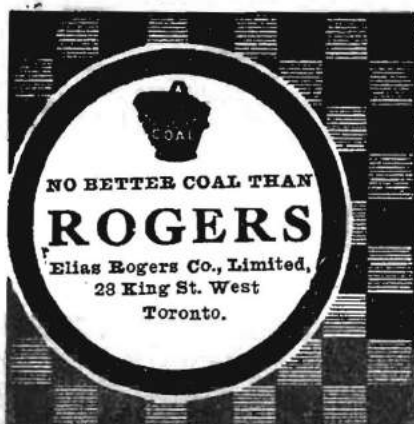
CHRISTIAN STEWARDSHIP

To the Editor of the Christian Guardian.

Dear Sir,—Two great and almost simultaneous movements are set on foot by the supreme authorities of the Methodist Episcopal Church of the United States and the Methodist Church of this country. In both countries it is hoped that the result will be a widely-spread revival of heart religion in the churches, the addition of great numbers to the church membership, and a great enlargement of the treasury of God. For the realization of this hope an elaborate programme of effort is drawn up, and there seems to be a deep and general resolve to carry it out in humble dependence upon the grace of the Holy Spirit.

Such a proposal is surely worthy of these two great connexional Churches. It makes a direct appeal to all that is best in the hearts of the best of the Methodist people upon both sides of the international line. That our own General Conference was united and whole-hearted in the matter was evidenced by their placing in the seat of chief responsibility a brother beloved, who is every way qualified to lead as organizer. The object is twofold—souls and cash. There is no incongruity in seeking many souls and much money at the same time. It is certain that if souls are quickened, purse-strings will be loosened. Getting and giving act and react one upon the other.

Such worthy objects as are set before us (which ultimately blend into the one great end for which Methodism was raised up) will surely have the backing of all the true people of God in our midst. If, however, I find myself unable to concur in every part of the plan of campaign, I do not on that account less fervently desire and hope for its triumphant success. I must be excused if I fail to see the justification for making the idea of stewardship to apply to the several things named in the programme, and to one in particular I do not



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see how it can apply at all. That we are stewards of all the gifts of Providence and grace is, of course, allowed. But stewardship, as we find it in the New Testament, is specially related to material things—our substance, or that which stands for it.

And if we look into our own Church history, economy and organization, we find the term "stewardship" to mean exclusively the oversight of financial affairs. This specific meaning it has through all our Church courts, so that every Methodist who sees the word in type, or hears it pronounced, instantly and instinctively thinks of finances or financial accountability. But the word in the programme referred to is spread, so to speak, over a wide field of Christian duty or service, so that it loses much of the emphasis that hitherto pertained to it as denoting the charge of monetary affairs. And thus the clear and simple issue of paying what we owe to God is very much confused.

It is the more to be regretted just now that there should be any weakening of the sense of the stewardship of substance in the minds of our people. This is said to be a materialistic age. And what weapon is so powerful for combating the evil spirit of greed and selfishness as the enforcement

of the teaching concerning the duty of honoring the Lord with our substance according to the principle of giving which He has laid down in His Holy Word?

Four things are to be "stressed," we are told, in the campaign, namely, prayer, life-vocation, soul-winning and possessions. It is to be hoped that in the actual working of the campaign, while numbers one, two and three of these receive all the attention that learning and Christian eloquence can bring to bear upon them in the advocacy of the cause throughout the churches, that the last-named, "possessions," be so dealt with as to make it clear that the only scriptural fulfilment of the stewardship of substance is the application of the tithe principle to income. Is not this a time for harking back to the third chapter of Malachi? Why is there such a dearth of genuine religious experience? Why is there so much formality without corresponding life? Is there some great and unconfessed sin "couching at the door"? And if there be, may it be this one spoken of by the prophet? And if so, then, "the windows of heaven" can only be opened by the fulfilling of the duty of stewardship as it is related to the things we possess.

RICHARD DUKE.

MR. BLACK'S BIBLE CLASS

The Benefits of Christian Fellowship

The lesson text for to-day, which is printed and is intended to be central for our study, is that which is taken from Philippians, and gives interesting details of the generosity and affection of the Church in Macedonian Philippi. But the other texts, which give examples of the practices of the early Church at Jerusalem, are almost equally valuable for the study of the subject which is before us, and which opens up a theme of very great value and importance.

We hear much these days of the necessity of preaching a social gospel to the people, but it is well that we remember that the idea of such a gospel is not at all a new one. From the very first the gospel as Paul and the early disciples preached and lived it was most emphatically a social gospel, having to do with every phase of men's relationship to one another, and influencing their whole life and action. These early Christians seemed to have the idea that because they were Christians therefore their whole lives should be different, everything they did being sublimely influenced by that great fact, and their relationships with other men fundamentally modified and changed.

And especially was this the case in the matter of their relationship to their fellow Christians. Becoming Christians, they entered a fellowship in which life took on altogether new relationships and duties. One of the most striking things we see

about the Christian life of the early centuries, as described in the New Testament and other writings, is the emphasis laid upon fellowship and the beautiful illustration of brotherhood that is taken to be the normal ideal and experience. Certainly there is nothing like it to be found in any other religious system or teaching. It is taken for granted by the early disciples as existing wherever a Christian community existed, and the full enjoyment of all its privileges and fulfilment of all its duties are urged upon every believer. Of course no one would claim that these early Christians were always and everywhere ideal in these matters, but it certainly is true that Christianity in its earlier days brought to its possessor a new and very real sense of comradeship, and this sense was one of the outstanding characteristics that it revealed.

When we seek to understand particularly what was the basis of this new-found feeling we can no doubt find several contributing causes. The new way of Christian faith was first despised and then openly persecuted, and that would undoubtedly cause its disciples to come a little closer together than otherwise they might have done. The adverse influences outside their circle would tend to make the circle itself seem a more real and worth-while and precious thing. And yet the whole story of the life of the early Christian Church makes us believe that the one great fact making for comradeship and true fellowship in that Church was the new-found experience which was so very real and was common to them all. And this experience was such a wonderful and very

real thing that it was strong enough to create a great unifying factor in their lives, no matter how little there might have been in common to them along other lines. The great divisive facts of difference in station, culture, etc., were largely modified and overcome by the tremendous unifying force of a common experience and a mutual relationship to a common Lord.

And if it be true, as we are often told, that Christian fellowship does not mean as much to-day as it did those centuries ago, the explanation must surely be found in the fact that the experiences of the Christian faith are not as real and full of meaning as they might be, or as they were with the first Christians of those centuries ago. If a personal relationship to a personal Christ is the great and significant thing in any man's life, a feeling of comradeship with those who enjoy a like experience is likely to be a natural and quite inevitable thing.

That the Christian fellowship is intended to be a much deeper and more far-reaching thing than merely the comradeship of people whose tastes and outlook on life have much in common is borne out by the statements which Jesus and some of His early disciples made in regard to it. The Christian fellowship at its best, Jesus said, was to be like the fellowship which He himself had with His Father. His followers were to be one after the same high and exalted and pregnant sense that He and His Father were one, and that putting of the case surely presents Christian fellowship to us as a privilege and duty of the very highest and most significant order.

