

The CHRISTIAN GUARDIAN

VOL. XCV

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No. 20

Giving the Good a Chance



SOME people seem to have the idea that the good always has to be coaxed and cajoled and lured along in all sorts of ways before it makes any progress at all, but that the bad just grows and thrives of its own perversity and evil vitality. Give the weeds a chance by not ruthlessly rooting them up and they will be sure to flourish luxuriantly, and the weed is just the type of the bad thing, wherever found, that thrives just because it is bad, while the good maintains its precarious and uncertain existence not in any natural way at all but only at great cost and struggle and effort. Now there may be a sense in which this depressing philosophy is true, but there is another sense in which it is tremendously untrue, indeed quite a caricature of the real situation. It may be very hard to kill the bad thing; indeed we know from trying experience that it is; but is it not often very much harder to kill the good thing? Let a great ideal form itself in a man's soul and how he will have to struggle against the thrill and inspiration and upward leading of it if he is to succeed in preventing it from moulding and shaping his destiny! But if he gives it any right of way at all, to what unexpected heights of achievement may it lead him! In a very real sense what the good most of all needs is just to be given a good chance; if it gets that how splendidly it will grow!

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Mostly About Ourselves

HERE is a story in this week's issue that should not be missed. It is a story of an Arbor Day picnic at a country parsonage. The friends on the circuit brought with them roots of shrubs and perennials from their own gardens and these were planted in the parsonage lot on the afternoon of May 1st. The occasion was made thoroughly enjoyable, as such occasions can be when a crowd of friendly folk get together, but this in a way was only incidental to the real purpose, which was to make more attractive and pleasing the parsonage property. And this was done, not only from the point of view of the people of the parsonage, but as well from that of the members and friends throughout the whole circuit, who were, or ought to be, about as much interested in the parsonage as the folks who happened to be

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living in it. It was a really worthwhile thing to do, both for the present and for the future.

And it was an example surely worth while following, not only just in this way, but in many others as well. There are so many things indeed in connection with the Church and its enterprises that folks can do and find such real pleasure and satisfaction in doing, and, at the same time help on a good cause, that it seems a shame to let so many of them slip by.

We are sorry that we cannot give in this issue any definite report upon the Church Union matter. As we write, the question is at the height of its discussion at the Federal House in Ottawa, which discussion is likely to last for several days. The indications seem to be, however, that the bill will go through without any serious amendments, though to say even that much may look like uncertain prophesying.

Dr. Lyman P. Jacks' Books

This *Guardian* presents in another column complimentary reference to Dr. Lyman P. Jacks and his strong literary work. It seems wise, therefore, to list his four books as below; other volumes on current subjects of varied interest.

HOW TO DRAMATIZE BIBLE LESSONS

By Mary M. Russell

Interested in dramatizing Bible stories? Here is a book which will be exceedingly helpful. Some twelve simple little Bible plays are given, first in story form and then in dramatic form all ready to be presented. These deal most delightfully with Joseph, Joshua, Gideon, David, Elisha and finally with the Parable of the Lost Coin. There is a chapter on costuming and suggestions all through as to staging, action, etc. Two or three of the plays could be given out of doors with very simple surroundings. The author notes that the dramatizations are not designed for accurate presentation after long and tedious rehearsals but are intended to be suggestive to the teachers of social and religious education. These little plays will be particularly helpful in Vacation Bible Schools. It should be made clear that the wording of the dramas makes no attempt to produce King James English. The idea is to have the children or young people who take the parts throw themselves into the Bible characters. One realizes that in this way impressions will be made that would not come otherwise. 183 pages, cloth.....\$1.60.

THE HOLY SPIRIT AND THE CHURCH

By Charles Gore, D.D.

The book is a remarkable challenge to men who think freely. After considering the idea of the Spirit in the church as presented in the New Testament the author presents what he believes is the true and original idea of authority in religion and distinguishes it from the true and false idea of the development of Christian doctrine. It is the concluding volume of the same author's series on "The Reconstruction of Belief." 366 pages, cloth.....\$2.25

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By L. E. Bennett

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THE SHEER FOLLY OF PREACHING

By Alexander McCall

The author of "A Working Theology," who is the most successful minister of the Second Presbyterian

church, Philadelphia, gives under this seemingly misleading title a series of vigorous sermons on topics of particular current interest. 215 pages, cloth.....\$2.00

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By G. A. Studdert Kennedy

Taking the phrases of The Lord's Prayer as his chapter heads the author, who was perhaps the best known chaplain with the British forces during the war, and who has been thinking very independently since, gives in the discussions the results of his meetings with young and older men in his travels around the world since. He was in Canada just a few weeks ago. 246 pages, cloth.....\$1.75

THE GREAT REFUSAL

By Newell Dwight Hillis

In this series of evangelical addresses Dr. Hillis shows that while he is modern he presents plain, simple and convincing truths in a way which will win men to the best things in life. The sermons are based all through on Biblical themes, the one suggesting the title coming, as would be anticipated, from the story of the rich young ruler. 211 pages, cloth.....\$1.50

THE WORLD'S BEST HUMOROUS ANECDOTES

By J. Gitchrist Lawson

The preacher or speaker who likes humorous illustrations will find this volume invaluable. There are 275 pages of carefully selected wit and repartee indexed under a multitude of topics so that one can find an illustration for almost every idea.....\$2.00

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VOLUME XCV.

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NUMBER TWENTY

THE WORLD OUTLOOK

Ulster's Boundary

IF BRITISH statesmen thought that when they granted Dominion standing to the Free State and a qualified self-government to Ulster, they had settled for ever the Irish question, so far, at least, as Britain was concerned, they have had reason to revise their conclusions. The situation in the Free State itself is not wholly satisfactory, and the settlement of the boundary between Ulster and the Free State seems as difficult as ever. The Boundary Commission met, and Ulster's representative was present, but nothing was done. The Free State insists upon a settlement, but it insists that Fermanagh and Tyrone counties and Londonderry city shall all be included in the Free State, because there is in each a Roman Catholic majority which desires it; but Ulster positively refuses to allow these counties to be separated from her. The treaty stipulates that the boundary shall be settled "in accordance with the wishes of the inhabitants, so far as is compatible with economic and geographical conditions." The Free State insists on carrying out the first clause, and Ulster stands upon the second, but argues also that she is not bound by the treaty. Arbitration has been suggested, but who shall arbitrate? So far as we can judge by appearances at present, neither party would be willing to accept the verdict of an arbitrator unless it agreed with their views. If the matter is thrown into the British Parliament it is certain to rouse intensest feeling, and we do not think any government could long survive if it attempt to coerce Ulster. The Free State would protest most vehemently if the British Government applied coercion to itself, and it can scarcely argue with consistency that Ulster should be coerced. The Free State and Ulster lie side by side and they must learn to live together, and they had better begin now. If they cannot agree upon a settlement of this question the outlook for future peace is decidedly black. Ireland should settle her own questions. If Protestant and Roman Catholic cannot now reach some amicable agreement on the boundary dispute a united Ireland seems to be indefinitely postponed.

The British Budget

THE READING of the British Budget was looked forward to with a good deal of curiosity, and not a little apprehension. The Chancellor of the Exchequer, the Hon. P. Snowden, only a year ago had declared that the Labor policy was debt reduction in preference to reduction in taxation, and a capital levy was preferred to an income tax. Again he had declared for heavier taxation on large incomes, and an increase in the death duties. Just what new ideas would he incorporate into his budget? Would he run the risk of wrecking the Government by introducing an impossible budget? These were the questions that agitated many, and it was with a sigh of relief that men discovered that Mr. Snowden had done none of the radical things they feared, but had instead evolved a budget that is easily the most popular for years. The surplus has been applied to the reduction of debt, the duty has been removed from mineral waters and dried fruits, and it has been reduced materially on tea, coffee, cocoa, and sugar. The duties on imported motor cars and motor-cycles will be removed on August 1st. The preferences to the Dominions which the Baldwin Government had agreed to this Government does not favor. The last two items may arouse considerable opposition, but the tariff as a whole seems to be a popular one. One interesting announcement was that the total debt reduction, external and internal, since 1918, had been over £650,000,000, and the debt now stands at £7,680,000,000, of which the only foreign item is the debt

to the United States, which amounts to about £985,000,000. This is surely an amazing record for a war-burdened country and it has no equal. But it has only been accomplished by heroic effort, the taxes in 1923-24 reaching £15 18s. per capita, while according to Mr. Snowden's figures France had a tax of £6 18s. per capita, and Germany only £4 1s. 4d. It is but fair, however to say that others claim that France's per capita taxation is almost equal to Britain's, and nearly four times that of Germany.

Cost of Education

IN MANY places in Canada we meet the complaint that our educational systems are both ineffective and costly. Miss Agnes MacPhail only the other day declared that rural education in Ontario was out of touch with the life of to-day, and probably not a few will feel that there is some reason in the complaint, without being able to suggest any improvements. We believe our school system is capable of improvement, and we should like to see it made a little more pliable and a little less mechanical, but we recognize clearly that changes are not necessarily improvements. Then as to the costliness of education we confess that we must agree in part. We realize that trustee boards are not always wise, but probably they are just as often foolishly economical as foolishly extravagant. Especially is this the case when they try to curtail the salaries of the teachers. The plea of poverty is, of course, admissible, if true, but we think the Hon. Perren Baker, Minister of Education in Alberta, called attention to a noteworthy fact when he said in a recent speech, "The people of the city of Calgary last year paid in admissions to amusements to which amusement taxes were charged, considerably more than one-half of the cost to them of education for the same period, and when they can do that, they certainly can't say that they have reached a stage where they are unable to support the schools they have. And the same condition exists at Edmonton." If this is true in the cities of the West it is probably just as true in the cities of the East, and the poverty plea is scarcely tenable in regard to educational expenditure, when we find ourselves spending more than half as much on paid amusement alone as we do on education. Economy is a good thing, even in some school expenditures, but it is folly to economize on education and waste our money on things of infinitely less value.

India and Caste

INDIA'S horizon is widening, and her system of caste is beginning slowly to show signs of disintegration. Thirty years ago practically no Hindu women of high caste were to be seen in public places, but European and American education has made a marvellous change, and now we find educated women going about freely in the streets of the cities. And even the 50,000,000 of pariahs are feeling the surge of a new life and are seeking to declare their manhood. The struggle promises to be bitter, but the "untouchables" will win. The high-court of Travancore has decided that there are two kinds of public roads, the king's highway and the common highway; the king's highway is free to all, but the common highway is open only to a limited class. The Satyagrahas (Lovers of Truth) contend that all roads which are maintained by public funds are open to all, and they insist upon the right of the "untouchables" to use them. And so we have policemen to-day guarding certain roads, and the "untouchables" trying to use them. The matter is bound up with the whole national movement. The protest concerning the discrimination against Hindus in the Kenya Colony has been met by the assertion that India herself discriminates against

her own people, and if she wishes to secure equal rights abroad she must first secure them at home. And so it is happening that the very "persecution" against Hindus in other lands is helping to destroy the caste system at home.

Seeing by Radio

A FEW years ago men would have scouted the possibility of hearing a concert or a speech thousands of miles away from where it was delivered; yet to-day that is a commonplace truth. The radio is so common that we have almost ceased to wonder at its marvels. But now we are told that the radio will transmit not only sounds but pictures; and last week a regular service of news pictures by radio was established between Washington, D.C., and Philadelphia. It is asserted that within a few weeks laboratory experiments will be completed by which radio-vision will be made possible to all. A simple, box-like affair, somewhat similar to the loud speaker will be attached to any radio receiver, and a baseball game, an operatic performance, a political meeting, or a Church Conference will be thrown on the screen many miles away. This is the claim of O. Frayers Jenkins, who invented the motion picture projecting machine, and who claims that "radio vision" is already being demonstrated daily in his laboratory in Washington. Not long ago men would have stated without any hesitation that Mr. Jenkins undoubtedly had "bees in his bonnet," but now they simply say, "Well, what next?"

The Expedition to Gobi

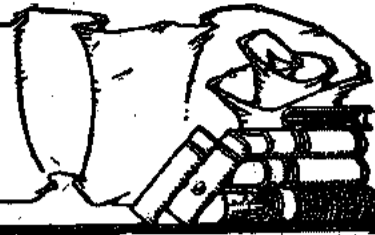
WHEN Roy Chapman Andrews returned from the Mongolian deserts with dinosaur eggs, some 2,000 mammals, 10,000 fish and reptiles, and some fifty cases of fossils, and the fossilized skull of the baluchithemim, he created a good deal of excitement in the scientific world, and the natural result is a third expedition which will enter Gobi in 1925. For this expedition \$250,000 has been raised, and preparations are now being made for next year. There will be 200 camels, eight autos, and forty men. The starting point will be Kalgan, in Western China, 1,000 miles from the place where last year's work was concluded. The camels will carry gasoline and oil across the desert at the rate of two and one-half miles an hour, and so the motors will have supplies waiting for them when they reach their desert haven. The Gobi desert escaped the ice age, and because of this it is exceedingly rich in fossils. The dinosaur eggs are supposed to date back some 10,000,000 years, and Mr. Andrews is confident that he will be able to find some traces of man as well as of dinosaurs. A few years ago in the Yellow River basin two Jesuits discovered the first paleontologic flints known to science, and it is probable that other most interesting discoveries await the intrepid explorer in this great, unknown land.

Exchange of School Teachers

PREMIER TASCHEREAU, of Quebec, has suggested an exchange of school teachers between Ontario and Quebec as one means of getting the people of these provinces better acquainted with each other. We already have an exchange of teachers with England and Australia, and we think that it would be an excellent thing to adopt Premier Taschereau's suggestion, and so help even if only to a very small degree to establish a friendlier feeling between the two provinces. To secure the best results we think there should be an exchange both of rural and town teachers, and we have no doubt that the Premier of Ontario, the Hon. Mr. Ferguson, who is also Minister of Education will be quite willing to arrange for such an exchange.



EDITORIAL



The Coming Conferences

THE FINANCIAL year is ended, the collections have all been taken up, the schedules have been filled out, the membership rolls have been carefully revised, and the preachers are getting ready for conference. What kind of a year has it been? Some circuits have had a good time, raised the most money they ever raised, membership ahead of all former years, and they are rejoicing. Others are just the reverse. Finances were never poorer, and losses in membership far outstrip the gains. For some reason or other they have had a hard year, and perhaps they wonder whether the circuit is really able to carry on. But the great bulk of our circuits have kept the even tenor of their way, and while there is nothing phenomenally good or bad to report, they are very thankful for a steady, if small, growth.

And all these circuits will be represented at Conference. The extraordinary successes, the bad failures, and the ordinary, every-day, holding-their-own circuits, will all be represented in the Conference gathering, and all should be helped by it. The successful should be congratulated, the failures should be encouraged and inspired, and the ordinary should be stimulated. The most important thing about a Conference is its spirit. This is what makes its anniversaries a great success and its ordinary sessions a means of grace. If the worship of mere bigness creeps in it means the eclipse of loftier ideals, and the folly of judging congregations by their size, the size of their church, or the amount of money they raise; and all the while the spiritual life of that congregation may be approaching zero. But if the Conference is possessed of high ideals, if it recognizes the vital importance of spiritual life, if it penetrates the outer shell of seeming success and judges men and congregations by the spirit that animates them, it will never make the mistake of overestimating its weak men and underestimating its strong men.

It is necessary for a Conference to be business-like, but it sometimes becomes so business-like as to cease to be inspirational. Not a few of our Conferences have made this mistake, but they soon discovered it, and most of them to-day are aiming to be genuinely inspirational.

Occasionally complaints are made that too much time is wasted in useless discussions and we think in many cases these complaints are only too well founded. In a popular assembly it is not deemed wise to limit debates, and the consequence is that a few brethren who are highly gifted in the matter of speech-making are on their feet possibly a dozen times in an hour. There seems to be no easy way to prevent this and so the brethren take it as a matter of course and beat it as patiently as they may; but if the gifted talkers could only hear what some of the silent brethren think, and occasionally say to each other, the gifted ones might possibly curb their eloquence a little.

Yet despite a few minor, or even major, drawbacks, the Conference sessions are really a means of grace to many. Hearts are warmed, faith is strengthened, charity is increased, as we mingle together with lay and ministerial fellow-workers, and most of us return to our work with a profound thanksgiving in our hearts that there is such a fellowship as the Methodist Church, and our hearts are lighter and our work is more enthusiastic and more successful because of the few days we spend in our Annual Conferences.

The Future of Church Union

THERE are not a few in each of the three Churches that are now consummating union in Canada who find themselves considerably worried and depressed by the spirit of bitterness that has come into the discussion and consideration of this matter during recent months. The feeling is natural, and does credit to those in whose hearts it has been stirred up by what undoubtedly has been an unseemly exhibition of rancor and unChristlikeness.

It ought to be possible for intelligent Christian people to go through even such a testing crisis as this has been and yet maintain courtesy and good nature. At first flush it does not look any too hopeful for the satisfactory working out of the union scheme that its discussion should stir up such bitterness, and, of course, that thought adds to the feeling of depression experienced by many believers in union, to whom the proceedings of the past few months in some quarters have been anything but edifying.

And yet we must learn just at this juncture not to take some things too seriously. We have had Church unions in Canada before that every one would agree worked out splendidly, and yet in their initial stages they did not appear any too hopeful. The last Methodist union in Canada had its strenuous opponents in each of the branches of the Church, and many strong and even bitter things were said when the matter of union was up for discussion, and final settlement in 1883 and 1884. If we would take a lesson from those days and experiences we will decide to discount somewhat the feeling that to-day exists in some quarters that would seem to say that real unity following union would be impossible of achievement. Men will forget, and it is quite impossible for a real Christian to keep himself in a state of turmoil and opposition for ever. Just as in 1884 and the following years Methodist opponents to union in Canada were able to forget their prejudice and bitterness in the new opportunity for service and usefulness which union brought, so will it be following the present and larger union scheme. Of course that does not say that even to-day is not a good time to cultivate a spirit of patience and forbearance and real Christian charity. There is no law against these things at any time, and their cultivation makes for Christian progress and well-being at any and all times.

The Revolt of Youth

WE ARE told to-day that youth is in revolt, and there is no doubt that it is true. But is not this rather a common thing in youth? Is it not a phenomena that goes back thousands of years in the history of our race? It seems natural for youth when it begins to think to question many things, and to revolt against not a few conditions which age seems to accept as necessary even if not desirable. There is no doubt, however, that the Great War has caused a great mental unrest and desire to investigate not only amongst young men, but amongst older ones, and this unrest is being felt in practically every nation. Naturally, we suppose, it seems to be more prominent and more deep-seated in the nations which are most alert mentally, and the English-speaking nations have their full share of it.

This was seen pretty clearly in the recent gathering of some 500 Methodist college students at Louisville, Ky. This was purely a gathering of students and it was under no control of any Church boards or other organizations which might be expected to modify its radicalism. There were three great questions before it, war, the industrial problem, and the race problem. In respect to war it declared that the Church should never sanction or bless war, but it refused to say "All war is wrong; as for myself I will never participate in or sanction war." Only 79 voted for this latter statement, 106 opposed it, and 141 were non-committal. It also carried a resolution that "preparedness is not effective in preventing war, but is necessary for defensive and protective purposes;" 132 voted for this, 101 against it; and 64 were non-committal. Evidently this student body was utterly opposed to war, but was unwilling to commit itself to the extreme pacifist position.

In regard to industrial relations the Conference favored the abolition of child labor, condemned the unwarranted use of injunctions against labor in strikes, and urged that the profit motive in business should be displaced by the service motive, even in the Methodist Book Concern. This may be construed into a condemnation of all profits, but it may also be construed, if we interpret it cor-

rectly, as simply urging that service should take precedence of profits.

In dealing with the race question the conference strongly condemned all organizations which thrive on racial or creedal prejudices, demanded adequate social protection to all women, especially negro women, denounced "Jim Crow" cars, and condemned the Japanese exclusion bill.

In all these things our young Methodist students showed that while they were radical they were sanely so, and were not inclined to commit themselves to wholly impossible ideals. The fact that these young folks carried no responsibility and were free to adopt the wildest schemes if they so desired, seems to us to justify the conclusion that if responsibility were imposed upon them they could safely be trusted to proceed to carry out their ideals in truly sane and conservative fashion. Youth is in revolt, but it is not in revolt against either wisdom or common sense.

Danger of Mixed Marriages

A RECENT editorial in the *Catholic Register* voices disapproval of marriages between Roman Catholics and Protestants, "mixed marriages," as they are called; and points out that while the Roman Church grants dispensations for such marriages, it does so only under protest. The *Register* quotes Archbishop Keating, of Liverpool, upon the situation in England, and says that his remarks apply as well to Canada. "On the one hand, it is common knowledge that, wherever these dispensations have been freely granted, 'leakage' on a considerable scale has inevitably followed. Even when the first generation is brought up in the Catholic faith, further mixed marriages, with or without dispensation, are apt to follow in the second and third generation, until all Catholic conviction is so weakened and exhausted that the whole stock lapses into the religious indifference of their surroundings. The fact is indisputable, verifiable by any honest inquirer, and established by the bitter experience of every parish priest." The Archbishop says, that the Dutch bishops some years ago agreed to grant no more dispensations for mixed marriages, and the result has justified their action. In Canada such dispensations are granted, but as the *Register* says, "always under protest."

The Protestant Churches also see too much of the results of such marriages to view them with any favor, and yet we face the fact that no matter how the Church objects these marriages are being consummated every year to a very considerable extent. In 1922, the last year for which we have the figures, in Ontario alone 615 Roman Catholic men married Protestant women, and 602 Roman Catholic women married Protestant men, and of the Protestant women 132 were Methodists, and of the Protestant men 121 were Methodists. We do not know how many of these marriages were celebrated by Protestant ministers, but it seems probable that there were quite a few, and it is well that all our people should know that the Roman Church does not recognize these marriages at all, and the advice of her priests to such of their people as have so married, is to leave their Protestant husband or wife. But even where the Protestant party has agreed to be married by the Roman priest and has promised to allow the children to be brought up as Roman Catholics the result cannot be expected to be satisfactory. What father or mother is there who can tamely witness his or her children being brought up to despise their parent's religion, and to look upon that parent as a heretic and an enemy of God?

And when the Roman Catholic dares to defy his Church and to marry a Protestant, it is hard to get away from the fact that his Church does not recognize his marriage, and will leave no stone unturned to get him to save his soul by breaking his vows and forsaking his wife and children. It is hard for us to realize that his soul is worth saving at such a price, yet we cannot lose sight of the fact that this is the teaching and practice of the Roman Church. And so we venture to unite our voice with that of the *Catholic Register* and warn our readers against "mixed marriages."

