

# THE CHRISTIAN GUARDIAN

Established 1829

## A NEW SONG

**T**HE Psalmist tells us that the Lord had put a new song into his mouth, even praise unto our God. Probably that would be a new song to many of us too. We are interested in patriotic songs, in sentimental songs, some of us even have a fancy for comic songs, but that song of praise unto our God is not quite as popular as it might be. Suppose we cultivate it a little; or perhaps some of us would have to have the Lord do for us, what He did for the Psalmist, teach us the song from the beginning. There are many reasons why we should sing it. He has been very good to us in very many ways and life has had very many blessings that must have come from His gracious and loving hands. Yes, even though we may not make much of a hand of it at first, we ought to try to sing that song a great deal more than we do. And trying to sing it there is no doubt that He will help us until it will grow into a hymn of joy and praise that will fill our own souls with rapture past anything we have ever known.

Toronto, September 10th, 1919

90  
YEARS  
OLD

# THE CHRISTIAN GUARDIAN

90  
YEARS  
OLD

WILL CELEBRATE ITS

## Ninetieth Anniversary

By dressing up in a new suit and renewing its youth generally

### SOME PROPOSED FEATURES

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|-------------------------------------|---|
| 1. Plenty of Illustrations.         | 6. A Summary of Current Events.                         |
| 2. A Woman's Department.            | 7. The Quiet Hour, for Devotion and Meditation.         |
| 3. A Music Page, for folks like us. | 8. Missions—World movements to be treated in a big way. |
| 4. Horticulture for outdoor people. |   |
| 5. Personal Glimpses (Illustrated). |   |

The Special Birthday Number of *The Christian Guardian* will appear in November. The subscription price will advance to \$2.00 per year, beginning December 1st. All subscriptions now in force, and all subscriptions received up to November 30th, will be completed at the present rate of \$1.50.

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### THE NATIONAL CAMPAIGN

TO THE MINISTERS AND MEMBERS OF THE  
METHODIST CHURCH.

Dear Brothers and Sisters,—By the action of the General Conference Special Committee, the Methodist Church is now committed without question or qualification to the National Spiritual and Financial Campaign which will sweep in rich blessing across our country during the next few months. The die is cast; the hawsers are cut; the rubicon is crossed; the Church has gone over the top; retreat is impossible and defeat must not be thought of.

The resolution of the General Conference Special Committee was an act of great faith in God, in our ministers, and in the people called Methodists throughout Canada, Newfoundland, Bermuda and the mission fields in the distant Orient. The General Conference had given mighty impulse to this big enterprise; the Annual Conferences had spoken as with one voice; the Methodist National Executive Committee had labored days and nights in anxious thought for the wise launching of this momentous movement; the departmental secretaries, week after week with intense application, had sought to work out every difficult detail; the Inter-Church Forward Movement Committee had successfully faced the enormous task of fitting the machinery from the five largest Churches in Canada into one great engine of progress; the spirit of the living God had brooded over these painstaking deliberations, and now at last, moved by an unmistakable divine influence and following the lode star of the coming kingdom of God, the General Conference Special Committee has put the seal of its official approval upon this glorious adventure of faith. It "rejoiced in the voluntary co-operation already developed for the uniting of all our agencies, and for the co-operation of other Churches to effect this grand purpose." It

also "endorsed the proposals of the Methodist National Campaign Executive and called upon the entire Church to bring the whole campaign to a successful issue."

Henceforth nothing is in order but the consecration of every energy of our Church to the complete consummation of this providential task. Our objectives are courageous and commanding, worthy of this new time and of the men called of God to give shape to its activities. The spiritual objectives within our Church are:

- 100,000 New Sunday-school scholars.
- 100,000 New members of the Church.
- 50,000 New members of the Young People's Societies.
- 200,000 Pledged intercessors; at least one in each family.
- 200,000 Pledged workers.
- 100,000 Christian stewards.
- 5,000 Volunteers for life-service; at least one from each congregation.

These large objectives are only the normal programme of the Church magnified under the impulse of a faith augmented by the Spirit of God to meet the demands of the new world, and we may well ask what is the Church of Christ for but to do this very thing? Can we not all hear in this crisis the thrill of the prophetic words, "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee"?

Following this great spiritual campaign there will be a financial aftermath, looking to the raising of \$4,000,000 for the extension of the kingdom of God. So far as the connexional funds involved in this appeal are concerned, we must remember that the Church is staking everything upon the efforts put forth during this intensive campaign, and upon the well-known and increasing liberality of our people.

The campaign of publicity arranged for, coupled with addresses all over the country by various persons appointed thereto, will

give full details and render every possible assistance to local workers, so that they may, under the blessing of God, achieve a most notable spiritual and financial victory.