William Black

THE LATE LIEUT. THEODORE THOMAS SMITH.

Among the many who made the supreme sacrifice on the battlefields of France, was Theodore Thomas Smith, B.A., son of the Rev. William T. and Mrs. Smith, of Metis Beach, Que. Theodore was born at Elma, Ont., on May 26th, 1896, and was killed while on active service in France, on September 29th, 1918, at the early age of 22 years. He received his early education at Danville, Quebec, Academy, and at Stanstead College, and later pursued his studies at McGill University, from which latter institution he



THE LATE LIEUT. THEODORE THOMAS SMITH.

received his B.A. degree in the spring of 1917. In September of the same year he enlisted in the Royal Air Force, and began his training at Armour Heights, Toronto. Thence he went to Texas and finally to England, for the completion of his training, in April of 1918. Last September he was ordered to join the 11th Squadron in France, and on the 29th day of the same month, while escorting a bombing party, was heavily attacked by the enemy. In the hot engagement which ensued, his plane was hit and he and his observer were hurled to earth. He was reported as missing, and for a time his friends hoped that he might still be alive, but the later official report confirmed their fears, for it stated simply that he and his companion had been

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The International Sunday-school Lesson for July 27th. "Christian Fellowship." Phil. 4: 10-20. Golden Text, 1 John 1: 7.

killed and that the bodies had been recovered two weeks later and buried. Thus the mortal remains of another Canadian hero lie "somewhere in France" while the spirit marches on for the redemption of the race. Conscientious and faithful in the discharge of duty, we are not surprised that his superior officers should speak of him as an aviator of great promise.

Brought up in the atmosphere of a Christian home and surrounded with Christian influences and being of a quiet, thoughtful turn of mind, it is not strange that he was religiously inclined from youth. He early united with the Church and while teaching school at Kinnear's Mills, Que., during the winter of 1915, he experienced a deeper work of grace in his own soul and began to engage more fully in Christian activity, serving as a Sunday-school worker and a local preacher. Many of his companions and fellow-students testify to the helpful influence of his life and works.

Those who knew Theodore have no doubt that he met death with the calm confidence of one who knew in whom he had believed. In addition to the many friends who mourn the passing of so noble a young man are his honored father and mother, three sisters, Mrs. E. A. Davison, of Toronto; Mrs. E. L. Fowler, of Keeler, Sask., and Alice V. at home, and two brothers, Egerton E. and John Rutherford, also at home. May God comfort and sustain these until the day dawn and the shadows flee away.

ROBERT SMITH.

ALMA COLLEGE COMMENCEMENT.

The college year closed with a total enrolment of 191, an increase of 26 over previous year and a corresponding increase of surplus earnings. Closing exercises were two junior and two senior music recitals, a senior elocution recital, a pageant of "Victory" by physical culture class; juniors' complimentary banquet to seniors and class day; baccalaureate sermon by Rev. H. T. Ferguson, B.A., London, a model in diction, form and evangelical wisdom; Alma Daughters' rally and banquet; the greatest in history of the association; Y.W.C.A. annual meeting; and finally commencement day. Sir Adam-Beck, K.B., was to have made the formal address for commencement day, but was unavoidably absent. However, happy congratulatory addresses were given by President Graham, of London Conference; W. G. Weichel, ex-M.P. for Waterloo; W. H. Murch, chairman college executive; Dr. Bennett, President Horticultural Society; Dr. J. H. Coyne, F.R.S.C. The retiring Principal, Dr. Warner, expressed every confidence in Alma's future. He expects to devote his days of retirement to the college and the great cause for which the college stands. The graduates' pledge was given by Principal Warner and honors distributed by the registrar, Miss Bowes. She was later the recipient, from students and friends, of an address and gift. Rev. Perry S. Dobson, M.A., will take over the principalship August 1st, 1919. The college will open

for next session Sept. 15th. A large rally of students, old and new, is anticipated.

Graduates, 1919.

Mistress of English Literature (M.E.L.).—Helenore Benson, St. George, Ont.; M. Aleta Elliott, Brownsville, Ont.; Vivian L. Martin, Aylmer, Ont.; Jean McCrimmon, St. Thomas, Ont.; Reva Irene Moss, Thornedale, Ont.; Edna Sherman, Northwood, Ont.; Ada L. Stoner, St. Thomas, Ont.; Mary Arletta Watts, Port Dover Ont.

Piano (A.A.C.M.).—Mary Lillian Bentley, Glenheim, Ont.; Zela Geraldine Clark, St. Thomas, Ont.; Miriam Elaine Edmiston, St. Thomas, Ont.; Violet Irene Voaden, St. Thomas, Ont.; Verna Whitlock, Hensall, Ont.

Singing (A.A.C.M.).—Mary L. Bentley, Glenheim, Ont.; Beulah Busby-Swindler, Illinois City, Ill.

Elocution and Physical Culture (A.A.C.E.).—Vivian Leone Martin, Aylmer, Ont.

Household Science.—Margaret S. Smith, Hickson, Ont.

Commercial.—Doris Jean Bull, St. Thomas, Ont.; Alma Reine Day, Schreiber, Ont.; Marion Louise Langs, St. Thomas, Ont.; Edna Bates McCallum, Ridgetown, Ont.; Nellie Morris Parnham, Goderich, Ont.; Florence Olivia Thompson, Oil Springs, Ont.

Certificates.

Mistress of English Literature.—Olive L. Pentland, Ethel Suley, Doris M. Tanner.

Piano.—(Intermediate)—Marion E. Somers, Edna Sherman, Erle Young; (Junior, Partial)—Marjorie Brickell, Jessie Norine Weichel; (Primary)—Margaret Benjafield, Nella Eakins, Florence Spackman; (Elementary)—Anna Claus, Mary Eileen Dowler, Thelma McCallum, Helen Macdonald, Edna Iles Sanders, Elizabeth Tanner; (Pass in Piano Playing)—Kathleen A. G. Wells.

Singing.—(Senior, Partial)—Adeleine E. Goldsmith; (Intermediate, Partial)—Mildred Bauslaugh, Susie W. Taylor; (Intermediate)—Marion E. Somers; (Junior, Partial)—Beryl Everitt, Margaret Macklin, Jessie M. Shanks.

Violin.—(Intermediate)—Ola Loucks; (Intermediate, Partial)—Helenore Benson, Olive Charles; (Junior)—Kathleen McMurtry; (Junior, Partial)—Josephine Honsinger, Frances E. W. Jackson; (Primary)—Marjorie McGenn.

Music Theory.—(Junior) Clarice Bull, Minnie E. Moss, Jean McCrimmon, Kathleen Shannon.

Elocution and Physical Culture.—(Junior)—Gladys H. Shepard, B.A., Mary A. Watts. Physical Culture.—(First Class)—Velma Ponsford, Mary A. Watts; (Second Class)—Christie Address, Mary Bentley, Jean Oakes, Edna Sherman, Margaret Smith, Mildred Reid, Gladys M. Watson.