A Modern Prophet

Rev. L. P. Jacks, M.A., D.D., LL.D., Litt.D.



AMONG the voices of to-day, there is none that speaks with greater authority, or with more general acceptance, than that of Dr. L. P. Jacks, editor of the *Hibbert Journal*, and principal of Manchester College, Oxford. Neither is there any that brings to the discussion of current questions greater mental acumen or more delightful freshness. Dr. Jacks has the rare faculty of illuminating every subject he touches with light from a fresh angle. With the office that Dr. Jacks holds—that of the principalship of Manchester College—we have come to associate brilliance. He stands in a succession of intellectual giants, and he is not one whit less than the greatest of them. On the contrary, in some respects Dr. Jacks is the greatest in the succession. His predecessors in office were all specialists in some one particular line; Dr. Jacks is an all-round genius. James Martineau was a philosopher par excellence—possibly the greatest of his day; Dr. James Estlin Carpenter a universally recognized authority on comparative religions, and Stopford Brooke an acknowledged master in the highways and by-ways of English literature. Dr. Jacks combines in himself something of all these, and touches—only to elucidate—a score of interests besides. It is questionable whether we have at the present time any one whose authority is valid for so many spheres of thought.

WHILE little reference is made to nature, and not much to human nature, in his writings, one instinctively feels that Dr. Jacks has worked out his solutions in the big, broad, open places, and in full view of humanity's complex movements. The odor of the midnight oil nowhere obtrudes itself. One is not impressed, or rather oppressed, with a sense of erudition, as in the case of so many of our modern philosophers; one rather feels the wholesome inevitability of Dr. Jacks' conclusions. To read a chapter of Jacks would be a fitting preparation for a ramble along the seashore, or, conversely, a ramble along the seashore would be a fitting preparation for Jacks, so evident are his affinities with the big, living, healthy things of reality.

Despite his profound study of Hegelianism, Dr. Jacks is, speaking non-technically, the philosopher of common sense. His "Bitter Cry of the Plain Man" is a stirring protest against the bewildering abstractions and over-refinements of this and that school of metaphysics. "Gentlemen," he makes the Plain Man say to the Philosophers, "there is some misunderstanding between you and us which we, no less than you, would fain remove. There have been faults on both sides, and the greater fault has been with us. That you have an indictment against us we all know. Our petulance, our obstinacy, our suspicion, deserve your rebuke; our stupidity deserves your pity. On your side, however, there has been some aloofness; you have made it difficult to get at you, while at the same time you have claimed the right to descend upon us from your great castles and harry our defenceless fields at your will. And may we not also plead that there has been some want of perspective in the judgments you have passed upon us? Justly conscious of the great gulf between our easy ignorance and your hard-won wisdom, you have not truly measured the greater gulf between your wisdom and that of God. Viewed from that end, are you not also plain men like ourselves? Let us endeavor at least to be plain with one another. Then we shall discover enough philosophy in the Plain Man, and enough plainness in the philosopher, to make us the best of friends?"

NOT AGAINST abstruse philosophy, as such, does Dr. Jacks raise his voice in objection, but against an abstruse philosophy which mediates nothing to the plain man, for light and leading. Nothing could be more effective than the irony with which he pictures, in "Devil's Island," an abstract philosopher at work, digging the reality out of a mental concept and leaving nothing but hollowness. "During my sojourn on Devil's Island I became a fanatical convert to the cult of Hol-

By L. E. G.

lowness. . . . Thus when a light was turned on I would say to myself, 'The darkness, which is the true reality, has withdrawn. The light is just a hole in the darkness, and the inner surface of the hole is the form which Reality has now assumed.' Again, when I was looking at the sunset I would say, 'These colors are the modes under which I perceive what is not happening. What is really happening is undulation of the ether at various velocities, and Reality has withdrawn these waves from observation by pushing them out of sight behind yonder colored veils.' An epitaph on the tomb of a Devil's Islander reads:

"He drove his ploughshare into the Bowels of Being;

He tunneled the Universe;

He found a Fact, and left a Vacuum."

To pass out of the strained atmosphere of this attenuated philosophy into the breezy atmosphere of Dr. Jacks' common-sense realism is one of the reliefs of modern study.

COMING to economic and industrial matters, it is interesting to know that here, too, Dr. Jacks has made a valuable contribution to the discussion of the questions they raise. And, as one

ers and employed can ever unite—the production of the best article, which, as we have seen, is another name for enjoyment of work. A good article differs from a bad article chiefly in this, that whereas the bad has a market value, only the good has a human value as well. It stands for a common pride and for the friendliest relations among all concerned in its production. The men who produce it do not merely co-operate, which of itself is of small human significance; they co-operate on the highest ground; they do their best together. With rare insight into human character, as affected by working motives and working conditions, Dr. Jacks adds: "Observe a group of workmen doing bad work—you can easily find one. Listen to their conversation, to their jokes. How they snarl and curse one another over the details of the work! Then pass over into a factory or shop when a bit of really fine work is being turned out, and note the difference in the human atmosphere. Note the relations of the employer and employed; note, above all, the relations among the workers themselves. Then think of the industrial society as one huge workshop and consider the difference that would be made in the human values by the substitution of good work for bad." It should be stated that this essay is taken from Dr. Jacks' book, "From the Human End," since that fact will at once explain not only his approach to the industrial problem, but to every other problem also. It is from the human end that Dr. Jacks views all the questions submitted to him; a fact which will serve better than anything else to explain the unerring accuracy with which he has unravelled apparently hopeless tangles. It would be interesting to know whether any of the Labor Parties have ever given a moment's consideration to this very human and very real attempt to deal with a difficult situation.

IN ANOTHER connection, and for a different purpose, Dr. Jacks deals with the economic matter of bargaining. He is speaking, in "Realities and Shams," of an international extension of the Trade Union idea as a basis for better relations between the nations, and he says: "It may be said that we are here on low ground, that bargaining is a mercenary process which should be ended rather than mended. I should be sorry to think so. A sounder view is that of Richard Cobden, who held that the ideal bargain is one of the most effective means of reconciling the conflicting interests of men. A fraudulent bargain is among the worst things in the world; an honest bargain is among the best. It marks the end of a conflict and the beginning of a partnership. It is the creation of a common interest out of two interests originally divergent, or at least separate. Ideal bargaining promotes co-operation, and even friendship, between individuals and between nations. The more collective it becomes, the more does it approach its ideal form."

IT IS thought by some that the Church is emerging from one great conflict, only to pass into another and greater. It is emerging from an atmosphere charged with theological dissension into an atmosphere charged with the tension which a great moral struggle always brings. The Church must soon face the question of war, and its complicity in it. Whether war is "the greatest collective sin of the age"; whether the Churches should outlaw it, without waiting for the state; or whether the Church must keep an open mind on the matter in view of contingencies which leave no alternative but war, are some of the questions we must face sooner or later, and the sooner, the better. Meanwhile, all are agreed that every available step should be taken to improve the temper of the nations, and thus reduce the possibility of recurring wars to a minimum. Some of the expedients which have been suggested or adopted have been palpably inadequate, having touched but the circumference of the whole matter. Dr. Jacks, in the essay already quoted, "A Way Round," makes a contribution which, if it goes not to the very root of the matter, goes very deeply into it. "But the international mind," he says, "must refuse to tie itself down to the political

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Ownership

By CLARIBEL WEEKS AVERY

They laugh about my little plot
That measures ten rods square,
As if I merely owned the lot,
And not the earth or air.

But who can say what metal bars
Are hid beneath its sod?
Or count the gold and silver stars
That reach from me to God?

Those stars that blossom out like flowers,
Are mine. When night is done,
Through all the golden morning hours,
Mine is the warm, round sun.

But if the surface of the plot
Were all the wealth I had,
My tree, my garden, and my cot
Would make me rich and glad.

would expect of him, here also he has broken new ground. Over against the "ca' canny" and "strike-on-the-job" policies, so characteristic of the modern labor approach to the industrial embroglio, he has set, in his "Project of a New Labor Party," an ideal approach which, once adopted, could not fail to ease, and eventually solve, the whole problem. That the working out of Dr. Jacks' solution would necessitate the exercise of great moral courage goes without saying; but moral courage must be a factor in any solution. The bond of union in the ideal labor party which he has in view is a determination to do the very best work possible, and the motto of the party "that every man shall enjoy the day's work and a good article come out at the end of it." In the exposition of his ideal, Dr. Jacks says: "The policy of existing Labor Parties aims at improving the condition of the workers; and this has the sympathy of every right-feeling and right-thinking man. But so long as the work deteriorates in quality the condition of the workers cannot improve. And it has steadily deteriorated for a long time past, not only in the sense that the production of bad articles has increased, but in the correlative sense that the work needed to produce them has become more and more tiresome to the body and less and less interesting to the mind. . . . There is only one ground on which employ-

The Beauty of the Lord

The Folly of Living by Bread Alone

By John Moore



WE LIVE in the reign of utility. Everything must submit to the assessments which are current among men. They are practical and quite frankly materialistic assessments. But in spite of everything which our convenient civilization can give us, we find our environment exceedingly fettering; often we feel the need of something to give fuller life and impetus to the soul. The more we feel the limitation which secular work imposes upon us, the more eager we become to command a fuller, wider outlook on life, and more rich and definite satisfactions. Man cannot live by bread alone, though he often tries. Our boasted civilization extorts a tremendous price for what it gives. Think of Edison, our foremost inventor, travelling to Europe to look at the lovely Falls of Chamounix, as they glittered through the air, only to exclaim, "Wasted force!" Does he not reveal in the exclamation something of the limitation of his transcendent gifts? Think of the realtor, who visiting Egypt, was guided to the Pyramids, and staring with no finer insight than a crazed bullock, commented, "Fine buildings, but in a bad state of repair!" When that synthetic philosopher, Herbert Spencer, went to live in a new house and it came to a choice of flowers which should harmonize with the background, he insisted on having artificial flowers in the vases as they would require no replenishing. No visitor, he said, would tell the difference! How rootless his philosophy of life! Unlike his Parisian beauties his thought needed replenishing. Even a man's spiritual excellence must be renewed day by day. No man can fool his soul. And every man has a soul. Deep down in the crypt and abyss of every soul is the craving for something which utility cannot give. Man needs bread to exist; but he lives by beauty. Recall Charles Kingsley, poet, preacher, painter, social reformer, as he lies dying breathing out, "How beautiful is God!" Recall that Psalmist, who in that unforgettable Psalm cries out, "Let the beauty of the Lord our God be upon us." Recall again, that the word "Grace" in the New Testament is very often translatable into "Beauty."

THE BEAUTY of the Lord is the beauty of Nature. We are leaving the towns for the tranquillity of the fields, for the solitude of the woods, and the companionship of the streams. William Cowper said, "God made the country and man made the town." Surely much of the spiritual pauperization of our age is seen in our man-made towns with their heaps of brick and flying dust and dingy warehouses, all reared, for the most part, for the sake of utility. Our dominating conception of God even is that of a Great Philanthropist. But God is the Great Artist. What great canvases of His are the earth and the sky! He is beautiful; He loves beauty. Imagination can conceive that God might have made the world far different from what it is. But He has made it full of silver streams and lakes and seas; azure and velvet skies in which clouds float like bales of wool and satin and silk, and stars scatter like confetti; verdant forests full of incense and carpeted with lichens and moss; towering mountains and vast plains tipped with gold and sown with burning sand. What a wonderful pageantry it is if only we have eyes to see! Think just now of the pomp of the woodlands, the majestic sweep of undulating hills visited at night by battalions of stars and in the morning by the gleaming ghosts of dawn. Look at the lakes sleeping in delicious calm, the clouds carved in exquisite shapes of matchless beauty by the subtle chisel of the wind, an invisible power the while building their silver palaces along the horizon, the soft carpet of grass making the earth so fair and restful and home-like! Think of the lovely foam of flowers upon the bosom of earth, the seas like tears upon its face. List to the magical music of the birds, and notice how the chirping frog betrays its joy, the choirs of the Milky Way declaim a wedding tune; the conglomerate sweet of earth, jasmine, violet, wall-flower, pear, orange, peach: why one's very body breathes the soul of roses! And how gracefully the swallow's wing curves as it flies, and the dragon-fly

darts like a living arrow of blue steel among the grasses.

THIS quality of beauty ramifies through all kingdoms; mineral, vegetable, animal. From mottled quartz to dappled lichens, the pink and gold of fishes, reptiles, and mammals, the red, yellow, brown, black, and white of human beings. In all this multitudinous variety there is unity; one power sustains it, one thought informs it. The world is one, and God is never an absentee. What lessons Jesus saw in the lily and the bird!

The World

By MARY CAROLYN DAVIES

The world is loud with robin-song
And song of meadow-lark;
The smell of lilac wet with rain
Steals through the dark.

The world is sweet with robin song
And grass and dew!
And it has sunny little homes;
And mothers too!

The beauty of the Lord is the beauty of human nature. I mentioned the various races a moment ago. What beauty lies in their colored skin! But when we get down into the deep heart of man we see the greater loveliness. It is amazing to read that there are two hundred species of the little humming-bird, each having its distinctive colors and qualities. But it is more amazing to look in imagination at the millions of men and women of all races, climes, languages, and ponder the truth that no two are exactly alike, each has a distinctive temperament, habit, mood, passion, aspiration. Somebody has said of Lincoln that "God only made one such and broke the die in moulding." But God broke the die in moulding every human unit! No two are made of the same stuff or on the same pattern!

IT IS the fashion nowadays to think in qualified terms about human nature. Augustine we declare we have outgrown; Calvin we say is a back number; yet, lo, their conception of human nature is mild to the modern view which makes human nature a changeless entity! When things go beyond recall and war is thrust upon us, we say, "Ah, well, it is human nature!" When a "strike" upsets our equanimity we bemoan, "What can you expect from human nature!" Now I, for one, emphatically repudiate this Pecksniffian philosophy of human nature, for it slips lower than the level of Charles Peace. Is it human nature to blast your fellow man into an unrecognizable mess of blood and bones? Well, it isn't my nature; is it yours? There are relics of the ape and tiger in man, and that still more intractable animal, the donkey, but the unrealized angel is in man too. Apprehend that and the menagerie will fall away from him. Consider.

The beauty of the new-born babe that has found its mother's bosom. The glory of motherhood, the splendor of childhood, the grace and beauty of God!

Where did you come from, baby dear?
Out of the everywhere into the here.

Well might Wordsworth declare we come "trailing clouds of glory from God, who is our home." What can be a finer picture than your child with ruddy face, hair a dazzling glory about his head and streaming on the pillow, when you seek him in the morning and find him asleep in the sunbeams! We call it the age of innocence. It is the beauty of God in the face of a child! The child changes from phase to phase, a fuller crimson mantles the

cheek, a brighter light flames within the eye, a note of tenderness steals into the music of life. We call it the age of adolescence. Really, it is the beauty of God coming in the strong tides that lift, and resilient, resurgent, wash the very soul of being. Then the young man materializes as if by some celestial chemistry, full bodied, energetic, strong, as a lion, lithe as a panther, a ripple of muscle and elasticity of life, handsome as Apollo. The mien and majesty and beauty of it. And finally the ripening years, the mellowing mellow time when life like a strong bow bent double bends back to touch its frail beginnings; the flower's pale petals fall shuddering to the ground athrill with fears, or calm in the clasp of love.

ONE LOVES to think of God's beauty finding expression in Nature with its riot of color, its rhythmic harmony. But not the highest beauty of God is found there. The process is automatic, and God cannot reveal His greatest qualities of mind and heart in a mechanical process. So He comes to us through the gateway of childhood in the babe at Bethlehem, in the child who grew in wisdom and stature and in favor with God and man, in the young man of Nazareth, who walked the fields and wrought at the carpenter's bench and bore the pain of the race on a cross of wood. Men looked upon Him and interpreted Him variously. But the one who saw deepest into His life said that in beholding Him he saw, "The glory said that in beholding Him he saw, 'The glory of have looked upon Him and interpreted Him variously, but those who come closest to His spirit ever exclaim that He is the fairest among ten thousand and the altogether lovely."

When God wishes to reveal the deepest and excellent qualities of His Spirit, namely, Love, He does it through human nature. "Great is the mystery of godliness, God was manifest in the flesh." Men beheld His glory as the only begotten of God, and then went on to say "Every one who loves is begotten of God." If Jesus saw great lessons of life in lily and bird, grain and sky, He also saw the beauty of God in every person. His teaching is that our human nature is cored and veined with Deity. Nobody saw deeper than Jesus into the hearts of those who had gone wrong at the point of their impulses. Nobody yearned more deeply after those whose hearts had grown callous and eyes unperceiving. He saw the unrealized angel in the upturned faces of children, and the hidden beauty in a fallen woman, and the undying glory in a recreant fisherman. That was the way of Jesus, to see the beauty of the Lord everywhere.

Nature, I have said, is a unity. Where did we get that idea? From science. And now our social science is teaching us the interrelatedness of men and women and the big idea of internationalism is knocking at the doors of our mind, heart, and conscience. In Ethiopian, Caucasian, Mongolian, and every race under the sun, God has hidden a little of His beauty—let that beauty of the Lord our God be upon us.

INEVITABLY has this discussion brought us to the beauty of holiness. There is no beauty like it. The star shines but cannot leave its appointed orbit; the bird sings but understands not the meaning of its song; the sun rises and sets for that is its appointed task. But man can fly in the face of Providence, outrage his own nature, violate every pact, sin with both hands, shame his God. That is why there is a loveliness in human character that cannot be found elsewhere. I think of a scholar, my tutor for many fruitful years, I see him now, laden with books from knee to chin, his pockets bulging but balanced with books, wending his way to his quiet room. Often have I said—as I have seen him, "There goes N—trailing the Beatitudes!" I think of one who was more than life to me, and of her great gift of love. In the giving she grew frail and feeble, the outward woman began to perish but the inward was renewed day by day, till a look at her lifted one to the gates of Heaven. What beauty of God! And when at last her face was marbled in death there was a majesty and mastery and beauty which appealed to immortality. There is a beauty in holiness which is transcendent.

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Church Union in Canada Eighty Years Ago

Current Issues Settled by the Chief Justice



METHODISTS have faced the problem of dissentients arising in opposition to a Union of Churches. Upper Canada was evangelized in the main by missionaries who came across from New York State and who introduced the whole system of American Episcopal Methodism. British Wesleyanism was Presbyterian and thus sharply differentiated from the American Methodism. Different national traditions also accentuated the feelings between the two Churches with the two types of religious life. The war of 1812 heightened the contrasted feelings still more, and the conflict between the missions inaugurated by British Presbyterian Wesleyans on the one hand and American Episcopal Methodism on the other was the source of grave difficulties extending over a generation. But in 1828 the Canadian Conference of the Methodist Episcopal Church petitioned the General Conference to be allowed to separate and thus become an independent and self-governing Episcopal Church. The petition was granted and in 1829 the Methodist Episcopal Church of Canada was organized and issued its first book of Discipline. A few years afterwards efforts were put forth to secure union with the British Wesleyans and the latter required as a condition, the repudiation of episcopacy in favor of the presbyterian system which they had followed. In 1833 the new movement was consummated by action of the General Conference of the Canadian Episcopal Church ratifying the arrangement made with the Wesleyans.

BUT NATIONAL traditions allied to Church prejudices provided a barrier. Dissident Episcopalians found hearty encouragement at the hands of outsiders, and Dr. John Strachan was conspicuously active in aiding with money the rebellion within the new Wesleyan Church. Personal tempers entered into the fight and the issue came into court when the organized dissentients claimed to be the Church identical with that to which the property had been deeded. They appointed boards of trustees under the old Discipline of 1829 and these trustees claimed the property which the Wesleyans had inherited from the old Church. The litigation led up to a series of decisions by Chief Justice Beyerley Robinson which are read with special interest and appropriateness in our own day. The Chief Justice in the first case laid down principles which swept away the theory of the dead hand, and which recognized the Church as a living society capable of growth and of new forms of organization to meet new situations. At first the other judges did not agree with him, but in the subsequent cases one by one other judges came to share his clear mind and finally the court became unanimous in declaring the true doctrine. The judgment is so applicable to our own time that it is worth noting with some care. Nor is it less timely, because the Chief Justice himself stressed the fact that the system which the Wesleyans brought with them was itself Presbyterianism and the main issue was whether the change from an Episcopal system in which episcopacy was supreme to a Presbyterian system destroyed continuity. There had, in that case, been no act of the legislature asserting the continuity; yet without any such act the courts insisted that the continuity was maintained throughout.

The court asked three questions: (1) Had the General Conference which voted to abandon episcopacy the right to do what it did? (2) Was the action taken in an effectual, that is, a regular, way? (3) If the action was regular and the Conference was competent, was there afterwards any Methodist Episcopal Church in existence which could be represented by the dissentients who refused to accept the jurisdiction and the decisions of the Conference?

THE LAST question is interesting and its very terms may be quoted: "After the decision was made did there exist a Methodist Episcopal Church

By Ernest Thomas

capable of being governed under the Discipline of 1829, or was that body of Methodists transformed into the Wesleyan Methodist Church in Canada, and so transformed that it carried with it its original rights, being sufficiently identical in substance with the former Methodist Episcopal Church in Canada?" The first two questions were easily answered. The constitution of the Methodist Episcopal Church accorded the powers of Government to the Conference and no legislative voice belonged to the mass of members save as they were represented in the deliberative bodies or Conferences. "I see in the Discipline, history and constitution of the Methodist societies reason to think . . . that the members, both clerical and lay, must go with the Conference, or if they part it is they that leave the Society and not the Conference that leaves it." The Chief Justice pointed out that the episcopal form of government was in his opinion a comparatively incidental matter in no way vital to the continued life of the Church if the Church deemed some other arrangement demanded by new conditions. But, he added, that even if this matter were doubtful "I should hesitate to set my judgment in opposition to that of the Conference on a question affecting the doctrines of the Church. To prevent schism and anarchy it is fit at least in all doubtful matters that those subordinate to the Conference should be bound by its decision and especially if that be confirmed by the majority of the whole Society."

The court had to face the question whether this act of the General Conference destroyed the old Church and the answer is of interest: "If the change made in the government of the Society was made by competent authority and in a proper manner the Church could not be dissolved or destroyed by it. It would be the same religious

which it is made must be bound by it and that the members who refuse to conform must for this, just as for nonconformity on any other ground, be held to be set against the Society."

The Chief Justice evidently had been made to hear the plaintive cry of those who, while insisting on rebelling against the laws of their Church, complained that their conscience was being invaded. He dealt with this plea quite firmly: "Doubtless the conscience of individuals is not to be forced, and they have the option to withdraw; but individuals cannot, under cover of the old name set up an imaginary body when the substance is gone, nor because they choose to say, that they will exist as the Society under the old name, claim on that ground to have the property which had been held by the Society before the name was changed."