Let us all praise God for this opportunity, and accept it as a gift to be employed diligently and thankfully for Him whom we love.

Yours in the common cause,

S. D. CHOWN,  
General Superintendent.

### BOARD OF MISSIONS

The General Board of Missions is called to meet in the Board Room, Wesley Building, Toronto, Thursday, Oct. 2nd, 1919, at 10 a.m.

### Personals

Col. Geo. O. Fallis has returned from overseas and, with his family, is spending the month of September in Muskoka. His address is Glengarry Island, Bala, Ont.

At the August meeting of the Official Board of Carlisle circuit the salary of the pastor, Rev. E. Milton Morrow, Ph.D., was increased for the third successive year. It is now \$1,500. This makes a total increase of \$500 in three years.

One of God's chosen ones passed quietly home last week in the person of Mrs. Levi Massey, formerly of Wallbridge, Hastings County. She was eighty-four years of age, and had been an active Methodist worker for many years and was at the formation of the first W.M.S. auxiliary in Albert College, about forty-five years ago. She died at the residence of her son, Mr. Norman L. Massey, of St. Catharines, inspector of schools.

# The Christian Guardian

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## One-Armed—but Efficient

A VISITOR to the Toronto Exhibition last week from the western part of the province remarked that he never realized before just what the war meant. His own locality had sent men to the war and they had suffered more or less, but it was not till he saw the host of crippled soldiers which crowd the streets of Toronto that he realized what the war really meant. Of course these are not all Toronto men, but they are here for treatment. It is comforting to know that many, probably most, of these crippled men will ultimately be able to earn their own living. A report recently issued deals with the class of one-armed men, and says that such men are able to farm successfully. If they have only a four-inch stump they can be fitted with an appliance which will enable them to hoe, dig, build fences, feed stock, look after a team, pitch hay, plant trees, drive tractors, etc. They can also do a lot of successful work in cabinet making, and can handle a hammer, saw, chisel and screw driver without difficulty. In not a few lines it is claimed that the one-armed man can become 100 per cent. efficient. This is surely good news, both from the point of view of the soldier himself and the country at large. To be crippled does not mean to be helpless or useless. Even our blind heroes are showing us that.

## Do you Know any Deaf Children?

THE school law of Ontario now makes it compulsory for all rural school boards "to ascertain and report to the Minister of Education at least once a year the names and ages of all children of school age who are blind or deaf and dumb," and the Compulsory School Attendance Act now applies to all deaf children. It is exceedingly difficult, if not impossible, for deaf children to obtain an education in the ordinary school, and the province, realizing this nearly fifty years ago, built the Ontario School for the Deaf at Belleville, and this is open to deaf children from every part of the province; all pupils between the ages of six and twenty being admitted. The parents, if able, are expected to pay \$50 a year for tuition. Two methods of instruction, the manual and oral, are usually employed in instructing the deaf, but of recent years the manual, with its finger spelling and writing, has been largely replaced by the oral, in which lip-reading takes the place of hearing. If there are deaf children in your neighborhood, see that they are given a good education. The school at Belleville teaches the girls housework, dressmaking, cooking and laundrying; and the boys may learn farming, gardening, printing, carpentry, shoemaking and baking. If any further information is desired, Dr. Coughlin, the superintendent of the school, will be glad to supply it.

## Canada and the Peace Treaty

THE Peace Treaty has been submitted to the Parliament of Canada for its consideration and adoption. At first it was anticipated that the Opposition would attack certain provisions of the treaty rather savagely, and it was expected that some of the Quebec members especially would delight in proclaiming a species of Monroe Doctrine for Canada. But the heads of the Liberal party realized clearly that this would probably play into the hands of the Government and enable them to go to the country with a tremendously strong plea for British connection and the maintenance of the world's freedom, while it would put the Opposition in the very difficult and disagreeable position of refusing to accept a treaty which Britain, France and probably the United States had decided to be a good one. For

this reason, and possibly for other more creditable ones, the Liberal leader in the House appears to have reached some agreement with the Premier that the Peace Treaty will in its main features be accepted after due explanations have been given. This seems to be the case, and we are glad that it is so. We should not feel flattered if, in the Canadian Parliament, we should have men championing the Germans or picking to pieces a treaty which, with all its faults, is no doubt the very best obtainable, and which undoubtedly marks a forward step in the history of our race. No doubt Canada will endorse the treaty, and probably she will endorse it without a useless and regrettable party debate. It is as useless to try to amend the treaty as it would be to take credit for it. Canada has reason to be proud of her share in winning the war, but in making such a treaty as this the voice of a nation of eight millions can hardly be a determining factor compared with that of nations of ten or twenty times her population.