China Decoration.—(Junior)—Blanche Armstrong, Alma Day, Minnie Moss, Jessie Shanks.

Household Science.—(Homemaker's Certificate)—Olive Eadie, Kathleen Shannon, Vera Rowley (Partial).

Commercial.—(Shorthand)—Velma Balkwill, Aleta Elliott, Margaret Jackson, Esther L. Ready, Susie W. Taylor; (Partial)—Mary L. Govenlock, Mabel Knitting, Jean McCrimmon, Margaret Macklin, Minnie Moss, Constance Watson; (Book-keeping, Partial)—Constance A. Watson.

Prizes and Awards.

Bronze Medal—Proficiency in Junior Matric., the gift of the Governor-General of Canada—Examinations pending.

Rose Bloom-Morrison Cash Prize for First Proficiency in M.E.L. (gift of Mrs. (Rev.) J. Morrison).—Reva Moss; Hon. mention, Doris Tanner.

Joseph Griffin Gold Medal for Proficiency in Commercial Studies (founded by the late Joseph Griffin, Esq.).—Edna Bates McCallum; Hon. mention, Marion L. Langs.

Proficiency Prize for Lower School English (gift of Miss Bowes).—Nellie M. Parnham.

The Hemingway Prizes (gift of the late S. Hemingway, for the best Essay on "College Girl's Influence on Home and Community").—1st, Vivian L. Martin; 2nd, Mildred F. Reid.

Principal's Prize for Matric., English.—Doris Tanner; Hon. mention, Reva Moss and Mildred Reid.

Gold Medal for Proficiency in Piano (the gift of the London Alma Daughters).—Miriam E. Edmiston.

Senate Gold Medal for Advanced Concert Work in Piano.—Catherine Reekie.

Prize for Second Proficiency in Piano (the gift of Mrs. C. E. B. Duncombe).—Violet Voaden.

Gold Medal for Proficiency in Elocution (the gift of J. A. Kilpatrick, Esq.).—Vivian L. Martin.

The Lady Principal's Prizes (Best Kept Rooms for Year).—Single room, Edna McCallum; Double room, Florence Thompson, Jessie Shanks; Hon. mention, Nellie Parnham and Constance Howard, Reva and Minnie Moss.

Albert Carman Scholarships.—(a) Proficiency in Mathematics; (b) Proficiency in English and History. Proceeds of Endow-

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ment by the late Reverend Albert Carman, LL.D.—Examinations pending.

Crossley and Hunter Prizes for Proficiency in Bible Study.—1st, Daisy Barr; 2nd, Reva Moss.

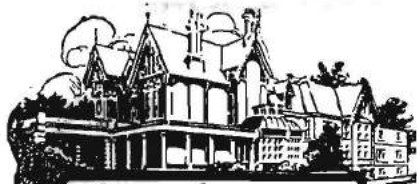
Gold Medal (donated by Mrs. James Pearson, Toronto) for Proficiency in Household Science.—Margaret Smith.

Senate Prizes for Proficiency: Sewing, Kathleen Shannon; Shorthand, Margaret Jackson; Elementary Piano, Helen MacDonald; Junior Piano, Blanche Armstrong; Physical Culture, Arietta Watts; First Year Collegiate, Helen Sherman.

Optima Silver Medal (the gift of Dr. Bennett of St. Thomas) for the Representative Student, on the Vote of the Student Body. (Warden of the Nelson Shield).—Not awarded.

The Woman's Missionary Society of our Church has just reprinted the late Mr. F. S. Spence's story of prohibition's progress. The title is "A Story of Marvellous Progress," and Mr. Spence's daughter, Miss Ruth E. Spence, has revised the pamphlet and brought it up to the present. The W.M.S. will be glad to get orders for this timely temperance leaflet at 5c. a copy.

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THE REV. JAMES FERGUSON.

The late Rev. James Ferguson was born at Shotton, Durham County, England, on the 28th day of March, 1844, and died at Southampton, Ont., May 29th, 1919. His father was an esteemed local preacher of the Primitive Methodist Church, and his parental home was regularly visited by the ministers of the Sunderland circuit and the godly men and women of the community. In early life James Ferguson became the subject of the regenerating influence of the Spirit of God; he united with the church and became an active worker in the Sabbath school and kindred organizations. His name was placed on the circuit plan as a local preacher, and in 1870 on the completion of his studies, in which he took a very high standing, he was ordained to the ministry of the Primitive Methodist Church. After spending one year each in Edinburgh, Scotland, and Belfast, Ireland, he came to Canada in October, 1871, where he continued his ministerial labors in London, Ont., for three years, where he married Miss Miriam Trebilcock, a daughter of the late William Trebilcock. Among the later charges which he served were Atwood, Londesboro, Granton, South-



REV. JAMES FERGUSON.

ampton, Durham, Drew, York, Troy, Hepworth and Mildmay. He superannuated in 1911 and since 1913 has resided in Southampton. He is survived by his second wife, whose maiden name was Miss Leuzetta Reid, of Southampton, with whom he was united in marriage in 1909, also by a daughter, Mrs. O. Runchey, York, Ont., and a son, John B. Ferguson, of the Geophysical Research Laboratory, Washington, D.C. Brother Ferguson was a man of unusual strength of character and strong conviction. He was a great lover of books, and as a preacher he was clear, thoughtful, constructive and evangelical. He had been in failing health for a long time, and during the last year had been almost helpless as a result of partial paralysis. He was wonderfully patient, submissive and cheerful even when suffering more or less pain, and his pleasant greeting and interesting conversation were always inspiring to those about him. His faith in God and personal trust in Jesus Christ were unflinching to the end. In his passing the church has lost one of her most godly, faithful and efficient ministers. He rests from his labors and his works do follow him. S. M. R.

THE LATE REV. T. E. BARTLEY, D.D.

Thos. Edwin Bartley was born May 16, 1860, in the town of Moy, County Tyrone, Ireland. He was, therefore, in the fifty-ninth year when he departed this life. Young Bartley spent his early years in the schools of his native town, showing marked ability as a student. Although his parents were of the Congregational Church, the young boy was converted in the Methodist Church of that place. Uniting with the Church of his choice, his devotion and talents were soon recognized, and at an early age it was seen that God had laid His hand upon the lad. He was appointed, while quite young, a local preacher. He came to Canada in the year 1882, and before the end of the year we find him called out under the direction of the chairman of the district. The following year he was received on probation, and after the usual years spent in study and on circuit work, he went as a student to the Wesleyan Theological College and McGill University, Montreal, from which he graduated in 1887. From the same college he received the honorary degree of doctor of divinity in 1918. In 1887 he was received into full con-



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nection and ordained, and was stationed at
Dovercourt Church, Toronto. In the same
year Bro. Bartley was united in wedlock
to Miss Josephine McBrine, of Whitby,
Ont., who, with her family, one son and
two daughters, now suffer the greatest
bereavement of life. Mrs. Bartley was a
God-given wife, and throughout the thirty-
two years of married life has been his
true and efficient helper. In the church
work, and in the many demands outside
the church, Mrs. Bartley has been an angel
of mercy and a mother to many. She and
her family have to-day the heartfelt sym-
pathy of all who know them.