This judgment given in 1842, and finally affirmed with unanimity in 1843, represents the very long-considered judgment of the best judiciary in Upper Canada of that day. Reflection will also suggest that there was then, as now, very deep hostility to the Methodists of Upper Canada on the part of certain powerful elements in Society because of their attitude to certain outstanding matters then agitating the colony. Records of the time inform us that the *Globe* poured contempt on the scheme and saw in it just a reinforcement of the Tory rule in Canada by means of British Presbyterian Wesleyans. How strange the whole combination appears to us to-day. Yet how true to life—life as we see it before our eyes.

A Modern Prophet

(Continued from page 5)

model as if that alone would solve the problem. The internationalist must hold himself free at this point to consider the claims of other models of community life, of which there are many, and to examine them impartially. Perhaps he will find among them one or more capable of world-wide development, which, if developed on a world-wide scale, would bring him nearer to the final unification of mankind." He then proceeds to enumerate some of these models, with an explanation of each which is too long for quotation here. They are: 1. The Trade Union, or the Community of Labor. 2. The Friendly Society, or the Community of Insurance. (This, in a footnote, he attributes to the late Professor Josiah Royce.) 3. The University, or the Community of Learning. 4. The Guild of Fine Arts, or the Community of Excellence. 5. The Social Club, or the Community of Friendship. 6. The Church, or the Community of Faith. 7. The Family, or the Community of Love. 8. The Political State, or the Community of Government.

WITH regard to armaments, Dr. Jacks has something to say that is well worth heeding continually, and preachers who purpose entering the crusade against war cannot make a mistake in laying much of it to heart. "For there is no more certain truth than this: that if you create a vast fighting machine it will, sooner or later, compel you to fight, whether you want to or no. . . . These vast machines, whether armies or engines of war, are made to be used; and though the day when they will be used may be deferred by a spectacular process of playing at war, the impulse to use them for their intended purpose will eventually brush this aside as insufficient, and will prevail against every consideration of reason, humanity and common sense. The military machine will overpower the minds which have called it into being. It may not allow them to choose even the time when war is to begin." And again, a little later on in the same essay, "The Tyranny of Mere Things," he adds: "Armaments possess what I have no hesitation in calling a will of their own—a will to be used as armaments."

That peace can only come as the result of the will for peace is evident. Writing on the inadequacy of words to convey truth, Dr. Jacks, in the "Living Universe," has an apt statement

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Stillness

By LILIAN LEVERIDGE

With folded hands I wait, O Love, and listen
For some low whisper of Thy still, small voice.
Come to me when the midnight stars are sparkling,
At glowing noontide, or in twilight darkling,
And coming graciously bid me rejoice!

These folded hands would fain all day have labored
Some noble task right nobly to fulfil;
Yes, even beyond the sunset rose and golden
Would have toiled on, but that, their work withhelden,
They kept Thy new and strange command, "Be still!"

Yet thought may climb the shining heights unfettered,
Yes, winged with light, may gloriously aspire.
Oh, let Thy guiding angels linger near me.
Some heavenly hope, some impulse pure to bear me,
And lift me nearer to my heart's desire!

There on Love's hills, where fragrant airs are blowing
From fields of heartsease, let me long abide,
Learning the secret meaning of all sorrow,
The budding beauty of each dim to-morrow,
The cloudless joy on Jordan's farther side!

community with another name and another government; and those who dissented and attempted in opposition to keep the old order of things would cease to belong to the Society."

STILL more striking are some later declarations: "It is true that episcopacy was an important characteristic of the Church; but however important, if the governing power of the Church had authority to make a change and to provide otherwise for the duties the bishop had discharged: then their doing this could not dissolve the Society." "When it is once granted that the change could be made, it must follow that the Society in

At the Federal Capital

The Great Question of Church Union

By Candidus



THIS letter is being written we are in the midst of the hearings on the Church Union bill. By the time you are reading it action, either favorable or unfavorable to union, may have been taken. At present it is difficult to say what may be the attitude of the members of the private bills committee of the House of Commons, who have the bill before them. But, if they are guided by the facts of life and the logic of the case, it hardly appears possible that they can do other than send the measure back to the House substantially in its present form. The role of Parliament in regard to the question of Church Union would seem to be one of a rather limited character. The three Churches concerned have come to an agreement as to a basis of union, involving questions of doctrine, and polity. Having reached an agreement to unite, they wish to have the united body incorporated so that it can hold property and perform the necessary corporate acts incidental to its functions as a Church. It is for this purpose that the three uniting Churches have come to Parliament. In the light of these considerations, then, it would seem as if Parliament should limit itself to asking two questions: (1) Have the uniting Churches acted in accordance with their constitutions in coming to an agreement. (2) Has the minority—limited, apparently, in the present case to a section of the Presbyterian Church—been treated fairly by the terms of the bill? The nature of the doctrines of the new united Church would not seem to be a matter with which Parliament should concern itself. Nor would it seem necessary for it to concern itself with the details of the administration of the proposed Church, though it might well examine the bill to see that it did not give the new Church any powers which are opposed to public policy.

THE POINT around which most of the discussions of the bill have turned so far is the provision made for the rights of what are called "non-concurring congregations." This is designed to enable individual congregations which so desire to stay out of the union, and under the bill they are given six months within which to take this action. The demand has been made already here at Ottawa, as well as elsewhere, that instead of the non-concurring congregations voting themselves out of union, those congregations which favor union should be required to vote themselves into it. But such a change would strike at the principle of the bill. If that were the case the Presbyterian Church in Canada would not go into union; it would be a case of some of its members—presumably the great majority—leaving it and going to a new Church. Whatever else this might be, it would appear to be the negation of majority rule.

The provision made regarding the property of the dissentients has been criticized as unjust, but it is hard to see how it could be improved. In the first place, any congregation which stays out of union keeps all its own property—that is, all property which it holds in full ownership. Besides, it also gets a share of the general property of the Presbyterian Church at large. (Of course, this is true of the other two uniting Churches, but so far the issue has been raised only by Presbyterians.) To make the division of the general Church property a commission is set up, and on this body the minority is given equal representation with the majority. Now, how could the bill go further? It is true that no provision is made for giving a share of the property to a minority in one congregation; but to do so would hardly be practicable without doing injustice to a larger number. A suggestion has been made that where there are several churches of one denomination in one city, one or more of the churches might be set aside for the minority according to its size; but this has not so far been discussed in the committee. However, one suggestion has been made in the committee for an amendment along this line. J. S. Woodsworth asked whether it would be acceptable to the unionists to state in the bill that, where the unionists and the dissentients could settle the question lo-

cally and voluntarily, this might be accepted by the commission. Rev. John Pringle, formerly of the Yukon, and now of Sydney, N.S., the witness on the stand at the time for the Presbyterian unionists, was disposed to be favorable to it; but added that he was not a lawyer and, therefore, could not give a definite answer. It is doubtful whether such an amendment would have much practical effect, but it might be of use in getting around an impasse in the committee.

The Churches

By JOHN OXENHAM

Two, in the darkness, sought the Cross,
But in their blindness found it not;
This way and that, in dole and loss,
They sought the Cross but found it not.

"This way!"—the one insistent cried;
"Nay, this!"—the other quick replied;
And each the other's hope denied."

"I tell you, my way is the right!"
"Nay then, you stumbler in the night,
My way alone leads to the light!"

"Perverse!—Go then your own wrong road!"
"I go!—for my way leads to God."
And each his own way brusquely strode.

And up above, upon the Tree,
Christ's wounds broke in fresh agony.

SHOULD there be another vote of the Church members on the union question? This is the practical form which has been assumed by the question whether the three Churches have observed their constitutions in coming to a decision to unite. Rev. Dr. Leslie Pidgeon, of Winnipeg, dealt specifically with this matter before the private bills committee. Dr. Pidgeon pointed out that there had been already two votes of the members. It was true that the last vote of this nature was taken in 1915; but that vote had been put before the members as a final decision and following it action had been taken by the General Assembly which committed the Church to union. Besides there had been repeated votes of the General Assembly since that time, and the General Assembly was a representative body, with just as much right to speak for the Presbyterian Church as Parliament has to speak for the Canadian people. A vote of the members, he pointed out further, was not called for by the constitution of the Presbyterian Church. Under the barrier act, the General Assembly was bound to consult the Presbyteries, and this had been done twice, and, moreover, there had been recent votes of the Presbyteries on this very issue. He called attention also to the fact that "trusting in the word of the General Assembly," union churches had been built up to the number of three thousand. All in all, Dr. Pidgeon put up a pretty conclusive case for accepting the present bill as the will of the Presbyterian Church, as well as of the Methodist and Congregational bodies.

The two chief arguments so far put up by the "antis" have been that the bill is outside the jurisdiction of Parliament, and that it goes too far in conveying the property of the three Churches to the United Church. The first of these is purely a legal question, which must have been carefully considered by counsel before the bill was introduced. If it is well taken, of course, it would be idle to have the bill passed, as it would be just so much waste paper. If not within the powers of Parliament, the bill could be upset in the courts and could not form a foundation for a new Church. However, considering the ability of the counsel through whose hands the bill has passed and con-

sidering also the action of Parliament along this line before, it does not seem likely that this point, raised by F. H. Chrysler, K.C., is likely to be well-founded.

THE OTHER point, also raised by Mr. Chrysler, is of a more practical character. In 1916 an act was passed to unite three Conferences of Seventh Day Adventists. It did not convey the property of the three Conferences to the new body; it merely authorized that body "to acquire and hold" that property. Mr. Chrysler argued that this was a better precedent for Parliament in the present case than the bill passed for the Methodist union of 1884. Leaving aside what appears to be a somewhat ludicrous aspect of this argument, what would be the practical effect of it? It would mean that the United Church of Canada would have to negotiate over again with the three uniting Churches for their property; but, surely, the result would not be changed unless in the meantime Mr. Chrysler succeeded in having the courts declare that the minority of the Presbyterian Church was in fact the Church.

The bulk of the argument before the private bills committee has naturally come from Presbyterians. Elmer Davis, of Kingston, made moderate and cogent statement from the point of view of the Methodist laymen, while a similar service was performed for the Congregationalists by T. B. Macauley, of Montreal. The rest of the unionist speakers, apart from the lawyers, have been Presbyterians. The opposition to the bill comes from that quarter, and consequently it is right and proper that they should bear the brunt of the argument. In the course of the hearing there have been some magnificent declarations from leading members of that denomination. The patience and restraint of the Methodist Church has been abundantly recognized. There have been definite declarations by Presbyterians that the central principle of the bill cannot be surrendered. The Presbyterian Church in Canada must, they have stated, go into the union. But that does not mean that the dissentients may not use the name Presbyterian. They may still continue to call themselves and their Church Presbyterian; only they may not use the particular name of the Presbyterian Church in Canada.

"We cannot," said Sir Robert Falconer, "give up the principle of the bill which is that the Presbyterian Church has the right to go into the union and has the right to remain in that union. It is the Presbyterian Church in Canada that is doing this thing. That cannot be given away because that is vital to the whole matter." He favored the bill "because Christian unity is one of the cardinal principles and doctrines of Christianity." "The more the Christian spirit prevails," he said again, "the more people come together, the more the community and the church fulfil their functions. Those most alike will come together first, others will come later. We have not seen the end of it. Those of us who know the magnitude of Christianity would be the last to say when unity is to cease."

When the East is in the West. Pacific Coast Sketches, by Maude Whitmore Madden, Author "The Land of the Cherry Blossom." (New York: Fleming H. Revell Company.) \$1.25.

Very interesting and well-told stories of work among the Japanese people on the Pacific Coast of the United States.

Blood Pressure, Cause, Effect, and Remedy, by Lewellys F. Barker, M.D., and Norman B. Cole, M.D. (Toronto: Frederick D. Goodchild.) \$1.25.

This volume by two Johns Hopkins University professors must be scientific and authoritative, and it is also very readable and interesting. It goes into the subject at length and in detail and uses ordinary intelligible English. Its value to the ordinary reader will come largely from the sane and intelligible advice and direction that is given. It does not profess to do away with the necessity for calling in medical help on occasion.

West China Mission Council

A Gathering of Surpassing Interest

By Dr. Charles W. Service



IT WAS with some trepidation that the appointees to the Twenty-Eighth Annual Council of the Canadian Methodist Mission in West China ventured to set out for Luchow, one of our ten mission stations. For weeks previously there had been rather anxious correspondence by mail and telegram between the ten stations of the Mission regarding the whether, the when, and where, of the Council. All these negotiations were due to the unsettled political conditions in this part of China, with their disastrous internecine strife and brigandage, rendering travel both uncertain and dangerous. However, it was at last decided to proceed with Council according to the requirements of Discipline. Accordingly, representatives from the other nine stations started for Luchow to convene on January 28th, 1924. Most of us got through in safety and in time to open Council on that date. But those from Chongchow, Fowchow, and Chungking, the three down-river stations, who came by steamer from Chungking, got within twenty miles of Luchow, after some unpleasant and rather hazardous experiences from war and brigandage, and then had to return to Chungking, running the gauntlet of severe rifle fire for scores of miles. However, undaunted, they set out from Chungking by sedan chair and arrived in Luchow four days after the opening of Council. These facts illustrate some of the conditions in which your missionaries have been living for many years.

FOR TWO full weeks the representatives worked strenuously for three sessions daily, either in full Council or in committees. Business was done with dispatch but not hastily. There were some very important questions to be settled and some difficult situations to face.

Among these was a most unusual one for us in West China. I refer to the fact that we had a considerable deficit on the maintenance expenses of the current year, in addition to the fact that our finances were definitely restricted to such an extent that Council had to do considerable paring down of estimates that had been made with painstaking and conscientious care. Every station had done its best to reduce its estimates for next year to the lowest possible limit, but even these had to be mercilessly cut down in every department of our work, for had we not received instructions from Toronto that we must proceed on the basis of last year's grants? This Council proceeded to do. Our Evangelistic Department was the one that caused the greatest anxiety and perturbation of spirit. But the pruning knife had to be used unflinchingly even if it did mean the closing up of some work and the discharging of some workers. So serious was the situation that two of our younger evangelistic missionaries definitely offered to resign and go home rather than cut down the Chinese work and workers. It was also seriously considered to recommend to the Home Board that the missionaries now on furlough should be kept in the home land until the financial skies should brighten. But after hours of very anxious discussion it was thought that the best way out was to suggest to all our missionaries that they go down into their own pockets and make good what is lacking in the budget of the current year. Something like this had to be done because we had to go before the Chinese Annual Conference with a clean sheet.

ONE OF the most distressing results of this financial impasse, was that Council steadfastly set its face against asking for new recruits, except a very few, most of whom were requests for replacements of missionaries not likely to return to the field. Previous Councils have been rather bold and importunate in sending their annual appeals for new workers because our great field and ever-expanding opportunities demanded them, but this year's Council, for the sole reason that it had encountered a rather rough financial sea, did not venture to follow its predecessors in large asking. This was certainly not because our field is less vast, nor our opportunities fewer in number nor the calls less clamant. These are all as they were, and herein lies the tragedy of the situation. And this tragedy deepens when we remember the many

splendid young men and women in the home colleges who are definitely preparing for life service in missionary lands, some of whom, we know, are looking to West China. Surely, they are needed here. But what about the effect on these ardent young folk when they apply to our Board and are told that they cannot be sent? And what will be the effect on the home Church of this stifling of the missionary devotion and enthusiasm of the missionary candidates?

DESPITE the rather sombre clouds there was a very manifest and irrepressible spirit of optimism pervading the entire Council. I doubt if there was one pessimist sitting on the floor of Council. Cheerfulness, good humor, buoyant hopefulness and hearty laughter were constantly manifest even in the midst of the most serious debates and in the face of very difficult and unpleasant situations.

For the present year the stationing of our missionaries presented few difficulties. The chief reason for this was that for the past year or two relatively few have been going on furlough. Since nearly all our workers are now on the field there were enough to "go around." But for several years to come the increased number of furloughs will add greatly to our troubles so that not a little of our work must be left undone and many of our workers must assume greater responsibilities. The nursing situation may be quoted by way of illustration. Three or four years hence there will likely be but one or two nurses on the field. What that means we doctors know only too well. Unless several new nurses are sent in the immediate future the condition of the work in our hospitals in a few years will be rather deplorable. It does not fully meet the case to say, "What about your Chinese helpers?" To answer that in detail is a study by itself. Here it can only be stated that very few if any of our Chinese associates—nurses, doctors, dentists, teachers, preachers, etc.—can be left wholly to themselves to carry heavy and prolonged responsibility. That may require another generation or two to realize in full fruition.

NEVERTHELESS, one cannot attend a meeting of Council, much less carry on one's work year after year, without being convinced of the invaluable services of our Chinese co-workers in every line of our work. They are indispensable and are doing increasingly good work as their experience

sionary Society handed over for disbursement to our Chinese Conference all the funds available for our evangelistic work. This is a great move forward, and is both a proof of our faith and an attestation of our progress. This new venture emphasizes the need of sympathetic prayer by the home Church in behalf of our developing Chinese Church.

THERE is certainly no disposition to undervalue the work of evangelism and the training of our Chinese ministry. Our hearts rejoiced to be told of the splendid young men now in the Theological Faculty of the Union University in Chengtu. Further, the great need of more direct, intensive and well-planned evangelistic effort in our central stations and on our circuits was strongly emphasized. For the first time in our history one of our missionaries has been definitely assigned to visit our central stations to conduct Bible schools and evangelistic services. Mr. Neave, one of our oldest and best missionaries, was appointed to this important work. Here, again, is a call for prayer on the part of the Home Church.

Much time was spent in the consideration of the important question of Christian literature for this part of China. A year ago, Rev. R. O. Jolliffe was appointed to this field of work, and all of us realize that he has undertaken a great adventure, and are confident that he will, with the hearty co-operation of us all, make a much-needed contribution to the extension of the Kingdom. In this splendid work our own Mission Press is ready to assist in a larger way than ever before. The past year was the most successful one in the long history of our press, and with the energetic co-operation of Mr. Jolliffe in stimulating and directing the production of literature, the Press will likely start out on an advanced career of usefulness. Here again, in this new emphasis on literature, our Mission and our Home Church have great reason to be thankful to God for His leadership, and it is also a strong summons to prevailing prayer.

OUR SCHOOLS are for the most part overcrowded, and we have reached the place where we can safely make more careful selection of students on admission and carry along only those who give promise of measuring up to higher physical, mental, moral and spiritual standards. This is a great gain. During recent years the product of our mission schools is measurably in advance of that of the Chinese government schools. Ours have gained a reputation for good educational standing, discipline, attention to morals and health, regularity of teaching, etc., so that mission schools are now in favor with large numbers of parents. The best students who enter our university are from our own schools. Indeed, an extra year of pre-university training has to be provided for most of the other students. The splendid calibre of many of the university students, especially those in the upper years, causes us to rejoice greatly and look forward hopefully into the future.

Council is recommending to the Mission Board that Dr. T. C. Huang be sent to Canada for post-graduate work in dentistry. He is the first Chinese to receive a degree in dentistry from a dental college in China. The only such college in all China is in connection with our West China Union University in Chengtu, and our Canadian Methodist Church had the unique distinction of starting this faculty. Dr. Huang, one of our own boys, educationally nourished from childhood in our own schools, and the first and only graduate in dentistry, is now doing excellent service in connection with our Mission Dental Department, and is an active worker in one of our Chengtu churches. His wife is also a graduate nurse from our W.M.S. Hospital.

A VERY gratifying indication of the great interest in our work on the part of friends in the home land was the receipt of correspondence from Rev. Dr. W. H. Heartz, the oldest member of the Mission Board, relating to the establishment of a Julia Heartz Memorial Fund in memory of his wife, to assist in the education of carefully-selected medical students, members of our Church in West China, who are willing to devote their lives to

(Continued on page 14)

Things That Count

By CLARIBEL WEEKS AVERY

The things that count the most are those
I cannot count at all—
The beauty of the first-blown rose,
The sunlight on the wall,
The childish voices in my ears
That laugh and coax and tease—
Oh, I could count the starry spheres
As well as number these!

increases. The outlook for the future is most reassuring. As one hears the reports of work and the casual remarks of our missionaries, and especially as one works alongside these Chinese associates day by day, one surely realizes that it is all "worth while." This is especially true of our university graduates, but is also largely true of the hundreds of young men and women who have passed through the lower grade schools and are now serving the Kingdom in some useful sphere. "Are we down-hearted?" "No!" Thank God, Christ is still a mighty force in recreating lives.

For the first time in our Mission history our Mis-

Of Interest to Women

The W.M.S. Executive Meeting, April 23 and 24

By Mrs. W. E. Ross

Weekly Garden Calendar

By DOROTHEA D. DUNLEA

May 14—Certain seeds for the garden will germinate more quickly if soaked in warm water for about twelve hours. Such seeds are peas, beans, sweet peas and morning glory seeds.

Questionnaires; several were accepted, others are to be completed.

It was reported that the W.M.S. class at the Training School this year had earned a very high reputation from the college professors who had given the lectures. This is as it should be. Christian leaders cannot afford to be anything less than first class.

The President of the London Branch, Mrs. Gordon Wright, who is also Dominion President of the W.C.T.U., sent out through the Executive an S.O.S. call to Methodist women in the present O.T.A. crisis; every power of evil is arrayed against the Act. So great was the interest created that the presidents of the Branches were excused to attend a meeting to organize Provincial societies of women into a federation. Subsequently, we learned that a large number had united under the title, "The Ontario Women's Prohibition Committee." Every Branch is expected at its coming meeting to send its delegation home with a burning zeal that will not die out by the way, but resolve itself into

Arbutus

By ALIX THORN

Brown was the wind-swept woodland,
Winter had ruled it long,
Never a hint of wak'ning,
Never a bird's clear song.

May, o'er the meadows hast'ning,
Finding, did pause awhile,
Vanished, yet 'mid the mosses
Lingered her wistful smile.

action. Pray, work, vote, and we shall save the Act.

Very gratifying was the report of an Oriental Immigration Survey under the auspices of the Institute of Social and Religious Research, New York. It is a survey of the whole Pacific Coast, and its great value lies in the fact that it is not political, nor even economic, but is a human survey under such an expert as Dr. Robert Park, Professor of Sociology, Chicago University. Our ladies in British Columbia have been asked to assist, and we are sure their experiences will be of value through their Oriental contacts.