## The Sankey and Plumb Plans

IN England the Sankey Commission, appointed to investigate the mining situation, brought in a report which outlined what is known as "the Sankey plan" for the operation of the English coal mines. This plan provides for the purchase of the mines and also of the royalty rights, the mines to be operated under the control of a National Council, which represents the District Councils, which in turn are composed of one-third consumers, one-third managers, and one-third miners. This plan was accepted provisionally by the British Government, but its ultimate fate is still uncertain. In the United States it is the railwaymen who are demanding nationalization, and the Plumb plan providing for this has been submitted to the United States Government by Mr. Glenn Plumb, the lawyer for the railwaymen. This plan provides for the purchase by the United States Government of all the railways in the republic on a valuation to be determined by the courts, payment to be made in four per cent. Government bonds. This enormous system of railways is to be operated by a directorate of fifteen, five chosen by the President to represent the people, five to be elected by the operating officials, and five to be chosen by the employees. The surplus over operating costs, if there is any, is to be divided equally between the public and the employees, and whenever the employees' share is more than five per cent. of the gross operating revenue the railway rates are to be reduced. These two schemes of nationalization are now before the two countries concerned, and they are naturally causing no little perturbation of mind amongst conservative financiers. Public ownership on a small scale we have, and it is successful; but on the scale proposed it is something at which even some radicals gaze with ill-concealed suspicion. It seems probable that it will come some day, but it may not come in one huge instalment as suggested by those far-reaching plans. In England the miners are at present deliberating as to whether it would be wise to precipitate the issue by a strike, and the Trades Union Congress, representing millions of workers, and now in session in Glasgow, is to be invited to discuss the matter.

## A Republican Empire

AFTER months of debate the new German constitution has now become effective, and there is a definite cleavage from the old state of affairs. The new constitution declares the German Empire to be a Republican State, and so compels us to use the word "empire" with a new meaning. The constitution deals with two things chiefly, "the composition and

ties of the empire" and "the basic rights and basic duties of Germans." Just why the term "empire" should be used to designate a "republic" is not clear, but possibly it was not deemed wise to break too violently with the old *regime*. The people are now the constitutional rulers of Germany, and will elect their own legislators and president. Each State in the empire will have a representation in the Parliament based upon its population, but no State can have more than three-fifths of the total votes in the Imperial Council. The people seem prepared in the main to welcome the change from the old autocracy to popular government; but there are still many who cling to the House of Hohenzollern, and who would gladly see it restored; while the independent Socialists, on the other hand, are anxious for more radical changes. Vicious attacks are being made by members of the old *regime* upon the present Socialistic Government, and these attacks will probably increase in virulence as the Government causes the incidence of taxes to come chiefly upon the privileged classes. The German Republic has been born, but it is not by any means standing firmly on its feet, and the fact that Noske still controls the army is not a reassuring one. However, it would seem at present an impossible thing that Germany should revert to her old form of autocratic government.

### Food Prices to be Controlled

THE Board of Commerce, after duly investigating the sugar situation, thought fit last week to issue an order which declares that sugar refiners shall not charge a higher price than will net them a profit of two-fifths of a cent a pound; the wholesalers shall not net more than five per cent. profit; and the retailer shall not have more than a net profit of one cent a pound. This means to the retailer a profit of about 10 per cent. But if it be wrong for the merchant to make more than 10 per cent. net on sugar, what about butter and eggs? And what about meat, and shoes, and clothing? It is clear that if the retail grocer be limited to 10 per cent., other retailers also should be limited, and the pair of shoes which wholesales at \$6 should retail at not more than \$7. Will the Board of Commerce deal also with these other necessities of life? And if it is wrong to make more than 10 per cent. on sugar, what about netting 100 or 200 per cent. on the sale of land? Evidently the Board of Commerce has a big task ahead of it if it intends to keep profits down to a 10 per cent. level. But the matter is serious enough probably to justify other extraordinary measures as well as this. In the United States the Government is threatening all kinds of trouble for profiteers, and apparently one result has been the decline in the prices of hogs from \$25 a hundredweight to \$17. No doubt the packers will insist that this tremendous drop in price is due purely to increased supplies, but the public seems to prefer believing that it is due to the action of the Government. If the first reason is the correct one, then the price will again advance the moment the supply begins to diminish. Mr. Herbert Hoover has not helped to smooth matters over by declaring that the great advance in the price of foodstuffs upon this continent is due, not to scarcity, but to speculative greed. One thing seems certain, that if the present era of high prices continues, and no relief appears, the public unrest will assume such proportions as will compel the passage of legislation more drastic than the country ever dreamed of before.