Thomas Bartley was a true minister of
Jesus Christ. As a preacher the word
"brilliant" would scarcely be the correct
one; but the better statement would be
that he was scriptural, spiritual, practical
and effective to a degree. On all his
charges the work of God prospered, and in
Woodgreen, within his pastorate of four
years, over four hundred persons have been
brought into the church. He was a man
of varied talents. He could have excelled
in the realm of mechanics, or had he gone
into a commercial life he could have com-
manded a strong position, and from the
secular world there did come calls and
tempting offers, but to all these his answer
was, "God has called me to this work, and
here I stay."

He was a man of unusual executive
ability, and for years he was elected to
the positions of chairman of the district
in which he was stationed—Barrie, Colling-
wood, Orangeville and Toronto. His
brethren honored him by election to the
General Conference four different times.
He served with great ability for years on
the Superannuation Fund Board and also
on the Board of the Book and Publishing
Interests. He was recognized outside the
Church as well, and was elected president
of the Irish Protestant Benevolent Society
of this city for the usual term. Perhaps
outside the pastorate no work stands out
more clearly than that which he did as the
field secretary of the Social Union. The
patience and Christian wisdom manifested
in the happy union of the Agnes and Elm
Street congregations, and the social survey
work accomplished in that field, marked
him as a most capable man for that kind
of work, and those who know most of that
period would be willing to testify that no
mistake was made in the choice. Thomas
Bartley has left a clean record. He had
a large and loving heart and a consuming
zeal for the kingdom of Christ, "whose
he was and whom he served."

He is one of the many casualty cases of
the Methodist itineracy. He has died, to
speak from the human standpoint, a victim
of a system that of necessity makes a
sacrifice of the minister a means of suc-
cess. To measure the success of the
minister by the increase in church attend-
ance, membership on the church roll, and
by the "grand total for the year," is to
be guilty of the un-Christian standards we
so heartily condemn in the secular world.
With what heroism this man "carried on"
when disease had undermined his naturally
robust constitution. A friend to all, an
enemy to only the evil, he ever stood
against the wrongs of the world, until God
said, "Well done, good and faithful ser-
vant, enter thou into the joy of thy Lord."

On the day of his death he attended to
his usual pastoral duties. He became
seriously ill at five p.m., and passed to his
reward at ten p.m., on May 13th, 1919. The
funeral services were conducted by the
Rev. R. J. D. Simpson, President of the
Conference, and were held in the Wood-
green Tabernacle, whose pulpit the deceased
had occupied the previous Sunday. The
President was assisted by several minis-
ters.

"So when the warrior dieth,
His comrades in the war,
With arms reversed and muffled drum,
Follow the funeral car;
They show the trophies taken,
They tell of the victories won,
And after him lead his matchless steed,
While peals the minute gun."

SUMMER SCHOOL AT ELGIN HOUSE.

On Monday, June 30th, representative
Epworth Leaguers from all parts of the
Toronto Conference gathered at Elgin
House, Muskoka, for their fourth annual
Summer School.

A large percentage of the delegates had
not attended the Summer School before, as
many of the former delegates were attend-
ing Columbus. The registration, however,
exceeded that of last year.

Throughout the weather was ideal, and
contributed to the success of the school.

Splendid leadership was given to the
school by the members of the staff. Rev.
Hiram Hull, B.A., of Toronto, led in the
Bible Study, while Mr. H. D. Tressider,
assisted by the vice-presidents of the Con-
ference Epworth League, gave practical
help on Epworth League methods and
organization.

In the study groups, Dr. O. L. Kilborn led

the class on "China"; Rev. C. E. Kenny, of
North Bay, the class on "Japan"; Rev.
J. J. Coulter, of Toronto, on "The Moslem
World"; Rev. C. S. Applegath on "His
Dominion"; Rev. J. B. Lamb on "The
Church as a Community Centre"; Rev.
J. A. Walker on "Stewardship." As in pre-
vious years, Rev. A. P. Brace, of Toronto,
gave the theoretical and practical view-
points of the Junior worker.

The afternoons, as in other years, were
given up to recreation and competitions.
The tennis tournament added much to the
interest of the school, while in baseball
Toronto West District defeated all chal-
lengers. The baseball game between the
Sky Pilots and the Laity resulted in a tie.
The Laity easily led at the opening of the
contest, but the Sky Pilots proved to be
"longer winded."

In the evening, on the lawn overlooking
the lake, Rev. R. Newton Powell led in the
twilight talks. Beginning with "The
Soul's Awakening," he followed in logical
sequence to "The Mighty Challenge," deliv-
ered as the closing address on Sunday
evening.

Throughout the school all were con-
scious of a deeply spiritual presence, and
many of the young people who came to
Muskoka for a holiday had a great spiritual
awakening. An even dozen volunteered for
foreign service, and more than a score for
service in the home land.

The closing session will never be forgot-
ten by those present, almost everyone testi-
fying to the value of the school, a new
vision of Christ, and a greater determina-
tion for service.

Thus closed the fourth and best session
of the Toronto Conference Epworth League
Summer School. May it continue to grow
in power and service in the coming years
as in the past.

RECENT DEATHS

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

ROWE.—There passed away to the
better land on June 30th one of the most
respected citizens of Norwich in the per-
son of Mrs. Rowe, beloved wife of Rev.
R. B. Rowe. Mr. and Mrs. Rowe came to
live in Norwich six years ago. Because
of her invalidism she wished to be close
by her eldest daughter, Mrs. C. Fry, who,
by her constant fidelity, has been a great
source of comfort and help to her parents
in housekeeping. Mr. and Mrs. Rowe had
spent over fifty years of happy, wedded
life together, and by her faithfulness suc-
cess came to the good work in all the cir-
cuits under their care. Mrs. Rowe took
to bed nearly six weeks ago, and for the
last ten days lay unconscious awaiting the
end. The immediate cause of death was
tumor on the brain. In all their fields
of labor this good woman was a great
favorite among the people by her faithful
toll and cheery manner, always and every-
where. She rests from her labors, noble
and many, and her works do follow her.
A private funeral service was held at the
family residence on Tuesday evening at
eight o'clock, conducted by Rev. J. M.
Haith, B.A., Chairman of Woodstock Dis-
trict, assisted by Rev. Mr. McGregor, B.D.,
of Norwich, and Rev. C. R. Morrow, of
Hamilton.

The remains were taken early on Wed-
nesday morning by motor hearse to St.
Catharines, for interment in the family
plot in Victoria Lawn cemetery. The ser-
vice at the grave was conducted by Rev.
James J. Liddy, M.A.