The Joint Committee (General Board and W.M.S.) reported that the Japanese Relief Fund amounted at present to \$112,760. The Committee had voted 20,000 Yen for Japanese losses, general relief, ministers and Japanese Church, as well as \$5,000 gold for Central Tabernacle, and 4,000 yen for rebuilding Azabu Church. The W.M.S. ladies also received 4,000 yen for relief. (A yen varies in value, but is usually fifty cents.) The remainder is held jointly and will be released as soon as plans are completed. A new city cannot be built in a day.

The Executive of the Deaconess Board and Training School favored us with a report, and a "Note" from the School Committee applies with equal force to W.M.S. candidates. "Note: While young women may be admitted to the general course direct from high school, if they have their matriculation and meet the other conditions of entrance to the school, it is the opinion of the

Board that practical experience in teaching, nursing or business, as well as in church work, is a valuable preparation for such work as that to which this course leads."

From the Fields

Reports told of expansion and called for extension. Money only absolutely necessary was asked for and granted. *Canada:* There would be no lack of money if the Church understood what is being done towards future leadership through W.M.S. homes and schools, clubs and classes. It is interesting to hear of a young Finn girl as chairman, a Ukrainian pianist, and a Scotch lassie giving the talk. Here and there we find a new Sunday school or club. One has seventy-five boys and is greatly helped by the minister of an adjoining circuit. We gratefully mention the valuable assistance of the Rev. Mr. Ponich at Bellis and Wahstao. One superintendent was going to make a wedding cake for a motherless girl who had asked to be married from the Home. Mothering is the supreme business of the Society. Excellent! Edmonton needs a gramophone. Has any one such an instrument to spare? If so, that is the place for it. At Montreal plans are being made to unite the French Presbyterian and Methodist Churches.

Japan.—Ten thousand children in the Christian kindergartens of Japan furnish the key to the continually-increasing influence of Christianity. These little ones change every few years, so tens of thousands of families learn of the Christ and His teaching. In our own W.M.S. garden, despite continued earthquakes, the schools are making a fine record, and the Woman's College is sending out an unusual class, from whom we expect Christian leadership. One cannot paragraph the work that is being done or overstate its importance. At Kameido alone, though but a small place, over 800 people heard the Christmas story—many for the first time, and received a cup of cocoa as well as food or clothing or kitchen utensils, for poverty, distress and sorrow are everywhere in that slum district.

China.—Courage, fidelity and success mark the reports of our brave women surrounded by the tumult of war. Only twenty-three were able to attend Council meeting at Tzeliutsin. A party of the General Board and W.M.S., after an exciting eight days on the river trying to reach Luchow, were obliged to return to Chungking. However, work has not been seriously interrupted at any centre. The following message from Miss Jack, at Chungking, is given because it is so true to the life of every station: "We have been surrounded by fighting or expected fighting all the fall and winter. A busy, busy year, candle burning at both ends, but school has had a fine year. Our Christmas services were warm and fervent in spirit; the self-supporting church is feeling the impetus of the school; girls are responding to calls for service; we have the happiest family-life (five language students) and I am well—need I ask for more? I do not. I thank God and take courage. We would like our friends at home to realize that though lawless conditions in Szechwan are both dangerous and trying, yet, we are kept in safety and peace, and rarely any one of us feels fear." Surely the "King of Love" guards these brave souls! The educational policy of West China is still under consideration.

Definite knowledge being necessary to intelligent praying we are glad to learn that more and more are we becoming a studying sisterhood. The new study book for seniors is "China's Real Revolution," by Paul Hutchinson, and for juniors, "Chinese Lanterns," by Mrs. Minna McEwen Meyer. The Board meeting will be held in the Deaconess Home and Training school.

Objectives for 1924-1925: First. Development of Prayer-life, united and individual. Emphasis on prayer in obedience to the Divine command. We need laborers, "Pray ye." We need money. "Ask of Me." Second. Large increase in membership; this applies to all organizations of the Society. Third. Many additional Circles and Bands, for these younger divisions are vital to the very existence of the Society.

We hope in the next GUARDIAN article to give some suggestions regarding the way by which these objectives may be reached.



NCE again the members of the Executive have enjoyed the courteous hospitality of the Deaconess Home and Training School, and desire to express appreciation of the unremitting attention of the Principal, Miss Winnifred Thomas, B.A., and her competent staff. The April meeting is one of heart interest, the culmination of years of desire and preparation. It is a life-moment when, her novitiate ended, a young woman becomes a member of the greatest business concern in the world; the missionary enterprise of the Church of God is not surpassed nor equalled by any other in either intent or content.

The Service of Commission

After a short intimate talk by the president, Mrs. Lavell, on "Christ should be magnified through the lens of our lives," each candidate gave a glimpse of the influences leading to her call to such service. After earnest prayer the secretary, amid breathless attention, read the appointments. When the certificates of commission were given, every one breathed the petition that God would bless these young disciples going forth in His name. After signing the register these young ladies bear a new relation to the Church, not only daughters, but special messengers: ambassadors for Jesus Christ.

When stationing, preferences are always considered, and yet sometimes the individual is not the best judge of her own qualifications. Said a General Board secretary to the writer, "Miss So-and-so says she is called of God to go to Africa. I told her I was sure she was mistaken." "How could you say that?" "Because God usually gives us work to do for which we are fitted; her personality, education, taste, everything about her indicated unfitness for dealing with the irrepressible children of Africa."

The following appointments were made. Because of lawless conditions in China, advices have been received from Peking that for the present missionaries are not to be sent forward; therefore, those for China were designated, but the time of departure was left with the sub-executive. If all be well they will sail for China in September; if not, the first two on the list will serve in Japan until the way opens, and the third at Copper Cliff, Ontario.

China: The Misses Laura Darby, B.A., Hattie B. Innis, Ada Sandell. Reappointments: Minnie Brimstin, Eliza Marshall, Mary A. Asson, Edith Sparling.

Japan: May McLachlan, B.A., S. Jean Parkinson, B.A. Reappointments, Harriet Jost, Eliza G. Tweedie, Mary C. Scott, B.A., Sybil Courtice, Helen Hurd.

Canada: Myra A. Veazey, Vancouver; Hazel Berryhill, Hamilton, Edith M. Laycock, Kolokreke, Mary C. Dallyn, Toronto. Reappointed, Elizabeth Hawken, Wahstao; Pamela A. Follett, Copper Cliff; Nina McKim, Windsor; Annie Hind, Welland and Hagersville. The last two are serving overtime because no other workers are available; it is not right, but impossible to close such successful work. The need is surely a ringing call; kindly let it be emphasized at summer schools. Natal and Radway are yet to be supplied. Miss F. Nancekivell granted leave of absence to take a course in nursing.

The medical referee decided that it would not be wise for Miss Frances Hudson to enter upon another term of service, but it is hoped that rest and freedom from responsibility will restore her strength; her devotion, ability and eminent success have been greatly appreciated. A number of candidates were recommended to attend the Training School. The treasurer is still optimistic, for although "Other Sources" are not up to the mark, the Branches are doing well. An individual gift of \$1,000 has strengthened her faith. The Constitution of the Rest Fund has been under consideration by the vice-president, Mrs. Carmen, and its treasurer, Mrs. McCulloch; some re-arrangements and minor changes advocated were accepted and sent on to the Branches for approval. The Candidate Committee presented Forms of Enquiry or

Young Canada

A Very Old Story

By Julia W. Wolfe



ONCE upon a time there was a king of India who felt that he was a very great monarch indeed, but he feared that his people did not sufficiently realize his greatness, and tried to think of some way in which he could bring himself more prominently before them. Like a great many people who live to-day, he thought there was nothing attracted so much attention as a great noise. So, after pondering the matter for some time, he called his ministers of state together and told them that he had one desire. They, with one voice, eagerly requested to be informed of his wish.

"I desire," he said, "that a great tambour be made. I want it so large that when struck the sound of it may be heard at a distance of ten leagues from the palace."

The ministers felt sure that such a drum could not be made, but the king was a little hasty in speaking sometimes, and they did not wish to oppose him. Each man was afraid to speak for himself, so they all spoke together, saying:

"Sire, such a thing is impossible."

"Why, can't it be done?" cried the king, angry at once. "It must be done, if I say so. There is no such word as 'impossible' in my court."

HAPPILY for the frightened counsellors, an officer of high rank in the court, who was devoted alike to the king and to the people, entered at that moment. When the matter was explained to him, he said at once: "Sire, I will undertake to construct a tambour which will be heard, not only ten leagues from the palace, but from one end of the kingdom to the other. But it will cost a great deal."

The king was delighted and said: "I will open my treasury to thee. Take all my wealth. I will give it all gladly for the tambour which I am determined to possess."

So the king gave Kandon access to all his

treasures, and awaited results. Kandon had all the royal treasure taken to the gateway of the palace, and sold it, receiving for it a large sum of money. This done, he had this proclamation issued throughout the whole empire: "To-day his Majesty, the King, dispenses favours. Full of affection for his people, he desires to relieve the poor and needy of his empire. Let all the unfortunate gather at the palace gate."

The poor at once set forth from every corner of the empire, each person carrying a sack. They filled the towns through which they passed to overflowing, and the highway was ever thronged with a moving mass of people, all hastening toward the palace. The thought of the riches they were to have so filled the minds of the people that they could think of nothing else, save once in a while, a little feeling of gratitude toward the King.

This little feeling of gratitude grew stronger and deeper as the days went by, and life became so much easier and more comfortable for them, that at last it grew so strong that it resembled a feeling of worship for the monarch who had so relieved their burdens.

In about one year the King asked Kandon for the tambour. "It is completed, Sire."

"I have not heard the beat of the drum."

"Nay, Sire, but if your Majesty will deign to visit the interior of the kingdom you will hear the voice of the tambour. It resounds, indeed, from all parts of the world."

THE KING set forth and travelled over all India. Everywhere great crowds gathered about him, demonstrating their deep love. Kandon had won for him a never-before-occupied throne in their hearts; and, astonished by the acclamations of joy, love, and devotion, he cried: "Whence come

these worshipping throngs of my people? What does it mean? I do not hear the sound of the drum, but only the glad voices and benedictions of my people."

"I have distributed the royal treasure," responded Kandon. "This is the great tambour I promised unto you. Your praises are sounded from one end of the kingdom to the other."

The king recognized both the courage and the nobility of the action, and said: "Thou art a brave subject. Henceforth thou shalt be my prime minister."

"Six Bible Plays," by Mabel Hobbs and Helen Miles. (New York: The Century Co.) \$2.00.

When we discovered that these plays, printed in such an attractive form, had been issued by the Bureau of Educational Dramatics, Playground and Recreational Association of America, we expected they would be good, and a reading of them did not alter our opinion. The plays are all drawn from the Old Testament: Ruth and Naomi; Joseph and His Brethren; Moses; Esther; The Healing of Naaman; and David and Jonathan. All are presented in a simple and dignified manner, and all retain the beauty of the original. No elaborate scenery is needed; in fact all could be presented out of doors with very fine effect. The directions for production are very clearly given, and the beautiful illustrations show the type of costume used. The Introduction supplies the name of an authority on costumes and the publishing house from which pictures may be obtained at a very reasonable price. It also suggests that members of the classes make their own costumes. Not the least attractive part of the book is the music and words of three traditional songs which are used in the plays. We are sure that leaders in Sunday schools and summer camps will find in "Six Bible Plays" just the kind of material they desire.

Facing the Centenary

The Mission Executive has Memorable Meeting

By R. P. Stouffer



CONCERNING our missionaries now on the firing line good reports were received by the executive of the Board of Missions at its recent annual meeting. Rev. Homer G. Brown, of Chengtu, becomes general secretary of the West China Christian Educational Union, succeeding another member of our mission, Rev. E. W. Wallace, D.D., who swings out and up as associate general secretary of the China Christian Educational Union. Japanese Methodism has given fine recognition to Rev. R. C. Armstrong, D.D., in appointment as associate pastor of the Tokyo Central Tabernacle, and to Rev. P. G. Price, B.A., as Social Service Secretary for the Japan Methodist Church.

Everywhere our men and women have been in labors varied, abundant and successful. The note of sacrifice has not been lacking. A telegram was received during the executive announcing the loss through death of Mrs. (Dr.) T. H. Williams, of the West China Mission. The 102 workers there taxed themselves last year to make up the deficiency in appropriations for pastoral work, so that the day of the Chinese Church might not be postponed indefinitely.

Abroad it was not possible to provide either an increase of the funds or any considerable realignment of the workers. New developments in Canada were pressed home by superintendents, and in a few cases provided for by the executive. Co-operation with the Presbyterians in Finnish work at Sault Ste. Marie, and in Italian work at Windsor, could not be denied. Outstanding demands in mining towns of northern Ontario were recognized with small grants. Allotments for new work of \$4,800 to Saskatchewan and \$3,000 to Alberta were made, the money to remain with the Society if the Conferences do not open the work. Thus the request for proper provision for forty fields from

which student pastors had departed to college last fall was partially allowed.

Elsewhere retrenchment was the order of the day. Even the programme for Centenary celebration was tinged with the prevailing sombre hues. Let there be economy in money, but a lavish interest everywhere in uncovering, recounting and displaying the rich, rich treasures of Methodist sacrifice throughout her century of conquest—such was the keynote.

WHEN a missionary society gets into the habit of cutting its outlay beyond what economy dictates, then it begins to feel less and less like a missionary society. The word missions implies extension, increase, advance. How long an army without reinforcements in personnel and without new material can keep the field and hold its lines without having to announce "strategic withdrawals to previously prepared positions, in accordance with a plan earlier agreed upon," our Church has not yet discovered. We have not yet learned the meaning of retreat, much less of defeat.

For four years the executive of the General Board of Missions has met in the shadow of a prospective deficit. Its decisions this year reflected the judgment of responsible men who are also alert to the situation. Its story might be written in very blue ink to match dark skies—and properly so, if the Church could thereby be induced to alter the outlook. But there remain other elements in the situation and these invite mention.

Requests for missionary work in the Conferences were severely pruned, with the result that in strategic places local advance was made possible. The missionary year was not yet closed, and there remained the possibility that a considerable increase

in current receipts might yet be rolled up. Seventy per cent. of the circuits had recently reported good chances for recording increases.

FURTHER, believers in missions can rest assured that everything within the power of the executive to initiate and authorize was done toward making the centenary year worthy of the century. Neither at home nor abroad will Methodism be let down. For example, Mr. Kobayashi, the merchant who has been the mainstay among our Japanese members in Tokyo, was hard hit for the present by the disaster. The result was a deficiency of \$5,000 this year for work in Tokyo that was dear to his heart. The executive voted the amount necessary and cabled a message of greeting to Kobayashi.

It remains for the Church and the Society to back up the executive. To begin the centenary year without having balanced up the books for the first hundred years of operation is considered unthinkable by the executive, the representative and responsible group. In this does it represent correctly the will of the Society, which is the whole membership of the Church? Reports to the meeting indicated that sixty per cent. of the \$50,000 deficiency was provided for in estimates of final returns from the congregations. This is fairly tangible evidence that the constituents hold with their representatives.

Encouraged to that extent, the executive outlined a plan for commemorating the first century of Methodist missions. The plan does not involve any special fund or appeals, although an every-member canvass to bear the name of Centenary Canvass is suggested. It will be for the regular funds of the Society, to provide in the usual way, but in increased amounts and from increased numbers of contributors, the cost of its operation and

(Continued on page 17)

In the Land of Out-of-Doors

Landlording it Over the Birds

By Sada V. Blair



THE MOMENT the first bug pokes his head out of his winter bed-clothes, the birds begin to turn up their noses at one's very best cornbread crumbs and even meaty bones, and that is as it should be. Like other good citizens, they want to be self-supporting as soon as possible, and as long. Having discovered, however, what fun it is to pry into their table manners, one wants to keep an eye on them even after they have shown a preference for angle-worms and other appetizing tidbits, not included in our own bill of fare.

Fortunately for bird-lovers, there are other paths to a bird's heart than by way of his stomach. So when the same bird who sang the praises of your suet a few days ago now passes by on the other side with a flirt of his tail, never mind. He is out making the world safe for horticulture, and if you really want him back, you'll have to prove it to him. All of which is a very simple matter. In a short time, he and his dainty bride will be looking into real-estate matters, and before you know it they will have signed up a lease to some other property if you are slow about advertising what you have in the way of unfurnished apartments and second-hand furniture. Now is your time to drive a sharp bargain, yet one which will be satisfactory to both parties, which is more than can be said of most shrewd deals. If you don't want to be disappointed in your first venture at renting to the birds, better begin with a house suitable for Jenny Wren and her valiant husband, Sir Christopher.

IS THERE any one anywhere who doesn't know this happy pair of little brown chatterboxes? Tuck a tomato can cottage, or a log-cabin bungalow, in a shady place against a porch pillar or under the eaves of the garage, and the word will spread to every wren in the vicinity. I have sewed up a cylindrical box of birch bark about the size of a pound baking powder can, and twenty-four hours after fastening it in the wistaria vines, I have heard Jenny tell her husband that she wished I had pulled out my basting threads. At least, I saw her doing it herself, and scolding as she worked. A cigar box has housed one pair for several years on our breakfast porch, and last summer another pair arrived and finding no vacant premises, went to housekeeping in a hole in the framework of the rose arbor.

Down south, many a baby wren has taken his first look at the world through a door cut into a small gourd, all of which reminds us that no matter how humble, "there's no place like home." One little girl writes in to tell me that she rented a small, round oatmeal box of pasteboard to a happy little wren family. Of course, such a house will only last one season and would be rather unsightly unless painted, but it goes to show that "Where there's a will, there's a way" in building for bird tenants. Be sure to make the door no larger than a quarter—if you are bidding for wren tenants. And don't worry about your rent. It will be paid in advance and many times over, not only in song and friendly chatter, but in ways which will appeal to the most practical landlord.

DR. JUDD reports that three little wrens were fed one hundred and ten times in four and one-half hours. At that rate, since Miss Ball tells us that ninety-eight per cent. of a wren's food is of caterpillars, grasshoppers, canker worms, and cut worms, how many of them do you think it took to fill up the hungry little mouths of the six baby wrens which lived in the cigar-box last summer? But they were only the first brood, and before they could do more than feed themselves, their mother was busy cleaning house and getting ready for a second family. Not much doubt as to whether Sir Christopher and his wife pay their rent, is there?

Unlike some of the birds, wrens rarely accept their landlord's offer of furnishings. Twigs, hay and feathers are more often used than other mate-

rails, and Jenny never moves into an apartment until she has cleaned and scoured for several days! Thinking to lighten her labors, a certain man who shall be nameless, put a nice tuft of cotton in the cigar-box home just before the wrens' arrival, and Jenny's efforts at removing it provided the family with amusement for several days. Not until the last fibre of it had been disgustingly spat out of the doorway, did she begin to carry in furniture of her own choosing!

IF IT is a bluebird you would woo, a house not unlike the one you plan for the wrens will answer every purpose. A gourd, a hole in a post, or a tiny log cabin, will please any bluebird lady in the land. But she, like Jenny Wren, prefers to furnish her house in her own way, and she does it

May

By MAY HOWE DAKIN

Would you be forlorn and drear,
Dull, depressed and grey?
Close your heart, your eyes, your ears,
'Gainst the charms of May.

May spreads out her web of wiles
Far on every hand;
Glamor, romance, ecstasy,
Breathes through all the land.

May moves all to music sweet,
From the bass of bees
To gay bridal orchestras
Of birds among the trees.

May for tender color bright,
From the gold-starred grass
To the drifts of rosy snow
In orchards that we pass.

May, in laughing life and joy
Merry magic works;
Cupid, nimble, ready-armed,
In her dimple lurks.

May for beauty, music, light,
May for sweet perfume,
And for love's sad mischief sweet,
Jewelled rings and bloom.

with grass. Nesting shelters, which are really nothing but a small bracket shelf placed under low eaves against the wall, furnish robins and phoebes with a convenient place to build a house according to their own ideas of architecture. Since Phoebe lines her nest with hair, it may be a pleasant surprise for her to find some unexpected combings in the bushes. It is claimed by some observing persons that hair is a dangerous gift for the birds as they sometimes get tangled in it and cannot get loose. The fact remains that the sparrow family shows a strong preference for hair mattresses in the nursery, with fatalities therefrom too few to cause concern. Kingbirds are not slow to adopt the comforts of civilization, it seems, for one small boy writes me that he watched a kingbird carry cotton from a torn quilt in the yard, and later the cotton and also some string were found as a padding for the nest. Orioles are notoriously fond of strings, yarn, bits of lace, and scraps of cloth. One busy lady oriole tore a gunny sack quite to pieces and reweave it into the beautiful swinging hammock which cradles all oriole babies. Another took carpet rags and wove them into a pattern no weaver could follow.

So put out strings and other nest furnishings, and put up houses or, at least, shelter shelves, and then sit down to reap your reward for well-doing. You'll be paid a thousandfold on your investment.

Annual Meeting of National Girls' Work Board

THE ANNUAL meeting of the National Girls' Work Board of the Religious Education Council was held at the National Training School, Toronto, Wednesday and Thursday, April 30th and May 1st. Preceding the meeting the Girls' Work secretaries from all the provinces met in staff conference and discussed problems and difficulties encountered in carrying out the Canadian Girls in Training programme. There are now 2,766 registered groups with 30,119 girls using this programme, to which must be added a great many groups which have failed to register with their provincial secretaries. In giving the national secretary's report, Miss Winnifred Thomas said that any one reading the reports of the Provincial Girls' Work Secretaries, could not fail to be impressed with the stability of the movement, with its pulsing life and with the enormous amount of field work done by the secretaries. Many conferences, both provincial and district, have been held, and the type is gradually changing from that of purely promotion to the one to which come only elected members of recognized groups. In such conferences more intensive work can be carried on, and a fine spirit of loyalty created. Camps, as usual, have had a great place in the year's work. Forty-four girls camps have been held altogether, with an attendance of 2,204, and seven leaders camps with an attendance of 271. Training courses for leaders have been held in normal schools and colleges, through which the students have been made familiar with the Canadian Girls in Training programme.

Most encouraging are the reports of how former Canadian Girls in Training are taking over the leadership of groups, and in Alberta several of the camps this year will be directed by former members of groups. Of the 1,000 normal students in Saskatchewan reached by the secretary seventy-five per cent. of those indicating their intention to become leaders have themselves carried out the programme.