### Korea Declares her Independence

THE situation in Korea is very unsatisfactory even from the Japanese point of view. The Japanese rule has been one of iron, and it has called forth very restrained, but none the less emphatic, protests from United States Methodists who are in touch with the local situation. Bishop Herbert Welch, writing a few weeks ago in *The Christian Advocate*, of New York, discusses the situation at some length. He admits that the Japanese reclaimed great areas of waste land, and have given much help in the agricultural development of the country. The amount of land under cultivation has increased greatly, and the amount produced has also increased; there has been an increase of 50 per cent. in the railway mileage, and an increase in good roads of 1,200 per cent. The harbors have been improved, the cities have been built up, and sanitation and public health have advanced with great strides. The educational system has been developed, and in seven years (1910-1917) the number of common schools has trebled. This is all to the good. But, on the other hand,

Korea is treated as a conquered country. The government has been military, both in form and method, and Korea has been practically under martial law. The Koreans have no voice in the government of the country, and until a few days ago, at least, there was nothing which promised self-government at any time. A few weeks ago it was reported that Japan had made some move in this direction, but evidently some of the Koreans have no faith in it, as last week the Koreans in the United States issued a document declaring Korea independent. The best Japan could do under the circumstances would be to listen to the voice of her own statesmen, who advise that Korea be given a large measure of self-government, and that the military *regime* be superseded by an enlightened form of civil government.

### Agricultural Schools for Rural Ontario

ONTARIO has her Agricultural College at Guelph, of which she is deservedly proud. But the O.A.C. has only a limited capacity, and the rural sections of Ontario need something more. Mr. Nixon, the editor of *Rural Canada*, in a recent issue of that journal, argues strongly for the institution of agricultural schools in Ontario, somewhat similar to those which already exist in Alberta. He refers to the Technical School of the city of Toronto, costing about \$2,000,000, and he declares that for this amount an agricultural school could be placed in every county in Ontario. We do not guarantee Mr. Nixon's figures, but this is what he claims. And he insists that if the citizens of Toronto can afford to put \$2,000,000 into a technical school, the farmers of Ontario can surely afford to put the same amount into agricultural schools. But—and here is the rub—Mr. Nixon has no faith that they will do it. He is evidently convinced that the farmers of Ontario will not submit to be taxed for such a purpose until the advantage of such schools has been set forth beyond all dispute. And so he turns to the women of the farm, and urges that they insist that their boys and girls be given the opportunities which rural agricultural schools would bring. The fact that his own mother wanted him to attend the Agricultural College when he did not want to go, and coaxed and begged until he went, makes his appeal to the mothers of Ontario all the more effective. And if the mothers in Ontario's agricultural sections want rural agricultural schools they will surely get them. We agree with Mr. Nixon that the boys and girls in rural Ontario have not the educational opportunities they deserve, and which our rural sections could well afford to give; and it is surely time that they had. Will the women on the farm fight the battle for better schools? They can surely get them if they insist upon it.

### Britain's Economy Campaign

BRITAIN'S financial position makes two things absolutely necessary, increased production and drastic retrenchment. The first the people themselves must effect, but in regard to the second the Government itself must be expected to take the initiative, and it is now busy discovering where the axe should fall in the several departments. The army, navy and civil expenditures alike have apparently been proceeding without check, and it is evident that there is an influential party in the Government which is not in favor of retrenchment. But the financial situation is too serious to be trifled with, and there is no doubt that if the present Government will not agree to retrench another Government will shortly take its place, pledged to carry out economies which are now clearly necessary. One of the startling features of the situation is the demand of Baron Fisher, former First Sea Lord, for the virtual scrapping of much of the British navy. He declares that half of the navy is already obsolete, and he insists that now that the German naval menace has disappeared Britain no longer needs a very large navy, and that she should show her faith in the League of Nations by promptly proceeding to lead the world in the reduction of naval armaments. Sir Percy Scott, Rear-Admiral, who was formerly in command of the First Cruiser Squadron, is satisfied that the larger battleship is doomed, and he also appears to favor Baron Fisher's view, at least in part. This view will undoubtedly provoke the bitterest opposition, but it will also elicit the warmest support of many, and it is hard to see how a reduction of national expenditure of \$10,000,000 a day can be accomplished without some big reduction in naval expenditure. What with labor troubles and financial difficulties, the Premier has certainly no prospect of dying of ennui.