Those who mourn are a sorrowing hus-
band, a son, Jas. S. Rowe; Mrs. C. Fry,
Mrs. (Rev.) W. H. Barraclough, of Mon-
ton, N.B., and Mrs. W. E. Fry, St. Thomas,
all of whom were present at the closing
scene. A faithful wife, a loving mother
and a loyal Christian character has gone
on before us, watching and waiting the
coming reunion in the house of many man-
sions.

COOKSON.—Bro. J. N. Cookson was the
son of godly parents—J. J. and Mrs. Cook-
son, of Blenheim. He was born in Blith,
Feb. 28th, 1881, and the same year came
with his parents to Blenheim, where he
grew up under the evangelizing agencies
of a Christian home, the Sunday school
and the ordinances of public worship. He
made his first public profession of faith
under the ministry of Rev. E. E. Scott.
He received a very clear evidence of re-
generation during revival meetings, con-
ducted by the Misses Hall. Bro. Cookson
was a member of the Quarterly Board,
Secretary of the Men's Brotherhood, and
president of the choir. As a skillful trom-
bone player he generously contributed to
religious and patriotic programmes. His
manly and modest and cheerful Christian
life gave him a place in the confidence of
all classes. On Thursday, June 5th, 1919,
after a brief illness he departed this life,
leaving for his beloved wife and children
—Dorothy, and infant son, William Doug-

las (born since his decease)—the very rich legacy of an honorable Christian record. Memorable services were conducted by his pastor, assisted by Rev. W. G. H. McAlister, B.A. His body was laid to rest in Evergreen cemetery, Saturday, June 7th.

"As in thy presence many did rejoice,
So at thy death they grieve."
—D. N. McCamus.

GIVEN.—On Tuesday, June 11th, 1918, at Barrie, in the tranquil evening of a well-spent life, Mrs. Given passed quietly into the presence of her Saviour. She was the daughter of Ralph Willoughby, of Tecumseh, and was born near Bondhead, March 14th, 1838. On Dec. 12th, 1861, she was married to James Given, one of the most godly men I ever met. The young couple moved to Nottawasaga and settled on a bush farm, out of which they developed a beautiful home. At the beginning of their married life they erected a family altar and, morning and evening, as long as they lived, they lifted up their hearts to God in thanksgiving and prayer. Mrs. Given was of a reticent disposition, but her influence for good was far-reaching. While quite a young girl, she attended a camp meeting and there gave her heart to God. As a woman with high ideals of the Christian life, she was exceedingly useful not only in the home but also in the church. She was a true and devoted wife, a wise and loving mother and a good neighbor, all of whom speak in the highest terms of her. Her home was a place where the preachers delighted to go, for they were always sure of a hearty welcome.

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W. B. MEIKLE,
President and General Manager

She was a great lover of The Guardian, and read it very carefully. Her husband, a daughter and an only son predeceased her, but five daughters—Mrs. (Rev.) J. A. Long and Mrs. R. A. Long, Toronto; Mrs. John Flynn, Stayner; Mrs. J. W. Ferris and Mrs. Thos. McKee, Barrie—are left to mourn their loss. On the evening of June 12th, the Rev. Robert McKee, a former pastor, held a memorial at Barrie, and the next day her body was laid to rest in the family plot in Lavender cemetery.

—R. McKee.

MUNRO.—The friends of Mr. Wm. Munro, Innisfail, Alberta, will learn with deep regret that he passed away on June 11th. For some few months his health had been failing. A stroke in the early spring left him in a weak condition, and though still able to get about he never completely rallied. The hot summer days bore heavily upon him, until he passed away on the date mentioned. Mr. Munro and family came out to Alberta about fourteen years ago from the Province of Quebec, and settled nine miles north-west of Innisfail. Of a deep religious nature, he took an abiding interest in church work from the beginning, not given to active work or to any special display of his feelings, but possessing a Christian charity and humility that could not be excelled, his life was an inspiration and his manliness of character a benediction to all. No one was held in greater esteem. His home was a veritable haven of refuge to all probationers who travelled the Markerville mission. He will be missed tremendously. Each one of us has lost a friend. The sympathy of all friends, both east and west, goes out to those who have lost a true and good father and to her, Mrs. Munro, who has lost a true helpmeet. We commend all, those at home and those who have not yet returned from overseas, to the care and protection of the infinite Father, and pray His richest blessing may rest upon them.

CALLANDER.—At the home of his daughter, Mrs. G. A. Bruce, 206 Florence Street, Ottawa, after a brief illness, in his 89th year, Alexander Callander entered into rest on Sunday, April 13th, 1919. The funeral service was held on Tuesday evening, in charge of Rev. G. S. Clendinning, President of the Montreal Conference. The Revs. G. A. McIntosh, John Grenfell, J. J. E. Brownlee and W. S. Jamieson took part in the service. Interment took place the following morning at Kars, Ont. Three daughters and two sons survive, Mrs. G. A. Bruce and Mrs. John Bruce, Ottawa; Mrs. James B. Hill, of Rouleau, Sask.; J. Milton Callander, Rockford, Ill., and A. N. Callander, North Gower. Mrs. Callander died five years ago. Mr. Callander's life of sincere piety is hard to register in a suitable way. Those who knew him best praised him most. The secret of his life was his single aim, his unrecorded talents, and his devotion to duty. With a keen eye and calm reason he observed human life. Never too critical, but gentle, unassuming and just, he was a true man and lived for the honor of Christ and the glory of God. He was a life-long reader of The Christian Guardian, a careful student of God's Word. The Bible was his chief companion during the last year of his life. For fifty years Mr. Callander was local preacher and recording steward of the North Gower circuit. The influence of his life and labors is known only to the Great Head of the Church. Now the victories of life and death are won, and our brother has entered into his Master's joy with the glad welcome "Well done."

—W. S. J.

FOSTER.—The death of Mrs. Leslie Foster, a highly esteemed resident of Newington, Ont., occurred on May 3rd, causing deep sorrow in the community. The deceased, whose maiden name was Annie Carpenter, was born in the township of Cornwall, February, 1845, a daughter of the late James Carpenter. She is survived by her husband, three sons, and two daughters. Fifty-three years ago she was married in Morrisburg, Ont., and came to live with her husband on the old Foster homestead, where they remained forty-five years. In 1911 they erected a new home in the village. Mrs. Foster was ill four weeks, when she went to her reward. It was a special request of the deceased that no praise be given her at the funeral services. Suffice it to say that her life was a "shining light that shineth more and more unto the perfect day." Mrs. Foster was a member of the Methodist Church since its beginning here, and an active member in the church's activities. For over thirty years, and until her last illness, she was a Sunday-school teacher of boys, many of whom having grown to manhood saw service in the late war and continued correspondence with her. The funeral took place on May 6th from her home to the church and Hillcrest cemetery, the services being conducted by Rev. F. Horton. The pall-bearers were former members of her

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Sunday-school class, chosen by her request, while her present Sunday-school class, carrying floral tributes, preceded the remains to the church and cemetery. The music for the funeral service was chosen by herself. The sympathy of the community goes out to the bereaved ones, especially the husband. The church and Sunday school suffer a great loss. She rests from her labors, but her works follow her.