Miss Thomas closed her report with the words, "We can surely look forward to wonderful things in the future." If it is possible to retain the services of the present staff of Girls' Work Secretaries, no one could take a pessimistic view of the work for the future. For in Miss Annie Fountain, British Columbia, Miss Evelyn Story, Alberta, Miss Bona Mills, Saskatchewan, Miss Willard Dolmage, Manitoba, Miss Mary Allison, part-time Methodist National and Ontario Girls' Work secretary Miss D. L. Gass, Quebec, and Miss Marjorie Trotter, the Maritimes, we have a group of girls of whom the provinces and Canada may very well be proud. All of them have gifts that go to make the ideal leader and it is very evident to those who are privileged to meet and work with them even in a very small way, that they give of themselves unstintingly to the work they love, that of training and developing in a fourfold way, the teen age girls in Canada.

Christian Ideals in Industry, by F. Ernest Johnson and Arthur E. Halt. Life and Service Series. (New York: Methodist Book Concern.) 75c.

A sane and thoughtful study of the problems of modern industry in the light of the Christian ideal, intended chiefly for use in Bible classes and among young people. Each chapter treats a specific theme and is introduced by appropriate Scripture readings.

Chinese Lanterns, by Minna McEuen Meyer. (New York: The Methodist Book Concern.) 75c.

Stories about Chinese boys and girls, interestingly and cleverly told and illustrated by occasional photographs.

Northern Alberta News

GUARDIAN STAFF CORRESPONDENCE

Lake Saskatoon, Peace River District

REV. R. E. Finley is carrying on with faithfulness and efficiency at Lake Saskatoon and as chairman of the Immense Peace River District. The following report of the Secretary of the Ladies' Aid shows that Lake Saskatoon possesses a group of wide-awake women: "Although the present secretary has only attended the meetings since September she feels qualified to say that if the first meetings were as interesting as the last, the Ladies' Aid has completed a very successful year. The attendance has shown that the members have been enthusiastic and, under the able leadership of the President, the programme for the year has been very broad and the ladies have displayed great versatility. The prevention and cure of tuberculosis, the making and selling of aprons, the care of house plants and the sale of the same, the making of excellent quilts for which the ladies washed, pulled and carded the wool—all these things have had their earnest attention and they have excelled along these housewifely lines. And any one who had attended the meetings would not need to be present at the very excellent chicken supper, held in October, to testify to their ability as cooks. But to prove that marriage has not dulled their mentality or forced them into a rut, they have turned their attention to a different field and discussed current events, prepared a special programme of suitable songs, poems and readings for the Christmas meeting; held a question box, embracing questions domestic and political, displayed their powers of oratory in a heated debate involving woman's independence and ability and enjoyed a comprehensive paper on Canadian poets. The Ladies' Aid has not only combined the functions of a sewing circle and a literary and debating society—it has also been a friendly little club where surprises were prepared for the birthdays of certain members and many a pleasant hour was spent over the teacups.—Jean Carlisle, Sec.; Mrs. R. E. Finley, Pres."

We note that Mrs. Finley is President. What a lot Methodism owes to the voluntary services of the wives of her ministers. Mrs. Finley not only cheerfully consented to go to the Peace River District and share the missionary labors of her husband, but during his many absences last year when he was President of Conference Mrs. Finley supplied the field, giving splendid services as preacher.

Alberta Prepares for Liquor Regime

AFTER seven years of Prohibition Alberta will on or about May 15th run her water wagon into the Prohibition shed. John Barleycorn was voted back from his exile on November 5th last, and the recent session of the Legislature made all necessary arrangements for his reinstatement and the right to the privileges he is to enjoy under the new regulations. That he is not a desirable inhabitant is evidenced from the many regulations to which he is now subjected. Nevertheless, he has been invited back and will be given sufficient latitude to produce many of the results so well-known in the old days of his popularity. Under the new regulations he will not be permitted legally to dispense anything stronger than beer in licensed premises. Under the new law the privilege of being bartender to those whose thirst calls for hard liquors is reserved for the Government through the official vendors. Our Moderation friends on many platforms and in the press as-

sured the electors that after seven years of exile the old abuses will not be repeated. We are to be freed from the unwelcome presence of the bootlegger; the consumption of mild beverages will be substituted for the drinking of hard liquors; there will be a reduction of drunkenness, crime, insanity, poverty. Some of us did not believe these promises when they were uttered and we have not yet changed our minds. In the meantime, we will watch with interest the new order of things, and, incidentally, let it be said, the water wagon will be kept in readiness in the firm expectation that after a trial of the new system the people of Alberta will correct the blunder of November 5th.

Rev. W. A. Smith, pastor of Highlands Church, Edmonton, and chairman of the East Edmonton District, has been seriously ill for a few weeks with flu and complications. His many friends will be pleased to know that he is now making rapid progress towards recovery.

The Methodist Churches of Edmonton held a united Good Friday service in McDougall Church. Rev. J. W. Wilkin, of Norwood Church, gave a helpful and practical message. The pastor of the church conducted the service, and Revs. A. R. Aldridge and A. C. Farrell also took part. McDougall choir added much to the inspiration of the service by their appropriate music.

Edmonton Methodism was glad to welcome Rev. Dr. Manning on his recent official visit. Dr. Manning delivered stirring missionary appeals in McDougall and Highlands churches on Sunday and also visited the Buchanan Institute. During his visit he also inspected the Indian Industrial Institute and met the Standing Missionary Committee and the hospital board.

Indian Industrial Institute

THE NEW Indian Industrial Institute, Edmonton, under the superintendency of Rev. Joseph F. Woodsworth, is now in operation. The correspondent has been hoping to send a report of the official opening but that event has been delayed on account of some necessary changes in the waterworks system. In the meantime the staff and pupils are hard at work. We hope to give a full report of the work of the school at the proper time.

Athabasca

FROM Athabasca comes a report of a specially interesting Passion Week and Easter services. Rev. W. J. Huston, the pastor, is ever on the lookout to give his people the benefit of the very best available leaders of Christian thought, so he planned a three-day visit from Rev. A. C. Farrell, of Wesley Church, Edmonton, from Monday to Wednesday of Passion Week. The messages were deeply spiritual and very impressive. On Wednesday evening Mr. Farrell gave his illustrated lecture on "Methodism's March Across the Century," illustrated with excellent slides. The pastor spoke on the Thursday night and on Good Friday Rev. Dr. Jackson, of Alberta College South, gave a very fine message on the Crucifixion of Christ. Dr. Jackson preached at Colinton, Meanook and Athabasca appointments on Easter Sunday to large congregations and concluded his visit on Monday evening by delivering his very instructive, illustrated lecture on the Story of the New Testament. Mr. Huston and his little band of workers on this difficult mission field greatly appreciate the voluntary services of these brethren.

R. LORNE McTAVISH.



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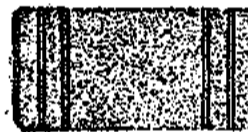
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The Late W. Heatherington of Alberta

An Appreciation

THE METHODIST CHURCH of New Bridgen mission, has suffered a serious loss in the death of Mr. Wm. Heatherington, who passed away at his home on March 21st. He contracted pneumonia in December last and all that medical science and loving care could do failed to bring about his recovery. The deceased was a pioneer of the district and had faithfully executed the responsibilities of a steward since the organization of the work several years ago. The pastor's heart was touched upon the first visit to the bedside as the patient tried to tell of his plans for the collecting of the minister's salary which had been interrupted by sickness. The sick friend expressed hope of a speedy recovery when this matter about which he was concerned would receive his attention. The funeral service was conducted by the pastor, Rev. J. W. Smiley, assisted by Rev. W. E. Galloway. Tributes were paid to the sterling worth of the departed, whose attendance at the place of worship was regular, whose interest in the cause was genuine, whose contributions to any worthy cause were liberal. The terms industry, integrity, generosity, could fittingly be used in describing his character.

He leaves to mourn his loss, a widow, two sons, Emerson and George, two daughters, Miss Margaret at home, Mrs. Fuller of Stettler, Alberta, and a brother, John.

J. W. S.

The Late Mrs. Makins

An Appreciation

ON THE 22nd day of January, 1924, early in the morning, there passed to the great beyond, one of the pioneers of Huron county, Juliett Makins, whose maiden name was Smith. She was born near Weston on Jan. 9th, 1849. In 1884 she, with her father's family, moved to Exeter. In 1904 she was married to Henry Makins, who predeceased her several years. She was a quiet person, an earnest Christian, never very strong. The writer was with her for five weeks before her death, and she quietly slept away. We miss her much, but hope to join her in the brighter world.

Rev. Mr. Clysdale had charge of the funeral services and her body lies in the beautiful cemetery in Exeter.

Mrs. H. J. SMITH.

Late Rev. C. W. Reynolds

An Appreciation

IT HARDLY seems possible that Brother Reynolds has passed to the company "within the veil." Such is the fact, for on the night of March 11th, 1924, God's angel touched him and he vacated the frail tenement of flesh. For some thirty-five years he gave a beneficent and fruitful ministry to the Church in the Toronto Conference. The following circuits, viz.,—Sundridge, Caledon, Walter's Falls, Whitevale, Bond Head, New Liskeard, Allandale, Davisville and Clinton St., Toronto, were blessed by his presence and unremitting toil. On these fields his name is as ointment poured forth. He is regarded by those who came under his ministry as a fine preacher, a wise administrator, a faithful pastor, and a thorough, painstaking worker for the Kingdom of God.

It was the privilege of the writer to have known him somewhat intimately for thirty years. We can testify to the sterling qualities of mind and

character which he possessed and which made him a tower of strength to the cause of his Master, whom he supremely loved. He had the capacity and genius for the finest type of Christian friendship, and by this splendid quality of life bound young and old to himself with a bond not easily severed. By his quiet, unassuming manner, unselfish spirit, and painstaking interest in their welfare he was able to build up the young people of his charge in the things that make for splendid character and useful service. His home life was singularly beautiful and blessed. As husband and father he was all that could be desired. Twice his home was shattered and shadowed by the removal of his loved life partner. The closing years of his life witnessed a battle with impaired health and a weakened constitution. Through these trying experiences there was manifest a Christian fortitude and sweet trustfulness of spirit which betokened the strength of a deeply spiritual nature. He leaves to mourn, his untimely passing, his widow, a daughter, Miss Leonore, three sons, Evan, of Oshawa, Morris and Arthur, at home. These bereaved ones have the deepest sympathy of a large circle of friends, who loved and valued the ministry of our departed brother.

The funeral services conducted by Rev. A. J. Paul, B.A., B.D., were held in the Clinton Street parsonage. Appropriate messages were given by Rev. Dr. J. J. Sparling, G. R. Turk, and W. N. Chantler. Six of his brethren acted as pall-bearers. The body was taken to the Union Station, thence to Oshawa, for interment, to await the morn when "the shadows shall flee away."

The poet Whittier has painted in these lines a portrait of our brother's soul:

"He did his best; he played the man;
His way was straight; his soul was
clean;
His failings not unkind, nor mean;
He loved his fellow men, and tried
To help them."

W. N. CHANTLER.

West China Mission Council

(Continued from page 9)

the work of Christian service to their fellows in connection with some phase of our medical work. Council made specific recommendations, and the utmost care will be taken in the application of the fund, and we hope and pray that the youthful beneficiaries of this fund will live long "to do Christian work for humanity and the souls of men and women."

In this article it is possible to deal only with a very few of many interesting matters which engaged the careful attention of over twenty members of Council for two strenuous weeks. The detailed minutes go to the Home Board. But we wish to assure the Home Church that we are trying to be faithful to the trust committed to us, that our faces are directed Godward and forward, that our opportunities are greater than ever before, that the results of our work thus far are very manifest and are a great cause of thankfulness to God, and that your representatives in West China are always deeply appreciative of the love and the loyalty of the home constituency. We still covet your prayers and interest, and thus laboring together, we shall hope to merit the "Well done" of the Master.

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Mr. Black's Bible Class

"By the Rivers of Babylon"

THE fate that had previously befallen the Northern Kingdom at the hands of the Assyrians was now that of the Southern Kingdom, but at the hands of the Babylonians. It is not necessary to go into minute details of the catastrophe. Nebuchadnezzar, the Babylonian king, first captured the city of Jerusalem in 597 B.C. In order to cripple the country, and make it impossible, as he thought, for the Jews to rebel against him, he took back with him to Babylon all the court, the nobles, the men of wealth, the standing army, and the skilled workmen. Over those who were left he placed Zedekiah as king. Zedekiah was a weak and vacillating character, who finally allowed himself to be forced into a revolt against Nebuchadnezzar. The latter marched with his army to Palestine, and after a siege of a year and a half captured Jerusalem. Severe punishment was now visited upon the city and its inhabitants. Zedekiah's sons were killed in his presence, his own eyes were put out, and he was taken off in chains to Babylon. A large number of the leading citizens were put to death, and almost all the remaining population of the city were carried into exile. Palace, temple, walls, and many of the private houses, were either torn down or burned. Only the peasants, the poorest of the land, were left in Judah. Over these Nebuchadnezzar placed Gedaliah as governor. A few years went by, and the survivors of Judah were just beginning to take heart again, when Gedaliah was murdered. Fearful of the vengeance of the Babylonian king, many of the remaining Jews fled to Egypt, taking Jeremiah with them by force. The Jewish nation was now truly in exile, part of her people to be found in Babylonia, part in Egypt, and the remainder at home, the latter leaderless and disorganized, the prey of the Ammonites, Moabites, Philistines, and Edomites, who took advantage of the disaster which had come upon Judah to plunder and seize the land.

"Sin is a reproach to any people." The prophets had preached this truth to their nation, but Judah had declined to take the lesson to heart. Now they had to learn by bitter experience that a nation, just as an individual, reaps as it sows. They had sown social injustice, neglect of their religious laws, idolatry; they had scorned their prophets, at times had maltreated and slain them. They reaped the inevitable consequences, moral and religious weakness, division and dissension in the state, a loss of national fibre, and in the end, the destruction of their nation and exile in a foreign land. One great lesson stands out from Judah's history, that for its sins, corporate or individual, a nation must inevitably pay. It may not, like Judah, go into captivity to a foreign power, but fall it will, morally, physically, intellectually, spiritually. What Canada is to-morrow depends upon the character of its citizens to-day. No nation ever fell without a long history of moral deterioration preceding that fall. Likewise no nation can rise to a place of dignity and influence unless the foundations of her nationhood are well and truly laid in righteousness.

Judah's misfortunes served their purpose, for it caused them to turn, as never before, to their God. Psalm 137 reflects the experience of many of the

captives in Babylon. In a strange land they came to value the religious privileges which in the days of their prosperity they had so lightly held. Out of that grew the hope and belief that some day Jerusalem would be rebuilt and re-established as the religious centre of the Jewish people. It was such a hope as is reflected in this sentence from an old Jewish source: "A mortal of flesh and blood built thee, a mortal of flesh and blood laid thee waste; but in the future I shall build thee, for thus it is written: 'The Lord doth build up Jerusalem, He gathereth together the dispersed of Israel.'" Their hope went further, for there were those among the captives who determined that when that restoration did take place, the basis of the restored national life should be the law which they had before despised and neglected. How they put that resolution into practical effect a later lesson will disclose.

A Week of Worship

By Rev. John S. Stevenson, B.A., B.D.

PASSION WEEK was celebrated at Stroud, by special services of worship of a unique character. The life of Christ during this week of supreme trial was sought to be understood by His teachings as recorded in the Gospels. To this end, one of the worshippers read each night a compiled account of the Master's teachings and actions. In the addresses delivered the doctrines of Christ, especially as shown in His life, were emphasized. Four nights of the week were under the auspices of different departments of the church, though the minister co-ordinated the work by taking charge of each meeting, while on the fifth night, Good Friday, when the sermon was on the crucifixion, the Lord's Supper was administered.

Monday night was Sunday-school worship, when an address was delivered by the superintendent of the school on Christ's teachings concerning the Kingdom, and by the pastor on personal obligation to enlist in the service of the King, in order to bring in the Kingdom. A number of the workers led in prayer, and a class of girls sang a beautiful hymn, while all the hymns sung were suitable for the scholars.

Tuesday night was under the care of the women's organizations, when two delightful addresses were given by two ladies, emphasizing the thought of service. This was the largest gathering of the four.

Wednesday was the Young People's League night, when one young lady showed us the teachings of Jesus concerning sacrifice and another young lady sang a beautiful solo.

Thursday was the men's meeting and in spite of snow and rain there was a good attendance. Rev. H. Berry, a veteran of the Cross, who resides here, spoke for a short time and one of the men of the choir sang.

Friday night was the best meeting for, though it was raining and dark, there were seventy-five people in the church and nearly all partook of the communion, including sixteen of the choir, of whom nearly one-half were men. We took up an offering for the "Save the Children Fund," thus seeking to make our following of Jesus practical.

These services were a great preparation for the Easter Day, so that with gladness and added interest we could, because of a clearer understanding of Christ's life and teaching, go to the empty tomb to learn that Christ had risen and that to bless mankind. Stroud, Ont.

International Sunday School Lesson for June 1.—The Babylonian Exile of Judah. 2 Kings, chaps. 21-25; 2 Chron. 36. Golden Text—Righteousness exalteth a nation; But sin is a reproach to any people. Prov. 14: 34. Home Readings—Monday, 2 Kings 22: 8-13, The Book of the Law Discovered. Tuesday, 2 Kings 23: 1-6, A National Reformation. Wednesday, 2 Kings 23: 21-27, Repentance Too Late. Thursday, 2 Chron. 36: 11-16, The Final Rebellion. Friday, 2 Chron. 36: 17-21, The Doom Descends. Saturday, Psalm 137, The Sorrows of the Exiles. Sunday, Psalm 80: 1-7, A Prayer for Salvation.

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This list contains a wide selection of securities of Canada's provinces, cities, towns and industrial corporations, together with an attractive list of odd amounts. Yields range from 5% to 7.20%.

Canadian dividend and interest payments during May will approximately be \$45,000,000. As a large portion of these funds together with other available funds will be seeking investment, we suggest that selections be made as early as possible.

Copy of May Investment List on request.

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Youth and Service

Young People's League

Senior Topic for June 1

The Reading of the Law

Devotional

Nehemiah 8:1-3, 5, 6 and 8.

By Professor S. P. Rose

THESE verses form part of an impressive narrative, which by reason of a corrupt text, is obscure as to its details. Happily for our immediate purpose, we may content ourselves with the important fact, clearly brought to light, "that under Ezra's inspiration and his guidance the Law was now for the first time put before the Jews in such a way as to convince them that it was the most important thing in the world that their lives should be conducted wholly in accordance with its precepts. (See Peake's Comm., *in loco*.) The "Law" in this connection may be understood as the Law commonly ascribed to Moses. It was intended by its public and impressive reading to bring the returned captives and their children into a knowledge of the legislation which had been given to their fathers, and through disobedience to which their calamities had come upon them. There is reason to suspect that ignorance of the Law was wide-spread, and manifestly for the preservation of religion the people must be instructed as to its content and obligations.

(a) It is instructive to note, first of all, that the Law was publicly proclaimed (vs. 1-3). If all were to obey it all must know it. The application of this fact to ourselves is obvious. Ignorance of what is required of us is a fatal foe to obedience. In civil law ignorance is not regarded as an excuse for violation of its obligations. Nor dare we plead ignorance of the will of God concerning ourselves. If we are ignorant, our ignorance but adds to our offence, for the opportunity to learn is abundant. But the example of these verses carries us further still. Knowing something of the truth ourselves, we must seek to communicate it to others. Upon every Christian the responsibility rests of spreading the light. In our way, and within the limits of our opportunity we, too, like Ezra and the Levites who co-operated with him, must proclaim the better tidings which have come to us through Christ. One way in which we may do this is by making use of the agencies through which the Gospel is carried everywhere.

(b) The reverence which characterized the reading and learning the Law (verse 5) is an example which we may well imitate in our use of the Holy Scriptures. We may well fear that reverence is for many of our day something of a lost art. Evidence of this is abundant, and the careless attitude of mind towards the Bible is a painful illustration. Even professed Christians do not always refrain from parodying its contents. The present writer believes in the most searching and critical study of the Bible, but for that very reason he pleads for the spirit of reverence as essential. This marvellous literature refuses to yield its treasures to irreverent readers. One should not make an idol of the book, but it cannot be too seriously urged that its history and its content merit for it a humble spirit on the part of those who teach or study it.

(c) The Law was intelligently interpreted (verse 8, which should read, "And they read in the book, in the law of God, with an interpretation.") If

this column were meant for preachers, it would plead for exposition in the pulpit. A devotional use of Scripture is inseparable from a right understanding of its meaning. Those who conduct the devotions of our Young People's Societies have a duty in this matter. A haphazard handling of the Scripture selected for devotional reading is irreverent and can yield no real good. No duty should be taken more seriously, nor have better preparation, than the exposition of the passage marked for the devotional portion of our meetings.

(d) Finally, those who heard the Law obeyed it (13f). The first effect produced by hearing it was deep, almost excessive, emotion (verse 9). But that was not enough. And so they set themselves to do what they had been taught. A religion of hearing is painfully easy, and is often offered in place of obedience. The concluding verses of St. Matthew's report of the Sermon on the Mount should be frequently pondered. The deepest things of the Kingdom will not find expression in words or emotion: but

Conference Young People's League Presidents



Rev. Fred J. Fydel, B.A., President Hamilton Conference League.

"He is a man setting his fate aside of comely virtues."—Shakespeare

they may, and, in the lives of the genuine disciple of Jesus, do find expression in deeds. "If ye know these things, blessed are ye if ye do them." To our Master's commandment let us respond in the words of the psalmist, "Teach me, O Lord, the way of Thy statutes, and I will keep it unto the end."

Losing the Bible to Find It

(Chap. 9—What and Where is God.)

By Professor A. J. Johnston

IN OPENING up this chapter the leader must be careful not to leave the false and very mischievous impression that the Old Testament Scriptures do not present reliable information about the past. The fact is, we would know very little about certain great periods of the world's history were it not for these writings, and archaeological and other discoveries have afforded certain proof of their reliability. Even with regard to inaccuracies the marvel is that they are so few. That there are some has to be admitted, as the author points out.

The chapter does us good service in putting in the forefront of his study about the Bible the reason for its existence. The Bible is not a text-book on science or history, or philosophy, it is a story of the religious experi-

ence of a religious people. It is intended to teach religion, and this it does in a matchless way. Of course, the religious practices it teaches are not at all times equally pure and perfect. The religious people it tells about made progress. No Old Testament conceptions of religion can stand beside the teaching and life of Jesus. In Him alone the message is pure and trustworthy in all respects.

It will make for clearness, and prevent errors of various kinds, if there could be worked up a careful definition at this point of *Revelation*. I shall never forget with what satisfaction in my student days I laid hold of the truth that it is not the words of the Bible that were inspired, but the men who wrote the words. Now, a man who writes under inspiration is still a man. That he is religiously inspired does not make him superior to his time. Writing hundreds or thousands of years before Christ was born he could not write about scientific things as a twentieth century scientist would. That the writer of the Old Testament had immature scientific knowledge does not make them any less capable of teaching wholesome moral and religious truth, nor disprove that they got their religious inspiration from God.

At this point, some one (the leader himself if he so chooses), might read "The Story of Creation," pages 212-220, after which some comments on its significance could be made. Emphasis should be laid on the positive side, showing we have a great message even though its scientific conceptions be all wrong. Just the same is true re the Story of the Garden. It is "a beautiful allegory," every figure of speech in it teaching a profound truth about temptation, sin, etc. In the section on "The Bible Stories in General," the author calls our attention to a most important consideration, viz., that many of the Old Testament stories were "repeated about the camp fires to children and illiterate slaves for generation after generation." The Bible contains some of the best short stories ever written. The Hebrews were expert short-story writers. We may be glad that this book of religious literature gathers up and preserves these traditions, this folk lore, this poetry and allegory. No story of any people could possibly be complete without this. Valuable and indispensable as these are, it would be a great mistake to think they can all be accepted as telling what actually occurred just as it did occur.

The closing section of the chapter is about that great religious poem, the Book of Job. If there is time in the meeting this might very profitably be reviewed. The author does this bit of work well. In the end he shows how Jesus agrees with the final findings of the Book of Job on the relation of sin and suffering. To use the Book of Job, or any part of it, not remembering that it is the kind of literature it is, is to miss its great teaching. So of other books of the Bible, Daniel and Revelation, for instance. No one can get anywhere with these books until he fully understands what kind of literature they are. Taken as literature, they are beyond compare, taken as valid verse by verse and word by word, they are monstrous, and have been made by many interpreters grotesque. See our author's report of a conversation at the bottom of page 226.

The author makes use of a very revealing sentence at one place in this chapter: "We can only find that which finds us." None of us will ever be very good judges of what the Bible is or what it can do, until we give it a chance. If we will know our Bible and live our Bible we shall not dwell long in doubt about whether it came from God or not. We will soon learn to appreciate what our author means when he says, "Its supreme message fits my soul as a glove fits a hand." And while much of its lore is for those only, who, after the fashion of patient, energetic scholars, dig for it, its chief treasure is available for all who will read and think and do.

Some one might read with profit the following verses by J. C. Shairp:

"I have a life with Christ to live,
But, ere I live it, must I wait,
Till learning can clear answer give
Of this and that book's date?"

"I have a life in Christ to live,
I have a death in Christ to die;
And must I wait till science give
All doubts a full reply?"

"Nay, rather, while the sea of doubt,
Is raging wildly round about,
Questioning of life and death and sin,
Let me but creep within
Thy fold, O Christ, and at Thy feet
Take but the lowest seat,
And hear Thine awful voice repeat,
In gentlest accents, heavenly sweet:
'Come unto Me and rest;
Believe Me, and be blest.'"

Doing What Jesus Asks Us To Do

John 2: 5, 15: 14.

Junior Programme

THIS meeting is the first one in what many folk think is the most beautiful month in our Canadian year.

"What is so rare as a day in June?
Then, if ever, come perfect days."

God wants us every one to enjoy these perfect days. The flowers, and the sunshine, the growing things about us, the long sweet days for work and play; all of these good things God wants us to enjoy to the full. So He has planned to help us find out how to live so that we may not do the wrong things and so spoil our otherwise happy days. First of all, He has put within our minds a little quiet voice which tells us when we are doing right and when we are doing wrong. When we do the right we are happy and glad, and when we do wrong the voice warns us and we are sad and feel guilty.

Then too, God has given us the teachings of Jesus who has told us many things which, if we remember and observe them, will help us to enjoy these June days and all the other days of life. Best of all He promises that He will be the personal Friend of every one who listens to the inner voice and does what they know to be the right.

Surely, we all know how impossible it is for any of us to be friends with some one who is continually doing the wrong thing, and the disagreeable thing, also how impossible to help people who are contrary and refuse to accept the help we bring them. So Jesus, who is the friend of every boy and girl, finds some boys and girls who will not do what they know to be the right, and of course, Jesus cannot help them as He would because they do the things which bring unhappiness to themselves and to others.

So when you read the Bible verse for our lesson to-day you will remember that Jesus' mother knew that whatever He told the servants to do would be good and wise, and bring happiness in some way to all the guests at the wedding feast. It is just as true to-day, "Whatever He saith unto you, do it," and your life and the lives of those who are about you will be better

and happier. If we are careful to be the true friends of Jesus who is always our Friend and always desires that we should be His true friends, then all our friendships become so much more worthy.

By the way, where will you hold this first meeting in June? Jesus loved to meet His friends in the open air under the blue sky, and amidst the beautiful things of the out-of-doors. Perhaps your league could make this one of your out-of-door meetings. If you do, I would suggest that you arrange yourselves as you think Jesus and His friends did when they had meetings in the out-of-doors. Perhaps you might sing "Birds are singing, woods are ringing with Thy praises, blessed King." It is number 461 in your Canadian Hymnal and it is a fine song. You might close with number 449, "I am Jesus' little friend." Remember that Jesus is always your truest friend and that He wants you to be His friend by doing the things that will bring happiness into your life and the lives of others.

Facing the Centenary

(Continued from page 11)

maintenance. The plan takes for granted, or assumes as a prerequisite, that the era of deficits will have passed, that the second century is to open with accounts balanced.

ONCE again the executive reduced the grand total of allotments. But the objective for the Methodist Missionary Society stands at \$1,250,000. Who would take it upon himself to lower the flag? The pruning of requests from annual Conferences and mission councils will probably go on until such time as that objective has been reached. The twelve Conferences will this year have \$15,495 less than last year to spend on mission work. That statement puts bluntly the plain reason why the Society dare not lower its standard.

Looming up also is the necessity of permanent buildings in Japan. These the city-planning decisions of the Government will hold off for probably a year or more. The generosity of the Japanese authorities in gifts has combined with Canadian generosity through the Japan Emergency Fund to provide relief and temporary quarters. But it was recognized in the executive that a great, new problem would arise when the new Tokyo is being built and when Canadian Methodism has to be worthily represented therein.

Our historic policy of continuous and rapid extension in China was not to be thought of in such circumstances. It was possible to appoint men to new posts, Mr. Albertson as bursar and Mr. Small as builder of the West China Union University, thus incidentally relieving the mission funds, but it was not possible to send out new men to replace any who may grow old or become incapacitated, much less was it possible to go on extending this work.

But the present period of difficulty and trial resembles many another period through which the Society has passed to emerge with devotion deepened and faith renewed. May it not be that in picnics this summer, in pageants and tea meetings in the fall and winter the recounting of the heroism and fortitude of the fathers shall inspire the sons to a new achievement? This was the hope of the executive, not untinged with a desire to warn the Church against attempting to celebrate until it shall have achieved the victory now most necessary, namely, the completion of the one-hundredth year with all operations paid for and the slate clear.

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Our Readers' Forum

The Question of War

To the Editor of Christian Guardian:

Dear Sir,—Would you be kind enough to allow me to say that I am in most hearty agreement with the Rev. A. E. Hagar in his letter published in your issue of the 2nd ult. I do not think it is answered by your article appearing on the 9th ult.

War is a terrible thing, but to debase and stifle patriotism, courage, manliness, and all that is most admirable in human nature is a more terrible respect. There is such a thing as self-respect, individual and national. There are such things as rights, as love of home, love of country, of religion, of liberty, of long-trying institutions. When these rights and aspirations are challenged, are criminally attacked, it is impossible to conceive of its being wrong to defend them. In practice your theory would smother and crush all that is best in us and carried to its logical conclusion would result in the smashing of civilization and the end of Christianity.

You would have had Belgium and France in the late war stand meekly aside and allow the invading horde to work its will and resign themselves to living for all time under the grinding heel of coarse, ruthless, German militarism. You would not grant it England's duty to fight in accordance with her solemn agreement to defend Belgium against unjust attack. I am wholly unable to understand the mental attitude that condemns resisting the German army in the late war. That things have gone awry since in no way affects the matter.

What do you make of the results of the numerous wars conducted by England in India during the last one hundred and fifty years? Where we now have 300,000,000 people living under good laws, justly administered, life and property safe, religious freedom, education, improved sanitation, good roads, material prosperity and comfort, this enormous population living in peace, security and comparative plenty where before internecine war was the normal condition. Pestilence, starvation, massacre, injustice and all forms of superstition and frightful cruelty were rampant throughout the land. Might and might alone, was right.

What do you make of the victory of Wolseley at Tel-el-kebir, in the Egyptian war. There the inhabitants were ground down by the cruelty and terrible injustice of Turkish rule, groaning under monstrous loads of taxation, suffering the deepest depths of poverty and degradation, raised through war to comparative prosperity and the enjoyment of the fruits of their labor in comfort and peace.

What of the introduction of law, order and safety into the savage Sudan through war? It was through war that the institution of slavery was done away with in the southern states of America. The loss of life and suffering due directly to those wars and many others that could be mentioned, are as nothing to the lives saved and the cruel age-long agony avoided, to say nothing of the material prosperity and social security brought about as a direct result of the wars having occurred.

Christ Himself used force when occasion demanded it. He armed Himself and violently ejected the money changers from the temple. He laid about vigorously, kicked over their counting tables, scattered their money around, pitched (cast) them out bodily

and told them they were a set of thieves. Intense indignation, war—nothing else—to right a wrong.

The time has not yet come when you can wholly do away with war, civilization must first be further advanced, Christianity become more generally diffused and get a deeper hold on the hearts of men. While men are ambitious and unscrupulous, covetous of power and able to enforce their will, so long will war be an immediate and threatening evil.

I do not believe in encouraging the military spirit. It is wrong. But I believe the attitude set forth on the front page of the GUARDIAN on Feb. 20th last, to be unpatriotic, in opposition to the example set in the Old Testament and contrary to common-sense interpretation of the New. Conditions are as they are, and have to be so accepted. There is nothing to do but meet them in the only practical and effective way known. When wrong is attempted it must be resisted.

I believe with all my heart that the young man who with faith in his heart gave up his life in the late war will receive the "well done" of the Father, as certain as God is in heaven.

Yours truly,

Brandon, Man.

J. C. WILMOTT.

A Youthful Stunt

To the Editor of Christian Guardian:

Dear Sir,—I notice a reference in THE GUARDIAN of April 23rd that the Central University of Indianapolis has recently granted the degree of D.D. to my friend, the Rev. Joseph Philp, B.D., of Hamilton, Ont. I think it is most unusual that Mr. Philp should undertake this work after passing the seventieth-mile post, and carry it on while serving as chaplain of three hospitals and supply pastor of Mount Olivet Union Church. It has meant the mastering of at least fifty volumes, and the writing of seven theses. This is the fourth college course that he has read. We trust that Dr. Philp may be spared many years to wear his well-earned honors.

D. E. MARTIN.

The Inevitableness of Union

To the Editor of Christian Guardian:

Dear Sir,—The secular public press has given wide prominence to the recent editorial of the GUARDIAN on the action of the private bills committee of the Ontario legislature, in refusing to accept the Church union bill. The Alberta press has given this editorial prominent notice. And perhaps it would be of interest to Ontario people to know how union has worked out where it has been tried.

Supply, and financial stress, owing to a variety of conditions, including former poor crop years in some sections, have been the two main factors in bringing about unions in the West. Along with these has been a feeling in some places that union would be a powerful influence in the religious life of the community. Wherever it has been tried here the harmonious operation of union has been marked.

Did the legislatures of all Canada refuse to pass the Church union bills offered, it would make no difference to the outstanding fact—union will go on, the congregations, in fact, are ahead of the movement in this regard. There would be united churches which cared little what the rest of the Dominion did, in some fashion they would continue. Like the Samaritans, who said to the woman who brought

the whole city to hear the Christ, and said, "Now we believe, for we have heard Him ourselves," so the united churches of the West, are convinced of the desirability of union, having seen it working.

As a child my Scotch Presbyterian grandmother impressed on me the motto, "Beware of the Methodists." But alas, for theory, as compared with practice, for a Methodist church edifice seemed to me equally the house of God, and at five years of age I found myself attending primary class in a Methodist Sunday school, with my father teaching the Bible class, there being no Presbyterian church to attend. And though of strong Presbyterian stock, and proud of my denominational faith, a Methodist church always attracted me, by reason, for one thing, of its joyous hymn-singing. Stress was laid in my home, also, on the fact of the churches being regiments in the same army, and I found too many Methodists among aged people, for instance, I revered as saints, to be a "hard shell." It is not surprising, therefore, that as a C.E. official, later I used my influence in favor of union meetings with Epworth League Societies.

In the West, most people are "from Missouri." Nothing is taken for granted. What was held foundational, may appear to others as sand. Essentials are dominant. It was ridiculous to imagine a few hundred "Mounties" controlling a large region, but the R.C.M.P. motto was, "get your man." Basic truth is the thing the West pays attention to. The West, is, moreover, a region of floating population, as yet, and still more so, when financial conditions are serious in some localities. It is a place where a man must be prepared, in many cases, to turn his hand temporarily to another occupation, and where many here today, will be elsewhere some other time. The unresourceful man finds it hard sledding. For instance, in our congregation, no less than twenty-five families, and other "floaters," removed elsewhere last fall. Some are back, but such a condition must be met. There is also overlapping, and other things, and the main thing is recognized to be the preaching of the Gospel, and not any "ism." There are various beliefs in the same centre. This town was begun by the Mormons, later swamped by the number of Gentiles, but we have in it, Presbyterians, Methodists, Anglicans, Mormons, Catholics, the Army, the Watchtower folk, and others, and also many who profess no particular belief, and at times, those frankly or loudly, atheists. Not so much herald of these since the war. With settlement, too, school districts asked for services. The West is a place of long distances. Some were started, and many are now kept up.

Well, what are you going to do about it? What, indeed? And so the inevitable happened. In some places, the Presbyterians were strongest, in others Methodists. They united. And it is generally recognized that the spiritual life of the people did not suffer, but services were marked by greater devotion and the union had a stronger influence. Our own pastor was let out by union elsewhere. He is a Presbyterian. Methodist pastors were released here. The union here is really a reunion, as in early days, most people went to Knox, Anglican, or Mormon churches. But harmony is strongly apparent, and some of the best workers from both peoples go hand in hand in furtherance of work

on the same board. The quarterly board seems odd to a Presbyterian. But annual meetings in other organizations I have found too far ahead of certain events. This board allows heads of departments to learn within a reasonable time just what the rest are doing. It weaves all their interests together. Within a short time it solidifies the church workers in one body. Our Sunday-school leaders are Methodists. Our choir leaders are mostly Presbyterian. And the congregation has already forgotten they were ever separate, it seems to me. Who cares? There is too much to do, pushing the coming of the Kingdom of Christ, to stop and be surprised over it all.

This week the petitions to Parliament are being signed here, urging passage of the union bill. There is no adverse comment, and the Alberta bill has at length passed. There are too many union congregations already to prevent it. The old school are holding out in some cases. But the war has changed things. "Isms" do not comfort the sorrowing, but a Risen Christ and His disciples.

Just why Anglicans, as Anglicans, if that be their reason, are strenuously opposing the passage of the union bill in Ontario, does not seem understandable, at this distance. The incorporation of a company may affect public interests to disadvantage, but if it does not, the bill usually goes through. How it can affect the public interest is not plain, as it is a private matter. And what way it affects the Anglican communion, is not apparent, either. For the Anglican Church is not concerned. If they wanted to join, it is another matter. But if I want to build a city house and conform to city regulations, the city does not care if one or two members of the large family disagree, such as the minority, if those who want the permit really represent the family. The permit is issued. And unless a neighbor objecting can show real cause, it is none of his business. We recognize the Anglican brethren as members of Christ's army, but we feel they are mistaken, if this is their attitude, and under present circumstances, it is none of their affair. But it is the affair of all Christians, that differences should be sunk, in getting on with the job of bringing Christ's Kingdom. Taber, Alta. K. L. JARDINE.

Thanks for Report on Faith Healing

To the Editor of Christian Guardian: Dear Sir,—I note you are being criticized for publishing report on Price healing campaign in Vancouver. Your critics do not impress me. All too recently in my own neighborhood I have had a pitiful case of cancer where the sufferer in the last few days of her life was deluded and distracted by a minister of the Price school with his yarns of miraculous cures in his own church, and he most positively assured this woman the Lord would heal her, too. In a week's time we met at her funeral, but he was no more abashed than the churchful of testifiers Mr. McIntyre tells of.

I think that Vancouver committee should be thanked for that report. Think of busy pastors and physicians giving months of patient investigation to prove the truth or falsity of loudly-trumpeted cures. And what a pitiful harvest was revealed for 350 cases. That was a committee of unusual competence, and the report is too valuable to be left to forgetfulness. We will not soon see its like again. I would very much like to see it republished, simplified a little in language, in pamphlet form by Depart-

ment on Evangelism for use of pastors in combating a decided delusion with its heartbreaking disappointments. Meantime I am sure I voice the sentiments of the great majority who read that report when I thank you most heartily for its publication.

Yours sincerely,
F. A. NOURSE.

Inconsistent

To the Editor of Christian Guardian:

Dear Sir,—Allow me to congratulate you on your front page article on "War and the Future," on your issue of Feb. 20th. It is couched in moderate language but underneath the Christian position of absolute pacifism can be described—I congratulate the writer of that article.

I suppose, nay, I know, the writer of the paragraph "British Labor Carries on," under "The World Outlook," of your March 5th issue, was not the same man. Coming on the heels of British Labor's magnificent platform of total disarmament, such a right-about-face towards the old road of naval construction, competition and war, was the most grievous blow to followers of the peace-producing Nazarene that they have sustained in many a day. Highest hopes betrayed, fall lowest. The newspaper reporters and editors speaking for their still-nationalistically-minded readers, may be excused for taking Premier McDonald's part, the GUARDIAN readers expect its editors to pierce through to the truth and present it from the viewpoint of the very highest ideal known, viz., St. Matthew 5:39-42. Yours sincerely,

(REV.) F. HILLIARD.

Kanazawa, Japan.

Late Mrs. A. A. Drinkwater An Appreciation

THE REMAINS of the late Ann Amelia Drinkwater were taken to St. Thomas Cemetery on February 21, to be buried beside her husband the late George Drinkwater. Deceased was born in Mirimichi, New Brunswick, on January 24th, 1837, and was the eldest daughter of James and Elizabeth Walter, who came from England. The family removed to Acton, Ontario, and afterwards to Bruce County, when the first settlers were getting their land from the Government. She was united in marriage to the late George Drinkwater and they lived in Arran township for about twenty years and then removed to Port Stanley, Ontario, and owned the farm now known as New Orchard Beach for ten years, and then went to St. Thomas where her husband died in 1906. Mrs. Drinkwater afterwards removed to London.

Six children were born to them. Dr. Wm. Drinkwater, of Monticello, Iowa, Joseph (deceased), Dr. W. G., of Gorman, West Va., and Miss Alena A., who lived with and cared for her parents until their deaths, and Mrs. W. J. Perkin, of Detroit, Mich., and Mrs. John Bate, of Brandon, Manitoba. Her brothers and sisters have passed on before except Mrs. Wm. Thomas, of Los Angeles, California, and Mrs. Wm. Frost and Wm. Walter, of Seattle, Wash., and Mrs. Thomas Brown, of Sandwich, Ontario. There are two grandchildren, Dr. G. C. Drinkwater, of Havre, Montana, and Mrs. Frank A. Edwards, of this city. The deceased was a devoted reader of the CHRISTIAN GUARDIAN, and was a Christian, quiet and unassuming in disposition and much beloved by her family and friends.

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The Conferences

TORONTO

Woodgreen Tabernacle, Rev. S. L. Toll, B.A., B.D., pastor.—Easter Sunday was celebrated with special services at Woodgreen Tabernacle, Toronto. In the morning, the Sunday school, with teachers and officers, occupied one section of the church. Fifty boys and girls were received into church membership, and over two hundred participated in the communion service. From church and Sunday school chocolate-eggs, flowers and Easter plants were sent out to the Home for Incurables, the Home for Incurable Children, Christie St. Hospital, and to the children in the ward at the Sick Children's Hospital where the Leonora Vaughan Cot endowed by the Sunday school is located. In the afternoon a special Easter service, "The Miracle of Life," was held in the girl's department of the Sunday school. The evening service which was largely musical, closed a very happy and eventful day.

HAMILTON

Wesley Church, Hamilton; Rev. R. G. Peever, D.D., pastor.—This old church, which has done so much for the upbuilding of Hamilton and the surrounding district, celebrated its eighty-third anniversary on Sunday, April 6th, and Monday, April 7th. Rev. Dr. W. R. Young, of College Street Methodist Church, Toronto, was the preacher on Sunday, and Rev. Dr. Speer, of Dundas, gave the principal address on Monday evening; his subject was, "Your heritage in the Church." Both these reverend gentlemen delighted and inspired our people who were present at all of the services in large numbers. The annual congregational supper well sustained its reputation of being a real home gathering. Mr. Partridge and the choir, assisted by Miss Vera H. Blandford, reader, presented a most pleasing programme, which with Dr. Speer's address, which was a real inspiration, made a very fitting close to what was generally acclaimed to be the "best yet," thereby adding laurels to the unsullied record of our ladies, who always take charge of the annual supper.

Few churches in Methodism have a more remarkable history, and sometimes it is well to glance back at the foundation and see how great a structure has been reared, and then compute the obligations that rest upon us. About the year 1800 Hamilton was known as Corktown at the head of the lake. History tells us a small company of Methodists met in David Springer's barn and founded a weekly class meeting, he being the first class-leader. This grew into the First Methodist Church, followed a few years later by the brick church, on the present site of what is now known as Wesley. The deed is dated April 20th, 1841, and Rev. Ephraim Evans was the pastor. The present congregation consists of groups descended from Wesleyan Methodist, Episcopal, New Connexion, Bible Christian, bodies of former days. Its membership has contributed many stalwarts, both clerical and lay, and many noble women. Several of them have gone to foreign missionary work, and the writer has traced several who are now Sunday-school superintendents, and many others who are pillars in other churches and lay preachers are to be found in all of the western provinces. This is part of the fruit planted in its earlier history. To-day, under the splendid leadership of our pastor, Rev. Dr. Peever, it has a splendid and ef-

fective organization doing aggressive work under constantly changing conditions; the pulpit work is at least on a par with the best in our city, while our officials and membership are loyal, faithful and generous, all of which shows our deep interest in our Master's Kingdom, as well as expresses our great esteem and appreciation of the work of our pastor. J. H. R.