PEREGRINE.—Hannah, daughter of Thomas and Eleanor Holgate, was born in Sidney township, Hastings county, Ont., May 4th, 1846, and passed most of the years of her maidenhood in that locality; being for some years a successful public school teacher. In 1878 she was married to R. Titus Peregrine, and spent the years of her married life on a farm near Queensville, Ont. She became a widow in 1915, and soon afterward removed to Bowmanville, Ont., and lived with her brother, Mr. John A. Holgate, a local preacher and prominent business man, who had recently become a widower. Her final removal came suddenly while on a brief visit in the home of her other brother, Mr. Thomas F. Holgate, M.A., Ph.D., President of the North Western University, Evanston, Ill., U.S.A. The funeral service was conducted by Rev. H. S. Lovering in the Methodist Church at Queensville, and she was laid to rest beside her husband in the Queensville cemetery. Nurtured in a Christian and Methodist home, she was always religiously inclined, but definitely sought and found the "pearl of great price" at the age of thirteen, and never faltered in her devotion to Christ and his cause. She was gentle, unassuming, unselfish and thoughtful of the welfare of others. Although she was not literally a mother, she became a true and greatly beloved mother to the two children of her husband by a former marriage. While never failing to "show piety at home," she was always ready to do her part for every good cause. For years she was Sunday-school teacher, and organist in the church choir, in both of which positions her services were faithfully and efficiently rendered, and were highly valued. She always took delight in all the services of the church, and in sustaining its enterprises at home and abroad. Three years ago she made herself a life member of the W.M.S., of which she had long been an active member. In short her life was in beautiful accord with the Scripture precepts: "Not slothful in business; fervent in spirit, serving the Lord, rejoicing in hope, patient in tribulation, continuing instant in prayer," etc., etc. (Rom. 12: 11, 12).

W. C. Washington.
Bowmanville, June 30, 1919.

MAY.—William Fisher May, who was born in the neighborhood of Exeter, Ont., about sixty-two years ago, was called by the angel of death from earth to heaven on the 21st of April, 1919. As a young man he taught school for a number of years in London township and at Granton. He then became teacher in the high school at Parkhill, where he remained for eight years. Twenty-three years ago he moved to Mitchell, and for nine years taught in Mitchell high school, and since that time he has been engaged very successfully in the insurance business. At the age of nineteen he united with the Methodist Church and was ever loyal and devoted to the church of his choice. For more than twenty years he was recording steward and treasurer of the Methodist Church at Mitchell. He took an active interest not only in the church, but in the affairs of the town, being for a number of years a member of the School Board. He is survived by his wife, who was a Miss Handford of Exeter, and by one daughter, at home, and two sons, William and Fred of Exeter. The funeral services were conducted by his pastor, Rev. A. J. Langford, and interment was made in Woodland cemetery, Mitchell. A. J. L.

"To Keep Their Memory Green"

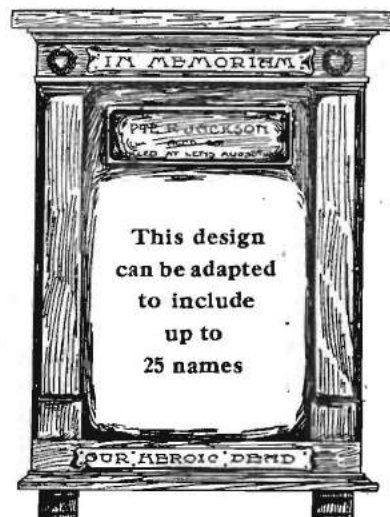
ARE you planning anything for your Church, for your Sunday School—Mr. Preacher, Mr. Layman—to pay fitting and everlasting tribute to the memory of your heroes who fought for you and us over yonder?

Nothing could be more fitting than a tasteful Memorial done in practically everlasting metal, placed in your Church or Sunday-school auditorium.

Ordinarily, such Memorials, when done adequately, are exceedingly expensive, costing more than the average church, even for so worthy a purpose, is able to put into them. We have been very fortunate in making arrangements with a talented local designer and metal-worker to carry out Memorials in repousse work (hammered copper), which, while not as familiarly known in Canada as we believe it should be, has been very largely used in old Europe for similar purposes, and which possesses a beauty of color and line which cannot be approached by machine methods. The metal is mounted ordinarily on old oak, but other woods may be used to correspond with existing interior finish.

One of the strongest features of the Memorials we offer is that a special new and original design is made for each order. The procedure is as follows: We ask our customers when ordering to give us detail as to how many names will be required on the Memorial, and what amount they would likely be able to spend. In the light of this information, we have a special design—different in every case—worked up and submitted. In most cases, so far, our customers have liked what was submitted and we have proceeded with the work immediately. Our purpose would be to keep on submitting designs until we found something which satisfied.

Already a considerable number of these Memorials have been supplied. Number 2, for instance, as illustrated here, is a replica of a Memorial supplied for the ladies of the Beeton Methodist Church. A Memorial similar in style to Number 1 has just been completed and was unveiled on July 6th in the Methodist Church, Wellington, Ont. Others have been sent to various points in



No. 1

Canada, and, practically without exception, the work has been pronounced satisfactory. Rev. A. J. Terrill, of Wellington, writes, "The Tablet is splendid. You have certainly given the best value you could for the money."



No. 2

As to Prices

Since the largest factor in the cost of these Tablets is the manual labor, the price depends very largely on the luxuriance of the design and the number of names involved. We have furnished a small size Tablet approximately 18 in. x 20 in., with two names and an appropriate text, for \$50.00. A splendid Memorial to include twenty or thirty names could be furnished for \$200.00, and of course, for amounts above this, the design could be made more luxurious to add to the desirability.

We have engravings made from photographs of two or three of these Tablets, but unfortunately these will not reproduce satisfactorily on the paper at present used in the *Guardian*. We shall be glad to send photographic reproductions which will give a better idea as to the actual finish and detail of the hammered copper work and the design, on application.

It will be obvious from this that we welcome enquiries for this class of work. We find it much more satisfactory to treat each case individually. If you are interested, let us hear from you as to the type of Memorial you have in mind. We shall be glad to write you promptly, taking the matter up at greater length, and, if it seems advisable, sending forward a suggestive sketch to suit your purpose.



No. 3

The Methodist Book and Publishing House
TORONTO

JEWETT.—Amos T. Jewett was born in Morris township, Huron county, forty-nine years ago, and departed this life in Sault Ste. Marie, Ont., June 18th, 1919, after an illness of seven weeks. Converted to God in early life he lived in his home and before the world consistently, manifesting the spirit of his Master and delighting in the work of God. He loved the church and the means of grace, and when possible was faithful in worshipping with the people of God. His last illness he bore patiently, and though weakened much in body yet trustfully he committed his all unto God and joyfully welcomed the call from his Lord. The sympathy of the community goes out to the bereaved daughter and widow.

MIGHT.—James Albert Might, eldest son of Samuel Might and Caroline Brown, was born in the township of Cavan, the county of Durham, April 4th, 1862. He was a staunch Methodist, his grandfather and father being class leaders. On November 11th, 1891, he was happily married to Elizabeth A. Finlay, of the same township. There were born to them three sons, the first two dying in infancy, and to mourn the loss of a kind husband and loving father there remain the widow and one son, Bert, who was in Siberia at the time of his father's death, also one sister, Jennie, Mrs. Geo. McBain, of Mount Pleasant, Ont., and one brother, Edward, of Moosejaw. Mr. Might had been a resident of Toronto for many years where he engaged in the machine business. Coming to Edmonton in 1906, he was an interested member of Grace Methodist Church, and a faithful leader of the Sunday-school orchestra. Remaining in Edmonton until November, 1918, Mr. Might, not being in good health, decided to reside in Victoria, B.C. When there a short time he took influenza and pneumonia, and passed to his heavenly home February 27th, 1919, without doubt or fear, to be forever with the Lord. The Rev. Osborne, assisted by the deceased's cousin, Rev. Wm. Elliott, spoke in loving remembrance of the departed. Masonic brethren were in attendance and the body was laid to rest in the beautiful Ross Bay cemetery of Victoria, to await the resurrection morn.—M. M.

STARR.—On May the 8th, Troy circuit lost one of its best Christian workers in the person of Mary C. Shuert, wife of Mr. Frederick Starr, in her 71st year. Sister Starr was a life-long member of the church at the Harrisburg appointment. If one could write of a life's influence, hers shines forth with a brilliancy that will never be darkened. Her quiet, unassuming manner, sweet smile, and loving, bright disposition, endeared her to all with whom she came in contact. Only eternity itself will tell the story of such a life. She leaves a sorrowing husband who now looks back over half a century's golden span that linked up their youth with old age. It seemed fitting that her mortal remains should be laid to rest in the little cemetery at Harrisburg, on Mother's Day, for she was truly a good mother, a good wife, a good friend, and when the books are opened, the history of all lives read, the life story of Mrs. Starr will be one of the sweetest of all. H.W.S.

SMITH.—The news of the death of Mr. James Milville Smith, on Sunday morning, June 22nd, came as a great shock to the people of New Hamburg and surrounding district. At six o'clock Saturday evening he appeared to be in perfect health, and at seven o'clock next morning his spirit had passed into the life that is beyond, the cause of death being "angina pectoris." He was born in the township of Middleton, the county of Norfolk, on Feb. 22nd, 1879, and was therefore only forty years three months and sixteen days old when he passed away. His parents were: Milville Smith, a prominent citizen of Middleton township, and Charlotte E. Wilson, an estimable Christian lady, who survives him. His father died several years ago. He was converted and joined the Methodist Church in 1898, under the ministry of the late Rev. James Charlton. He received his education in the public school in Delhi and in the high school in Simcoe, and attended the Faculty of Education in Toronto in 1907-08. He commenced teaching in Windham township, in 1899, and later was principal of Courtland public school for two years, and Delhi public school for two years. On June 24th, 1908, he was married to Miss Minnie Fellow, who became not only his helpmate in his home life, but his sympathetic helper in his church activities, and who remains with four children to mourn his loss. He became the principal of the public school in New Hamburg the same year, and continued to hold that position until his lamented death. Bro. Smith was the recording steward of the Methodist church in New Hamburg, the teacher of its adult Bible class, the leader in all of its good work, and the loss of such a man is a very severe blow to the church. Besides he had a great influence, as the principal of our public school, as a very competent teacher, a genial and exemplary personality, a tactful and thorough manager and disciplinarian.

He was, further, a public-spirited citizen, much interested in every good movement, a generous supporter of every philanthropic work, and his untimely departure is a very serious loss to the whole community, and to the teaching profession. The funeral service was conducted on Tuesday, June 24th, at 10 a.m., at his late residence, by his pastor, the Rev. Thomas Voaden and Rev. George Cropp, a former pastor and esteemed personal friend, both of whom made very appreciative references to his life, his influence and his work. Rev. W. O. Heyn, the Evangelical pastor, also assisted in the service. After the funeral service his remains were conveyed to the cemetery near Delhi, Ont., to await the resurrection of the just. Thomas Voaden.

TWEED.—The subject of this brief sketch, William W. Tweed, of Vankleek Hill, was born on the 22nd day of May, 1844, and had almost reached the age of 75 years, when on Saturday, April 6th, 1919, he passed into the great beyond. The suddenness of his death was doubtlessly a severe blow to the family, but to one of his active nature it was a most fitting end. Bro. Tweed, who has always lived in the community, was married on April 11th, 1867, to Miss Ann Lough, also of this community. Their married life has been a most happy one, and from their home there has always radiated marvellous influence for good. Since his marriage Bro. Tweed has identified himself with the Methodist Church, and has always proved himself a most earnest and conscientious member. For forty years he was a member of the Official Board, the



THE LATE MR. WM. M. TWEED.

last twelve of which he served faithfully as the recording steward. He was also a member of the church and parsonage Trustee Boards. Bro. Tweed was also president of the local Bible Society for a number of years, and in all movements for the moral upbuilding of the community he was most active. His removal is indeed a distinct loss, not only to his Church, but to the entire community. There are left to mourn his loss his widow; three sons, Hugh of Sibbald, Alta.; William A. at home, and Russell, of Vankleek Hill; also three daughters, Mrs. W. H. Gardiner, of Cornwall, Ont.; Mrs. E. G. Cross, of Cassburn, Ont., and Florence at home. The funeral service was conducted by the pastor, Rev. H. Hunter Hillis, assisted by the local Protestant ministers. The presence of a very large number of friends was unmistakable evidence of the high regard and esteem in which our late brother was held. H. H. H.

CORNELL.—One of God's own saints was called to the higher life, from near Copetown, Ont., on May 21st, 1919, in the person of Mrs. Margaret Cornell, relict of Mr. Francis W. Cornell, who predeceased her on October 7th, 1917. She was one who believed in the goodness of God, even through deep sorrow. On April 18th, 1917, her only son, Reginald, was taken away in the prime of his manhood, by fatal gasoline engine accident. The blow occasioned by his death was a crushing one not only to his young wife, but particularly to his father and mother, in their advancing years, when they had learned to depend largely upon their son. Hence the grief-stricken father followed his son to the homeland in less than six months. Now the mother, heart-broken at her losses, though all the while trustful in her Saviour, has been summoned to re-union with her dear ones gone before. Mrs. Cornell, whose maiden name was Margaret Jones, was born in Beverly township, Wentworth county, on April 15th, 1845, and lived in that neighborhood all her life. She was united in

marriage with her late husband, on Feb. 16th, 1870, by Rev. James McAlister. She was a devout follower of the Master and a loyal Methodist all her life, serving for some years as a Sunday-school teacher. Her last days were rendered as happy and comfortable as possible through the tender ministries of her devoted daughters, Mrs. Eph. MacPherson, Jr., of Copetown, and Mrs. Raspberry, of Clappison's Corners, who mourn the loss of a mother kind and true. It was at the home of the former that she passed away. Besides her daughters and her daughter-in-law, Mrs. E. Cornell, there survive her three brothers, Messrs. George Jones and John K. Jones, of Lynden, and T. W. Jones, of Copetown; also two sisters, Mrs. Jacob Betzner, of West Flamboro, and Mrs. Geo. Hunt, of Copetown. One sister, Mrs. Jno. Betzner, of West Flamboro, predeceased her some years ago. The funeral took place from the residence of her son-in-law, Mr. Eph. MacPherson, Jr., near Copetown, on Friday, May 23rd, to Grove cemetery, Dundas, and was largely attended by relatives and friends. Her pastor, Rev. W. K. Allen, of Copetown, was in charge of the service, being assisted by Rev. Geo. Rowland, of West Flamboro Presbyterian church. She is safe in His keeping. W. K. A.