Sydenham St., Brantford.—The new church edifice at Sydenham St., Brantford, has just been dedicated to the worship and service of God. On Sunday, March 30th, the doors were formally opened by Rev. Wm. Smythe, a former pastor. Our General Superintendent, Dr. Chown, officiated at the dedication service, assisted by Rev. F. M. Wooton, the chairman of the Brantford district, Rev. P. Webster, pastor of Oxford St. Church, and the pastor of the church, Rev. J. W. Schofield. Mr. A. Scruton, the oldest trustee, presented the keys of the church on behalf of the board. Dr. Chown preached an inspiring sermon based on John 12:21: "We would see Jesus." In the afternoon Dr. J. E. Darcy, of Hamilton, gave a fascinating address to an open session of the Sunday school, and Dr. Chown



Sydenham St. Methodist Church, Brantford, Ontario

preached again in the evening on the timely theme of "Church Union." The congregation was so great in the evening that many were unable to gain admittance. The services were continued on April 6th, when Rev. R. B. Cochrane, minister of College St. Presbyterian Church, of Toronto, preached two powerful sermons. Mr. Cochrane is an old Brantford boy, being a native son indeed, and many of his admirers and old friends crowded the services. On Sunday, April 13th, the pulpit was occupied by three of Sydenham Street's old boys who are now in the ministry, Rev. G. E. Gullen, of Detroit, Revs. G. S. Cassmore, and Earl W. Brearley, who are ministers in the Hamilton Conference. On Monday evening, March 31st, a supper and platform meeting was held, addresses were given by Mr. A. E. Hughes, the president of the Methodist Social Union of Brantford, and Revs. R. Keefer and J. M. Wright, former pastors. Then, again, on Monday evening, April 14th, the young people served a banquet which was addressed by Rev. G. E. Gullen on the subject, "Seeing Things." This was followed by a district rally of the Young People's Leagues, during which an interesting debate, the final of a series in the district, was held between the Lynden League and the Sydenham St. League. The home team carried off the banner.

All these services and gatherings were a source of inspiration and encouragement to the people of Sydenham St., who are grateful and proud of this happy consummation of their building project. The building it-

self is a thing of beauty and very substantial and commodious. It is of Gothic style, built of red rug brick with grey facings of artificial stone, on concrete foundations. The auditorium is finished in California red wood and the floors are of edge-grained fir. The seating accommodation will provide for about 400 people. The Sunday-school room is below the auditorium and will offer good facilities for carrying on the work amongst the young, providing a number of permanent class rooms, and also for the curtaining off of a number of others. A modern kitchen is arranged with electric stove and provision for hot and cold water, etc. The whole building is heated with steam. A feature of the auditorium is the chaste stained glass windows, all but two of which are placed in memory of those formerly connected with the church. The total cost of the building and furnishings along with some \$1,500 worth of special donations will approximate \$42,000. Towards this the Methodist Social Union of Brantford is contributing \$10,000. This generous gift of the Methodists of the city makes the enterprise possible and is a splendid evidence of the connexional spirit. There are great prospects for the future of Sydenham St.

Port Elgin.—Our anniversary services in March were, perhaps, the most impressive and outstanding in the history of this cause. Rev. George H. Williams, D.D., pastor of the Metropolitan Church, Toronto, was the preacher, and delivered two most helpful and inspirational sermons to audiences that filled the church. On the Monday evening following, Dr. Williams delighted our people again with an illustrated lecture on "Life and Customs in Palestine." The thank-offering was \$475. R. S.

Eden Grove; Rev. C. B. Woolley, pastor.—Arbor day was very successfully observed on the Eden Grove circuit by a picnic on the parsonage lawn at Cargill. A goodly representation from each of the three appointments, Eden Grove, Cargill, and Purdy's, brought shrubs and perennials, whatever they could spare from their own gardens, to beautify the lawn, and a busy, jolly afternoon was put in. After all the plants (shrubs, rose bushes, lilacs, peonies, gladioli, daffodils and many other varieties), were set out in beds previously prepared by the pastor, a delightfully informal lunch was partaken of in the parsonage dining-room. More than enough plants were donated to make the lawn a bower of beauty in the coming years, and the excess was divided among those who needed more flowers, or who had none.

MONTREAL

Ottawa (Western); Rev. J. C. Reid, pastor.—A very successful series of evangelistic services has just closed in this church, under the leadership of Evangelist E. R. Brown, of Toronto, assisted by the pastor. The meetings continued with deepening interest and power for three weeks. About one hundred persons came out as seekers and professed faith in Christ; most of these being young men and young women in the prime of life.

Such was the spirit of the services that many came spontaneously to the altar as seekers of salvation, when no invitation was being extended. Many of the converts testified openly and

Programme of Conferences 1924

Bay of Quinte

PICTON CENTENARY CONFERENCE
1824-1924

The forty-first annual session of the Bay of Quinte Conference will be held in Picton Methodist Church, beginning Thursday, June 5th, 1924, at 9 a.m. One hundred years ago, August 25th, 1824, the first Methodist Conference in Canada met in Picton, then called Hallowell. Hence, this will be a centenary Conference, to be celebrated in a fitting manner.

Programme of Conference Monday, June 2nd

- 2 p.m.—Stationing Committee meets at Presbyterian Church.
- 2 p.m.—Statistical Committee meets at Conference Church.
- 5 p.m.—Probationers Record of Standing Committee meets at Presbyterian Church.

Tuesday, June 3rd

- 2 p.m.—Ministerial Session meets at Conference Church.
- 2.30 p.m.—Lay Association meets at Conference Church.
- 4 p.m.—Theological Union, Lecture: "Some Thoughts on the Atonement"—Rev. R. T. Richards, B.A., B.D.
- 6 p.m.—Lay Association Banquet. Addresses, "How to interest men in the work of the Church," Thos. E. Gold; "Boy Welfare," Judge Mott, of Juvenile Court, Toronto.
- 8 p.m.—W.M.S. Representative, Mrs. Stellan Gay, Foxboro. Religious Education, Rev. Frank Langford. Evangelism and Social Service, Rev. T. A. Moore, D.D., Chairman, Ex-Mayor F. Newman.

Wednesday, June 4th

- 9.30 a.m.—Historic Excursion to the Old Hay Bay Church. Addresses, Rev. S. D. Chown, D.D., General Superintendent; Rev. James Endicott, D.D.
- 7 to 8 p.m.—District Financial, Secretaries and Conference Treasurers meet.
- 8 p.m.—Veterans' Meeting. Rev. S. J. Shorey, D.D., presiding. Addresses—Ministers: Revs. H. M. Manning, Wm. Johnston, B. Graetrix, S. Ferguson, S. Crookshanks, Francis Johnson; Laymen: Messrs. J. O. Holgate, M. A. James, W. L. Payne, K.C., James Boxall.

Thursday, June 5th

- 9 a.m.—Opening of Conference, Organization, Roll Call by ballot.
- 11 a.m.—Address—Rev. S. D. Chown, D.D., General Superintendent.
- 2 p.m.—Worship.
- 2.15 p.m.—Address of Welcome—Mayor H. Blakely.
- 2.30 p.m.—General Conference Officers.
- 4.30 p.m.—Committees Meet.
- 8 p.m.—Church Union Night: Rev. Malcolm Macgillivray, D.D., Ex-Moderator; Rev. J. W. Graham, D.D.; Chairman, H. W. Ackerman.

Friday, June 6th

- 9 a.m.—Prayer and Praise—Rev. W. H. Barraclough, B.A.
- 9.20 a.m.—Routine Business.
- 11 a.m.—Devotional Hour—Bishop Hughes—Methodist Episcopal Church, United States.
- 2 p.m.—Worship.
- 2.15 p.m.—Reports of Committees, Summer and Winter Schools.
- 4 p.m.—Memorial Service.
- 8 p.m.—Reception Service, Resolution moved by Rev. C. W. Barrett; seconded by Rev. F. E. Malott, B.A., B.D.

Saturday, June 7th

- 9 a.m.—Prayer and Praise: Rev. E. B. Cooke.
- 9.20 a.m.—Routine Business.
- 11 a.m.—Devotional Hour: Bishop Hughes.
- 2.30 p.m.—Excursion to Albert College.

Monday, June 9th

- 9 a.m.—Prayer and Praise: Rev. W. A. Bunner.
- 9.20 a.m.—Routine Business.
- 11 a.m.—Devotional Hour: Bishop Hughes.

Sunday, June 8th Conference Church

- 9.30 a.m.—Conference Love-feast, Rev. E. Farnsworth.
- 11 a.m.—Ordination Sermon—Bishop Hughes; Ordination Service: President.
- 7 p.m.—Rev. Malcolm Macgillivray, D.D., Ex-Moderator. Sacrament of the Lord's Supper: President.
- 3 p.m.—Sunday School—Address, Rev. Ernest Harston.

Presbyterian Church

- 11 a.m.—Rev. W. H. Clarke.
- 7 p.m.—Bishop Hughes.

Baptist Church

- 11 a.m.—Rev. Isaac Snell.
- 7 p.m.—Rev. A. E. McCutcheon, B.A., B.D.

Wellington Church

- 7 p.m.—Rev. Wesley Elliott.

Bloomfield Church

- 11 a.m.—Rev. J. G. McKee.

Cherry Valley Church

- 11 a.m.—Rev. James Batstone.

Will the brethren concerned kindly take notice: First, send to the Secretary of Conference, W. S. Boyce, Brighton, a certified list of lay delegates, appointments on the Conference committees, and a copy of the resolutions to be referred to these committees immediately after the annual district meeting. Second, the billeting arrangements will be on the Harvard plan, i.e., lodging and breakfast at the billet, and dinner and supper elsewhere, at fifty cents per meal. A billet fee of \$3 for a private billet, and \$1 for a hotel billet.



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NO SEASON of the year is welcomed like the Spring.

The Winter is always too long: The warm weather is always too slow in coming.

Gradually the heat of the sun increases, the buds swell and burst and all Nature is aroused to new life and vigor.

But we do not often feel our best in the Spring. It is in fact the season of greatest mortality.

The accumulation of poisons in the system as the result of sedentary, indoor life and artificial foods of winter; the undermining effects of winter colds; the strain of sudden changing temperature; all these effect a climax in the Spring.

Hence the tired feelings, the brain fog, the lack of energy and the nervous troubles which weigh us down at the

very season of the year when all Nature out of doors is arousing to new life.

In the Spring as at no other time does the human system require assistance. Then it is that Dr. Chase's Nerve Food proves a friend indeed.

The blood has become thin and watery. The nerves are starved. The whole vital machinery of the body has become slowed down.

But a few weeks' use of Dr. Chase's Nerve Food will work wonders. Not in any miraculous way. But simply and naturally by supplying to the human system the elements from which rich, red, life-giving blood is created.

Many thousands have found out how to avoid the fatigue and discomfort of Spring by using Dr. Chase's Nerve Food. 60 pills, 60 cents, at all dealers, or Edmanson, Bates & Co., Ltd., Toronto.

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That's Why Manitoba Man Recommends Dodd's Kidney Pills.

Mr. Stephen Kozak found relief and tells other sufferers to use Dodd's Kidney Pills.

Okno, Man., May 12, (Special)—"After I had used six boxes of Dodd's Kidney Pills I felt no more pain in my back, and no unpleasant taste in my mouth in the mornings. This relief is due to Dodd's Kidney Pills."

This statement is made by Mr. Stephen Kozak, who lives in this place. He sends this as a guidance to other sufferers. There are two things certain in this world: one is that everybody is liable at some time or other to an attack of Kidney Trouble, the other is that Dodd's Kidney Pills relieve all forms of Kidney disease, such as Diabetes, Dropsy, Rheumatism, Bladder Troubles, Gravel and Urinary Disorders, even when other remedies have failed.

Every sufferer who tries Dodd's Kidney Pills is delighted with the comforting relief that they so quickly create. Thousands are buying and using them solely through the recommendation of their friends who first discovered their relieving and healing properties.

Dodd's Kidney Pills can be obtained from all druggists. (Adv.)

Cause of Early Old Age

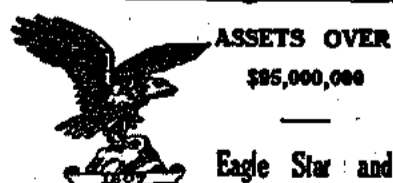
The celebrated Dr. Michenoff, an authority on early old age, says that it is "caused by poisons generated in the intestine." When your stomach digests food properly it is absorbed without forming poisonous matter. Poisons bring on early old age and premature death. 15 to 30 drops of "Scigel's Syrup" after meals makes your digestion sound.

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Marine, Automobile and Hail.
AGENTS WANTED

will be collected by the financial secretary of the district. Third, will the financial secretaries of districts send a list of those who have paid the billet fees, and will other delegates kindly send their names, addresses and billet fees to the Secretary of the Billeting Committee, Mr. A. E. Calnan, Picton, not later than May 26th, so that a billet may be provided. Fourth, the historic excursion to Old Hay Bay Church, per steamer Brockville, will leave Picton at 9.30 a.m., Wednesday, June 12th. Tickets, fifty cents each. Dinner will be served by the Ladies' Aid of Adolphus-town, at the church grounds. Tickets, fifty cents each.

Rev. R. A. Whittam, President.
Rev. W. S. Boyce, B.A., B.D., Secretary.

Laymen's Association

The thirty-first annual session of Laymen's Association of the Bay of Quinte Conference meets in Picton, Tuesday, at 2.30 p.m., June 3rd, 1924.

Picton Centennial Conference—1824-1924

Officers and Executive: President, F. W. Sutcliffe, Lindsay; Vice-President, W. S. Gordon, Tweed; Ex-President, Watson Ireland, Wellington; Secretary, M. C. Bogart, Napanee; Treasurer, T. F. Harrison, Cobourg; H. W. Ackerman, Belleville; W. H. Hopper, Cobourg.

Programme

Tuesday, June 3rd

2.30 p.m.—Song Service and Devotional Exercises. President's Address. Report of Secretary-Treasurer. Address—"District Laymen's Association"—J. M. Greene. Nomination Committee by the President. Address—"Church Finances"—T. F. Harrison.
6 p.m.—See General Programme.

Wednesday, June 4th

9.30 a.m.—See General Programme.
8 p.m.—See General Programme.

Thursday, June 5th

8.45 a.m.—Devotional Exercises. General Business.
6 p.m.—Laymen's Supper. Report of Nominating and Business Committees. Election of Officers. General Business. F. W. Sutcliffe, President. M. C. Bogart, Secretary.

N. B. and P. E. I.

Programme of the N.B. and P.E.I. Conference, June 1924.

Monday, June 9th

8.00 p.m.—Stationing Committee.
8.00 p.m.—Statistical Committee.

Tuesday, June 10th

9.00 a.m.—Stationing Committee.
2.30 p.m.—Stationing Committee.
4.30 p.m.—Committee on Standing of Probationers.
8.00 p.m.—Opening of Ministerial Session.

Wednesday, June 11th

7.00 a.m.—Prayer Meeting, led by Rev. Chas. Flemington.
9.00 a.m.—Ministerial Session.
11.00 a.m.—Address, Rev. S. W. Fallis, D.D.
1.30 p.m.—Meeting of Religious Education Committee.
2.30 p.m.—(a) Opening of the Annual Conference. (b) Organization and Election of Officers. (c) Appointment of Business Committee. (d) Revision of Lists of Lay Delegates. (e) Final Correction of Conference Committees.
5.00 p.m.—Meeting of Lay Association.
7.30 p.m.—Sacramental Service, conducted by the President. Address by Rev. George A. Ross.

Thursday, June 12th

7.00 a.m.—Prayer Meeting, led by Rev. H. A. Brown.
9.00 a.m.—Meeting of Conference Committees.
10.30 a.m.—Conference Session.
11.00 a.m.—Address, Rev. S. W. Fallis, D.D.
2.00 p.m.—Conference Session.
3.00 p.m.—Hearing of General Conference Officers and Other Delegations, not otherwise provided for.
7.30 p.m.—Religious Education Anniversary, offering to be taken.
9.00 p.m.—Report of Lay Association.

Friday, June 13th

7.00 a.m.—Prayer Meeting, led by Rev. F. W. Sawdon.
9.00 a.m.—Conference Session.
11.00 a.m.—Address, Rev. S. W. Fallis, D.D.
2.00 p.m.—Conference session. 7.30 p.m.—Centennial Missionary Anniversary. Standing Missionary Committee, in Charge of Programme.

Saturday, June 14th

7.00 a.m.—Prayer Meeting, led by Rev. W. S. Godfrey, B.A.
9.00 a.m.—Conference Session.
9.30 a.m.—Memorial Service.
10.00 a.m.—Evangelism and Social Service Anniversary.
11.00 a.m.—Address, Rev. S. W. Fallis, D.D.
2.00 p.m.—Conference Session, Report of Statistical Committee.
6.00 p.m.—Historical Society Banquet, and Ministerial Jubilee Celebration.

Sunday, June 15th

7.00 a.m.—Prayer Meeting, led by Rev. L. H. Jewett, B.A.
9.30 a.m.—Experience Meeting, led by Rev. L. J. Leard.
11.00 a.m.—Public Worship. Sermon by Rev. S. W. Fallis, D.D.
2.30 p.m.—Open Session of the Sunday School in the Auditorium of the Church. Speakers: Rev. E. Val Tilton, B.A., B.D., Rev. T. Spencer Crisp.

4.00 p.m.—Address, Rev. S. W. Fallis, D.D.
7.00 p.m.—Public Worship, Sermon by Rev. Jesse H. Arnup, B.A.

Monday, June 16th

7.00 a.m.—Prayer Meeting, led by Rev. W. J. Domville.
9.00 a.m.—Conference Session.
2.00 p.m.—Conference Session.
F. H. Holmes, Secretary of Conference.

Manitoba

Programme of the Twenty-first Session of the Manitoba Conference, called to meet in Young Methodist Church, Winnipeg, Man., June 9th, to June 17th, 1924.

Monday, June 9th

8.00 p.m.—Meeting of Committee on Probationers' Records.

Tuesday, June 10th

9.00 a.m.—Meeting of Stationing, Statistical and Religious Education Committees.
2.30 p.m.—Meeting of Committees as above.
8.00 p.m.—Meeting of Committees as above.

Wednesday, June 11th

9.00 a.m.—Devotional Hour, led by Rev. George Laughton, Central Congregational Church, Winnipeg.
10.00 a.m.—Ministerial Session. Lay Association meets for Registration.
2.00 p.m.—Meeting of Committees of Ministerial Session.
4.00 p.m.—Ministerial Session of Conference.
6.30 p.m.—Lay Association Banquet. Special speakers.
8.00 p.m.—Public Meeting under auspices of Lay Association.

Thursday, June 12th

9.00 a.m.—Devotional Hour led by Rev. George Laughton.
10.00 a.m.—Sacrament of Lord's Supper, administered by the President of Conference.
10.30 a.m.—Address on "The Spiritual Implications of Church Union," by Rev. Dr. J. W. Atkins.
11.15 a.m.—Adoption of Conference Programme. Organization of Conference. Election of Officers. Appointment of Business Committee.
12.00 a.m.—Announcements and Adjournment.
2.00 p.m.—General Session of Conference.
2.30 p.m.—Service in honor of Veterans of the Church.
3.30 p.m.—Meeting of Committees of Group A.
4.15 p.m.—Meeting of Committees of Group B.
8.00 p.m.—Reception Service. Resolution moved by Secretary of Conference, seconded by Rev. Dr. Eber Crummy. President's Charge.

Friday, June 13th

9.00 a.m.—Devotional Hour led by Rev. George Laughton.
10.00 a.m.—Conference Memorial Service led by Rev. Dr. W. A. Cooke.
11.00 a.m.—Report of Missionary Committee and Centenary Celebration; Rev. Dr. C. E. Manning.
2.00 p.m.—General Session.
2.30 p.m.—Meeting of Committees of Group A.
3.15 p.m.—Meeting of Committees of Group B.
8.00 p.m.—General Session. Reports of Rev. R. J. D. Simpson for his Department and of Religious Education Committee.

Saturday, June 14th

9.00 a.m.—Devotional Hour led by Rev. George Laughton.
10.00 a.m.—Reports of Educational Committee and Wesley College, and of Committees as arranged by Business Committee.
12.30 a.m.—Announcements and adjournment.

Sunday, June 15th

10.00 a.m.—Conference Love Feast in Young Church led by Rev. T. B. Wilson.
11.00 a.m.—Ordination Service. Sermon by Rev. S. Wilkinson, B.A.
2.00 p.m.—Mass Meeting under auspices of Lay Association.
7.00 p.m.—Sermon by Rev. R. J. D. Simpson.

Monday, June 16th

9.00 a.m.—Devotional Hour led by Rev. George Laughton.
10.00 a.m.—General Session.
11.00 a.m.—Reports of Committees as arranged by Business Committee.
2.00 p.m.—General Session.
2.30 p.m.—Reports of Committees as arranged by Business Committee.
5.00 p.m.—Public Meeting addressed by Rev. Hugh Dobson, B.A., B.D., and Rev. Charles Morgan.

Tuesday, June 17th

9.00 a.m.—Devotional Hour led by President of Conference.
9.30 a.m.—General Session. Reports of Committees as arranged by Business Committee.
2.00 p.m.—Meeting of Stationing Committee.
8.00 p.m.—General Session. Final Report of Stationing Committee.

Notes

The Conference Committees are grouped as follows:

Group A

Stationing—Young Men's Club Room.
Religious Education—Sunday-school Room. Section A.
Evangelism and Social Service—Sunday-school Room. Section B.
Educational—Sunday-school Room. Section C.
Finance—Sunday-school Room. Section D.
Memorials—Sunday-school Room. Section E.
Nominating—Sunday-school Room. Section F.

Group B

Statistical—Lower Hall of Church.
Church Property—Sunday-school Room. Section C.
Missionary—Sunday-school Room. Section G.
Contingent—Sunday-school Room. Section D.
Sabbath Observance—Sunday-school Room. Section E.
Lay Agencies—Sunday-school Room. Section F.
State of the Work—Sunday-school Room. Section H.
Book Room—Lower Hall of the Church.
Conference Treasurers will meet the District Financial Secretaries in the Choir Room on Thursday, June 12th, at 1.30 p.m. The Annual Conference Fund is expected to provide for the Billeting and Transportation of Members of Conference. No claims on this Fund will be recognized until endorsed by Conference. All delegates to Conference will please buy return railway tickets. District Secretaries will please forward as soon as possible all resolutions in duplicate to Secretary of Conference, and the certified list of Lay Delegates and Committees to which they are elected. Members of Districts will sit together in the body of the Church. Lay Delegates kindly take notice of the Laymen's Banquet on Wednesday evening, June 11th, at 6.30 p.m.
J. M. Thompson, President, Lay Ass'n.
M. C. Herner, Secretary, Lay Ass'n.