HARROP.—Thomas, the second son of Mr. and Mrs. R. L. Harrop, was born in Yorkton, fourteen years ago. He slept away peacefully, at Prince Albert, on Feb. 9th, 1919. Tommy fell a victim to unselfish service, for during the flu epidemic he acted as hospital orderly, contracted the dread disease, which developed into pneumonia. He rallied for a time, and we had hoped he would be spared, but it was not to be, and God's finger touched him and he slept. Many floral tributes testified to the appreciation and love of all who knew him.

Wise and Otherwise

Cobbler's Advertisement: "All plain work, such as soleing and heeling, is returned within one or two days. Toe-capping and vamping will take longer, as we do them properly."—*Plymouth (Eng.) Co-Operator Adv.*

"Pickles and charlotte russe, hey? These women give some queer orders, don't they?" "Yes, sir," assented the waiter. "What's yours?" "Piece of hot mince pie with two portions of ice cream on it."—*Kansas City Journal.*

"Rufus, aren't you feeling well?" "No, sah. I'se not feelin' very well, sah." "Have you consulted your doctor, Rufus?" "No, sah. I ain't don' that, sah." "Why? Aren't you willing to trust your doctor, Rufus?" "Oh, yes, sah. But de trouble is he's not so alt'gether willin' to trus' me, sah."—*Yonkers Statesman.*

A Methodist Centenary speaker at Ohio State University began an address to the students the other morning in this way: "Now I'm not going to talk very long, but if you get what I'm going to say in your heads you'll have the whole thing in a nutshell."

And he looked surprised when a roar of laughter followed his unintentional slam.—*Columbus Dispatch.*

"Sedentary work," said the college lecturer, "tends to lessen the endurance." "In other words," butted in the smart student, "the more one sits, the less one can stand."

"Exactly," retorted the lecturer; "and if one lies a great deal, one's standing is lost completely."

Butcher: "I am in need of a boy about your size. I would pay you ten shillings a week."

Applicant: "Will I have a chance to rise?"

Butcher: "Oh, yes; I want you to be here at four every morning."—*Ottawa Evening Citizen.*

Mrs. De Smyth-Jones: "Now I want you to save me an extra supply of flowers next week. My daughter Alice is coming out, you know."

Proprietor of Stall: "Yes, mum, I'll save 'er the very best, pore thing. Whatever was she put in for?"—*Saturday Journal (London).*

The Christian Guardian

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BIRTHS.

HALSTEAD.—On June 24th, at the Royal Alexandra Hospital, Edmonton, to the Rev. Percy and Mrs. Halstead, of Innisfree, Alberta, a daughter.

ABREY.—At 79 Charles St. West, Toronto, on July 6, to Mr. and Mrs. F. E. L. Abrey, of West China, a daughter.

MARRIAGE.

CRAIGIE—HOMUTH.—On the 5th inst., in the Howard Park Methodist Church, Toronto, by the Rev. S. Sellery, M.A., B.D., assisted by Rev. Dr. Cleaver, Mr. Edward Horne Craigie, to Miss Marguerite Cecile Homuth, both of Toronto.

IN MEMORIAM.

KERRULSH.—In loving remembrance of Lieut. Evan F. Kerrulsh, R.A.F., youngest son of Rev. T. L. and Mrs. Kerrulsh, of Hamilton, who was accidentally killed while in the performance of duty, at Catterick, Yorks, England, on July 13th, 1918.
"He is not dead, he is just away."

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

A Chicago boy, who had the good fortune to return in good shape from his thrilling experience with the marines at Chateau Thierry, was prevailed upon by some girl friends to relate his experiences, there.

Quite diffidently he recounted what he remembered of the fighting at the point where he was stationed. "We were having a terrible time," he said, "until the French brought up their 75's."

Whereupon one of the girls exclaimed: "I think it is so splendid for men of that age to be fighting, don't you?"—Cartoons Magazine.

They had spent the day in fishing during a cold, driving rain, and were returning with empty baskets and tried tempers. As they entered the village a large dog ran at them, barking furiously. One of the fishermen kicked it away carelessly.

"Aren't you afraid he will go for you if you do that?" asked his friend.

His companion looked sadly and sorrowfully into his face.

"I only wish he would," was the other's reply. "I'd chance almost anything to be able to go home and say I'd had a bite!"—Pittsburgh Chronicle-Telegraph.

Arizona Joe, the animal hunter and trainer, was telling an after-dinner story: "Old Bill had charge of the animal tent, and among his pets was a leopard. He was a bad leopard, too, and gave Bill no end of trouble. One day I went away to arrange some business. While I was having dinner a telegram was handed me. It read: 'The leopard has escaped. Prowling about town. What shall I do?'—Bill."

"Bill was one of those fellows who had to have explicit directions to do anything, even in an emergency. He was always afraid of making a mistake."

"Shoot him on the spot," I wired. I forgot all about the affair until about two hours later, when I returned to the hotel, and another telegram was handed me. It proved to be from careful, conscientious Bill, and asked:

"Which spot?"

ORDAINED MINISTER, graduate of Queen's and Harvard, desires pulpit supply until college reopens. Apply to Rev. Roy M. Pounder, Foresters Falls, Ont.

WANTED—AT ONCE, a minister to preach for a call for Angusville Union Church. Free furnished manse for married man, salary \$1,500.00 per year, payable monthly. Two weeks' holiday each year. For further particulars write A. M. Vicars, Secretary.

ADOPTION—We have a nice, healthy, attractive baby boy, 18 months' old, for adoption into a good Christian home. Children's Aid Society, 229 Simcoe St.

EVANGELISTS HANLEY AND FISHER. Best of references. Single church or union campaigns. Address, Mt. Brydges, Ont., or Chicago, Ill., 136 W. Lake St.

HOMES WANTED for two babies. Girl, three weeks old, fair, blue eyes. Boy, seven weeks old, brown hair, blue eyes. Apply Rev. W. W. Ryan, 34 Worthington West, North Bay, Ont.

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