Sunday Services, June 15th in Methodist Churches

Young—11 a.m., Rev. S. Wilkinson, B.A.
7 p.m., Rev. R. J. D. Simpson.
Grace—11 a.m., Rev. W. S. Reid, B.A.
B.D. 7 p.m., Rev. Dr. W. A. Cooke.
Zion—11 a.m., Rev. O. Coleman, B.A.
B.D. 7 p.m., Rev. Geo. H. Peacock.
Broadway—11 a.m., Rev. R. J. D. Simpson. 7 p.m., Rev. G. S. Clendinning, S.T.L.
Maryland—11 a.m., Rev. Geo. L. Waite. 7 p.m., Rev. E. W. Allison.
Macdougall—11 a.m., Rev. D. B. Kennedy. 7 p.m., Rev. A. W. Kenner, B.A.
Fort Rouge—11 a.m., Rev. R. A. Swyers. 7 p.m., Rev. D. R. Patterson.
St. John's—11 a.m., Rev. Hugh Dobson, B.A., B.D. 7 p.m., Rev. Wm. Wyman, M.A.
Greenwood—11 a.m., Rev. J. W. Melvin, M.A., B.D. 7 p.m., Rev. Hugh Dobson, B.A., B.D.
Norwood—11 a.m., Rev. E. Lund. 7 p.m., Rev. T. Neville, B.A.
Gordon—11 a.m., Rev. J. A. Lousley. 7 p.m., Rev. J. W. Ridd.
St. James—11 a.m., Rev. Charles Morgan. 7 p.m., Rev. R. J. Pritchard.
Spartan—11 a.m., Rev. W. T. L. Patterson. 7 p.m., Rev. Charles Morgan.
Rosedale—11 a.m., Rev. R. E. Spence, M.A., B.D. 7 p.m., Rev. R. O. Armstrong, M.A., B.D.
Egmont—11 a.m., Rev. L. A. Hadfield. 7 p.m., Rev. T. E. Taylor.
Kildonan—11 a.m., Rev. J. W. Bowering, B.A., B.D. 7 p.m., Rev. T. Merryweather.
Maple St.—7 p.m., Rev. W. B. Saltons.
MacLean—7 p.m., Rev. G. S. Curtis.
Morris Place—7 p.m., Rev. H. T. Reynolds, B.A.
Jubilee—11 a.m., Rev. G. A. Colpitts, M.A., B.D. 7 p.m., Rev. H. Salton, B.A.
Atlantic Ave.—7 p.m., Rev. J. D. Wildfong.
Transcona—11 a.m., Rev. M. Nixon. 7 p.m., Rev. H. Dodd.
Selkirk—11 a.m., Rev. S. R. Riddell.
Stonewall—11 a.m., Rev. T. W. Price, B.A.
Regent's Park—11 a.m., Rev. J. F. Palmer, B.A. 7 p.m., Rev. J. B. E. Anderson, B.A.
Rev. S. Wilkinson, B.A., President; Rev. D. H. Telfer, M.A., B.D., Secretary.

Alberta

Programme of the Twenty-first Session of the Alberta Conference of the Methodist Church, to be held in Central Methodist Church, Calgary, May 26 to June 2, 1924.

Monday, May 26th

3.30 p.m.—Stationing Committee.
3.30 p.m.—Statistical Committee.

Tuesday, May 27th

9.00 a.m.—Stationing Committee.
9.00 a.m.—Statistical Committee.
5.00 p.m.—Meeting of District Secretaries of Religious Education.
8.00 p.m.—Young People's Rally. (Under the direction of Calgary Methodist Sunday-school Union).

Wednesday, May 28th

9.00 a.m.—Examining Board.
10.00 a.m.—Joint Meeting of Examining Board with the Committee on Probationers' Records.
2.00 p.m.—Ministerial Session.
3.00 p.m.—Laymen's Association.
6.00 p.m.—Banquet and Reception of Visitors and Deputations.
8.00 p.m.—Laymen's Association.
8.00 p.m.—Ministerial Session.

Thursday, May 29th

9.00 a.m.—Conference Communion Service, Conducted by the President of the Conference. Communion Address, Rev. C. A. Sykes, B.D.
10.00 a.m.—General Session. Conference Roll Call. Election of Conference Officers. Reports of Colleges. Reception and Reference of District Resolutions.
1.30 p.m.—Meeting of Financial Secretaries with the Treasurers of Conference Funds.
2.00 p.m.—General Session. Report of Lay Association. Report of Ministerial Session.
2.45 p.m.—Meetings of Committees.
8.00 p.m.—Conference Centenary Missionary Rally. Salient features of our Missionary work will be presented in five-minute addresses as follows: Indian Work—Revs. Roy C. Taylor, B.A., and E. J. Staley. The work among non-

Use Bovril in the Kitchen!

English-speaking Canadians—Rev. W. H. Pike; The Work in the Coal-mining Districts—Rev. H. Peters; Rural Problems—Rev. J. Dorrian. Address, Rev. C. E. Manning, D.D., General Secretary, Department of Home Missions.

Friday, May 30th

8.00 a.m.—"The Quiet Hour." Address by Rev. Prof. Clio Jackson, M.A., B.D., Dean of Alberta College. "Jesus as Revealed in Paul."
10.00 a.m.—General Session. Report of Statistical Committee.
10.30 a.m.—Meeting of Committees. (All Committees are requested to have their work completed at this session).
2.00 p.m.—General Session. Report of Conference Missionary Committee. Report of Religious Education Committee.
8.00 p.m.—Reception service for those being received into full connection with the Conference. The Resolution will be moved by the Secretary of the Conference and seconded by Rev. Arthur H. Rowe, B.A., of Strathmore. The Charge to the young men will be given by the President of the Conference.

Saturday, May 31st

9.00 a.m.—"The Quiet Hour." Address by Rev. Prof. Clio Jackson, M.A., B.D., "Jesus in the Histories."
10.00 a.m.—General Session. Reports of Committees.
2.30 p.m.—Recreation and Sight-seeing, under the direction of Calgary Methodist Ministerial Association.
8.00 p.m.—Grand Rally Service. "Methodism at Work." (Two-minute, self-starting stories of triumphs on the fields of Alberta).

Sunday, June 1st

Conference Services Held in Central Methodist Church
10.00 a.m.—Conference Fellowship Service, led by Rev. Fred W. Locke.
11.00 a.m.—Public Worship. Ordination Service by Rev. Wm. Hollingsworth, B.D. Ordination service conducted by the President of Conference.
3.00 p.m.—Sunday-school Session. Speaker, Rev. W. A. Lewis, B.A.
7.30 p.m.—Public Worship. Sermon by Rev. Chas. E. Manning, D.D., General Secretary of Home Missions.

Monday, June 2nd

9.00 a.m.—"The Quiet Hour." Address by Rev. Prof. Clio Jackson, M.A., B.D., "Jesus in History."
10.00 a.m.—General Session. General Business.
8.00 p.m.—Report of the Stationing Committee. Election of Chairman of District Secretaries. Appointments of District Secretaries. Closing of Conference.
W. Hollingsworth, B.D., President of Conf.
G. D. Armstrong, B.A., Secretary of Conf.

Connexional Notices

District Meetings

NEW LISKEARD—The New Liskeard district meeting will be held in the Methodist Church, New Liskeard, Tuesday, May 20th. Ministerial session will begin 9 a.m. Lay and ministerial session 1.30 p.m.—J. Albert Leece, Chairman; Geo. Berry, Fin. Sec.

SUDBURY—The annual district meeting will be held in Sudbury on Tuesday, May 27th. Ministerial session, 9.30 a.m. General session 1.30 p.m. District schedules to be sent to Rev. S. Greenslade, B.A., Little Current. Religious Education schedules to be sent to Rev. Norman King, B.A., Espanola, on or before May 15th.—R. E. Morton, Chairman; E. W. McBrien, Fin. Sec.

SASKATOON—The annual meeting will be held in Wesley Church, Saskatoon, on Tuesday, May 27th. Ministerial session at 10 a.m. General session at 2 p.m.—C. W. Brown, Chairman; Harry Heathfield, Fin. Sec.

WINNIPEG—The meeting of the Winnipeg district will be held in Grace Church, Winnipeg, on Tuesday, June 3rd, 1924, at 2 p.m. The ministerial session will be held in the same place at 9.30 a.m. of the same day. Send schedules as required by Discipline to Rev. D. N. Buntain, statistical secretary, 181 Kilbride Ave., West Kildonan; Rev. J. E. Lane, B.A., Stonewall, Religious Education Sec.—S. Wilkinson, B.A., President of Conference; L. H. Fisher, Fin. Sec.

TORONTO WEST—The annual district meeting of Toronto West district will be held in College St. Methodist Church, on Tuesday and Wednesday, May 27th and 28th. Ministerial session, Tuesday evening at 7.30 p.m. General sessions Wednesday morning and afternoon, the morning session at 9 a.m. Pastors kindly send their Sunday school and Young People's Societies schedules to the District Secretary of Religious Education, Rev. D. Roy Gray, B.A., Mount Dennis, and all other schedules to the District Statistical Secretary, Rev. A. Earl Baker, 78 Hatherly

Road, Phone Kenwood 8958J, in each case not later than Friday, May 16th. The ladies of College St. will provide dinner for all delegates on Wednesday at twelve o'clock.—I. G. Bowles, Chairman; A. E. Black, Fin. Sec.

CARMAN—The annual meeting will be held in Carman, Man., on Thursday, May 29th, 1924. Ministerial session will convene at 2.30 p.m. General session at 3.30 p.m. Will all the superintendents kindly forward Religious Education schedules to Rev. W. E. Rowan, Baldur; and the circuit schedules to Rev. J. B. Anderson, Stockton, at least five days before the meeting.—D. Rolston Patterson, Chairman; T. B. Wilson, Fin. Sec.

TORONTO EAST—The annual meeting will be held in the New Gerrard Church, corner of Sumach and Spruce Streets, Wednesday and Thursday, May 28th and 29th, 1924. Ministerial session, Wednesday, May 28th, at 2 p.m. (Daylight saving time.) General session, Thursday, May 29th, at 9.30 a.m. Luncheon will be provided by the ladies of the church on Thursday. Will superintendents of circuits please see to it that all circuit schedules are in the hands of the Statistical Secretary of the district, Rev. F. R. Meredith, 95 Bowmore Rd., Toronto, and the Religious Education schedules forwarded to Rev. J. J. Coulter, 49 Jackson Ave., Toronto, not later than Friday, May 23rd.—T. W. Neal, Chairman; C. W. Follett, Fin. Sec.

BRAMPTON—The annual district meeting will be held in the Methodist Church, Weston, Tuesday, May 27th. Ministerial session 10 a.m. General session 2 p.m. Will the brethren please forward circuit schedules to Statistical Secretary, Rev. Harold O. Hutchinson, Malton; and Religious Education schedules to Rev. W. J. Arms, Thistletown, five days before district meeting.—G. R. Turk, Chairman; Harry Pawson, Fin. Sec.

MOOSE JAW—The annual district meeting will be held in Zion Church, Moose Jaw, on Wednesday, May 28th. The ministerial session will meet at 9.30 a.m.—J. Holmes Toole, M.A., Chairman; J. Smith-Windsor, Fin. Sec.

COLLINGWOOD—The Collingwood district annual meeting convenes in Maple St. Methodist Church, Collingwood, May 21st and 22nd. Ministerial session May 21, at 8 p.m. Business session May 22nd, at 9.30 a.m.—Elmer Kenny, Chairman; A. Philip Brace, Fin. Sec.

SHAUNAVON—The annual meeting of the Shaunavon district will be held in Trinity Church, Limerick, Saskatchewan, on Thursday, May 22nd, at 2.30 p.m.—James McMurtry, Chairman; M. M. Culp, Fin. Sec.

LINDSAY—The annual district meeting of the Lindsay district will be held on Thursday, May 22nd, in the Cambridge St. Methodist Church. Ministerial session at 9.30 a.m. General session at 1.30 p.m. Sunday school and Young People's League schedules should be sent to Rev. H. C. Hie, Bobcaygeon, and circuit schedules to Rev. E. W. Roland, Omemee, not later than four days before district meeting.—W. R. Archer, Chairman; A. L. Brown, Fin. Sec.

Invitations

Rev. J. A. Dilts, of Tapleystown, to Ancaster; James W. Schofield, of Sydenham St., Brantford, to Memorial Church, St. Catharines; Peter Webster, of Oxford St., Brantford, to Livingston Church, Hamilton; E. Crossley Hunter, of North Bay, to Carlton St., Toronto, (1925).

Births, Marriages, Deaths

Notices under these headings will be charged for at two cents per word. Minimum charge of fifty cents per insertion.

Marriages

MILLING-BALFOUR—At the residence of the bride's mother, 57 Bond Street, Lindsay, Ontario, On Wednesday, April 23rd, 1924, Mr. Eugene Elmer Milling, of the township of Richmond, Lennox Co., Ontario, to Miss Mary Adeline Balfour, only daughter of the late Rev. David Balfour, and Mrs. Balfour, of Lindsay, Ontario, Rev. W. H. Barracough officiating.

A Modern Prophet

(Continued from page 7)

covering the League of Nations. "If we consider the League of Nations in a purely abstract, logical or academical way, we might easily persuade ourselves that no such thing could ever come into existence. How, we may ask, can the nations ever form

a League unless they are in league to form it? We seem to be in a vicious circle. . . . When the statesmen of the world met in Paris to make the peace they were to all intents and purposes a League of Nations. The Covenant, the wording of it, had still to come, but the fact of it, the reality of it, the League that was to form the League, was already there in germ. It was there in the persons of the statesmen assembled—if they had known it.

Had this group of statesmen, not yet bearing the name of a league, but having the reality within its grasp, proceeded to act, the league all would have been well. But they did something else. They worded the League, and in the rest of their Treaty they acted something that was not the League. They worded the right thing and they acted the wrong."

DR. JACKS' religion takes cognizance of a "Living Universe"—the living garment of God, in which our Great Companion and ourselves are fellow-workers, out for the same thing; in which, also, our great business is to be creators of values, adding to the value of the world in which we find ourselves. We are fellow creatures with the Great Creator. As moral beings, i.e., "persons, individual persons, treated as ends in themselves," we are not pawns in the game, neither is the Universe, but co-operators with the "great Soul of the Universe" in working out the great purposes within ourselves.

Occasionally, Dr. Jacks touches lighter themes, and with a lighter hand. His books, "Mad Shepherds," "Among the Idolmakers," "All Men are Ghosts," "Philosophers in Trouble," and "The Legends of Smoke-over," are compounded of neat little theories and philosophies, presented in equally neat little fancies, character studies, analogies, and just simple stories which are valuable for the atmosphere they create. Dr. Jacks is a master in the art of delineation, and might have had a brilliant career as a novelist if the largeness of his human sympathies had allowed his genius to work itself out along that line.

Words! words! words! Dr. Jacks inveighs against them! But who, knowing him, would miss a single one of his? Some words, Carlyle said, are battle-cries; some are revelations; and Dr. Jacks' belong to the latter category.

The Beauty of the Lord

(Continued from page 6)

It is this unspeakable glory which gathers into a unity all our scattered, broken fragments of divine vision, interpretation, and beauty. It is this imperishable truth which takes hold of our differing creeds and beliefs and fuses them into an invincible synthesis. It apprehends our dusty dogmas and living experiences of religion and weds them in felicitous union. The beauty of holiness, Christlikeness. Says Dean Inge, "The saints never contradict one another." May that beauty of the Lord our God be upon us!

Home for Returned Missionary

A missionary on furlough, detained for an extra year, would like to secure a comfortable furnished home in or near an Ontario town or small city, with good high school. Address inquiry to Mr. J. N. Shannon, Wesley Buildings, 299 Queen St. West, Toronto.

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A. P. BIRKS, General Contractor, 83 A. Duplex Avenue, Toronto. Telephone Hudson 2919W.

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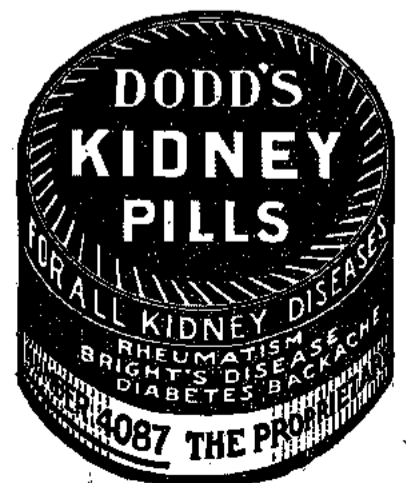
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DR. A. D. WOOD, Dental Surgeon, 138 Church St. (S.W. Cor. Queen.) Telephone Main 0920. Residence, Glad. 3472. Open evenings by appointment.

Architects

ALEC. W. PERCIVAL, O.A.A., Registered Architect, Room 1105, 36 Toronto St., Toronto. Main 7896.

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BABY WAKEFIELD.

He has taken Virol from the time he was 3 months old. He is now just three, and "never ails anything." His parents think his splendid condition is due to Virol.

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Use Your Own Rather than the Imported Article

LADIES' AIDS
MISSION CIRCLES
YOUNG PEOPLE'S SOCIETIES

who usually sell religious calendars will be interested in this announcement regarding our HOME AND CHURCH CALENDAR for 1925.

The front cover—the finest we've yet had—is a beautiful four-color reproduction of Harold Copping's painting "He is Risen." It is reproduced in a picture frame border, giving an unusually pleasing effect. The inside pages, containing the usual helpful information, carry pictures in tint illustrating a Sunday school lesson of the month. The Calendar is well on the way and will be ready for sale in August or early September.

Remember that the Home and Church Calendar is issued by your own Publishing House. It is really your own Calendar.

Details as to prices and sales plans will appear in the Guardian a little later.

The Methodist Book and Publishing
House
WESLEY BUILDINGS TORONTO

The Missionary Situation

To the Methodist Church, Canada:

THE GENERAL Board of Missions is still confronted with the task of making income and expenditure meet. And this, after years of the most rigid economy and a halt in expansion which has had a disturbing and disheartening effect on the forces in the field. We are no longer on the march, we are barely holding our own.

The 1924 Council of the West China Mission in a memorial to the Board of Missions has this to say: "Our work is growing apace. In spite of anarchy and lawlessness our schools are crowded, our hospitals are full, and more people are studying the Gospel than in any previous year."

"Yet the only way for the individual missionary to bring his expenditures within the allotment given him by council is to dismiss some of his Chinese fellow workers. It means that in every district three chapels will be left without preachers. At least two lower primary schools will be closed for lack of teachers, and the number of poor patients who can be given free treatment in the hospitals seriously curtailed. Can any one estimate the loss of prestige which the Christian Church will sustain in any Chinese community by the putting of this policy into effect?"

For the present year the missionaries are avoiding this calamity by contributing an extra \$50 or more per missionary, and so keen is the crisis and so deeply do the men on the field feel the matter, that the memorial says: "Two pastoral members of council were ready to tender their resignations this week, in order that those remaining behind might retain all their Chinese colleagues."

So much for China. Japan is in the throes of reorganization after the earthquake and requires men and money beyond the power of the Board to send. In the home field, two Conferences in the West are facing sixty-five vacant circuits or missions.

Any church can keep up its work and its funds when times are good. Bad times test men's souls and prove their faith, and so it is with the aggregate of men known as churches. This is the time to prove our sense of values, our gratitude for blessings past, our faith in days to come. Times are bad, but they have been bad before, and good days came again—and they will come once more. At any rate "we must march when the music cheers us and march when the strains are dumb." Surely we have but one course and that lies straight on. Work cannot be reduced, salaries should not be cut, fields cannot be abandoned. We, therefore, appeal to every circuit at this time to make a special effort if possible to secure an increase in its missionary givings or at the very least to bring them up to last year's total. This year of the Missionary Society closes June 30th, and any remittances sent in before that date can be credited to the 1923-24 total.

The Executive Committee of the General Board of Missions

The Conferences

(Continued from page 20)

engaged publicly in prayer in the meetings and they became, before the services closed, the foremost workers in bringing others. About fifty united with the church on Easter Sunday, the closing day of the campaign, and a considerable number are still to be received.

Brother Brown is well fitted, not only by natural gifts and tempera-

ment, but by a remarkable conversion and rich endowments of the spirit, for the work in which he is engaged. He is a capable song leader, a most impressive preacher and exhorter. A man mighty in prayer, with an unconquerable faith in God. While he has all the fire and freedom of the true evangelist, he is sane in speech and method, tactful in manner, and is not sensational. He is a man all alive for God, with one dominant passion, to bring men to Jesus. His presence has been an uplift to both pastor and people. However, the significant fact was that the Spirit of God pervaded the services in a remarkable manner, bringing results which can not be accounted for by any of the human factors in the campaign.

Verona; Rev. James Lawson, D.D., pastor.—The fine brick church at Verona has recently been repainted inside, with other improvements, and has been thoroughly renovated. Electric lights have also been installed. The reopening services were held on Sunday, April 13th, when two excellent discourses were given by Rev. George Nickle, of Newburgh. Both church and parsonage have been greatly improved, all old debts paid off, and now all is clear. The Young People's choir does splendid service; the Sunday school also has taken on new life.

Wise and Otherwise

"Oh, yes," said Mrs. Gadgett, proudly, "we can trace our ancestors back to—to—well, I don't know exactly who, but we've been descending for centuries."—*Boston Transcript*.

Der Student: "How do you like my translation from the English, Herr Doctor?"

Der Herr Professor: "I advise you to translate it back into English as soon as possible."—*Der Brummer (Berlin)*.

Mrs. Newlywed (to patient husband who has been planting the flower-bed): "John, dear, you'll have to dig up that poppy seed you planted this morning. I've decided to have the poppies on the other side of the garden."—*Life*.

Mother (to her four-year-old, who has been sent to his room because he would not say "please")—"You may come out now, Gordon."

Gordon—"Not till you say 'please,' Mother."—*Boston Transcript*.

"Don't you despise people who talk behind your back?"

"I should say so; especially at a concert or the movies."—*Boston Transcript*.

Busily engaged in trying to harness a mule to a cart, Pat was using forcible language.

A clergyman appeared on the scene. "Can I help you?" he asked Pat.

"Yes," was the reply. "Tell me how Noah got two of these beauties into the ark."—*Epworth Herald*.

"There's been quite a rumpus in the school yard. What's it all about?" asked the professor.

"Why," explained Harold, "the doctor has just been around examining us, and one of the deficient boys is knocking the stuffing out of a perfect kid."—*Country Gentleman*.