## THE AUTO AN AID TO CRIME

A FEW days ago, at a meeting of the Police Commissioners in the city of Hamilton, Judge Snider is said to have asserted that the automobile is to-day the greatest of all aids to immorality and crime. This is a fact which is being forced upon the attention of people wherever the automobile holds sway. Its swiftness and the ease with which it can move from place to place has created a new and difficult problem in the detection of crime, which can only be met by the freest use of the telephone and telegraph and of the automobile itself. The *Hamilton Times* points out also another unfortunate result of the auto habit. It says: "As a means of desecrating the Sabbath we believe that it is the greatest instrument ever invented. Not that we object to anyone taking an outing in this way on Sunday. It is often the only time that some people have of enjoying an outing. But the automobile will turn a whole family of regular church-goers into a family of non-church-goers in a few months' time." Our preachers in every city and rural district find themselves confronted with this fact, and the remedy is not easy to find. It is utterly useless using the pulpit to scold the automobile sinners who are a hundred miles away, and even if they were present scolding or violent denunciation would not do them much good. If the men and women who are guilty can only be made to assume some responsibility in the church, or to become interested in some part of the church work, the evil may be overcome, but otherwise it will be difficult. One reason men run away from church, probably the chief reason, is that they are not sufficiently interested in its services. The automobile is not the cause of their absence, it is only the occasion.

## NOT WHOLLY A MATTER OF MONEY

THERE is a widespread view that the labor question is one primarily of wages, and that it can be settled on a purely dollars and cents basis. Accepting this view, some good brethren are very earnest in urging that labor has become materialistic, and that the only solution of the question is for labor to get back to the teaching of Christ, and "seek first the kingdom of God," interpreting this expression, of course, in the old-fashioned way as referring simply to the individual man and his relationship to God. If we believe this we cannot but view the whole labor agitation as a huge mistake, inspired by a materialistic philosophy, which aims to regenerate society by filling men's stomachs. And if the Church, as a Church, holds this view it will naturally array itself in opposition to the whole labor movement.

But anyone who interprets the present world-wide unrest as simply a demand for more money is very much mistaken. Back of the demand for a living wage, back of the demand for shorter hours, back of the demand for better conditions of labor, lies a passionate indignation at the inequalities to be seen in the distribution of the bounties of God; and along with that we find a growing demand for greater social equality, for an equality such as to-day is but a dream. And if men were ever justified in fighting for freedom, they are surely justified in contending most earnestly for the full fruits of that freedom. There are other shackles than those of iron, and the demand of world-wide labor to-day is that all these shackles be broken.

If we see only from the dollars and cents point of view we shall utterly fail to interpret the new era which is about to dawn. As we view it, the real aim of the labor movement is to realize the coming of "the kingdom of God" in such a way as shall mean the loosing of the prisoners' bands and letting the oppressed go free. If the issue were merely one of a higher wage, that could be settled without very much difficulty, but the issue is much more radical and far-reaching than this. The demand for a living wage is but a symptom; the real demand is for a new condition of society, a new era of civilization, in which the worker shall not be despised, but rather honored, because of his toil.

The injustice that marks the rule of the Bolsheviks in disfranchising the bourgeoisie and confiscating their wealth is evidently a retaliation upon them for the former disfranchisement and exploitation of the proletariat. In our own land there are a few who will defend the exclusive rule of the classes because of their education and ability, but the world at large recognizes clearly that the day of class rule has passed. The people believe that they have the right to rule, and every democracy in the world,

including our own, has taught them so; and there can be no receding from this position. And the great labor movement is now strenuously insisting that we live up to our political creed.

What lies ahead? If the people insist upon their right to rule, when then? Will they refuse to consider the claims of the bourgeoisie, or will they deal fairly with all? Will they proceed to overthrow civilization and rush rashly into political experiments that can only mean national ruin, or will they act cautiously and wisely, holding firmly to the old methods until we have tested the new? We are not greatly disturbed over these things, for the Anglo-Saxon race, with all its indestructible love of freedom, is both fair and generous, and with all its native daring it is sanely cautious. And more than that, despite all that pessimists declare, our civilization is shot through and through with Christian teaching, and the influence of the Christian Church is greater probably than most of us realize. Great changes may lie immediately ahead of us, but we are confident that they will not be either unwise or unfair. Canada can depend upon her Christian citizens to see that our industrial revolution, when it comes, will be both peaceful and just.

## SIDE-STEPPING SAINTS

WE saw the phrase last week, and while it is not classical, but colloquial in form, it appealed to us as very expressive and timely. The phrase describes a type of humanity which is not uncommon, but which is not very much admired. It describes the men who dodge decisions, who refuse to become martyrs for conscience' sake, who pride themselves on being non-committal, and who, when they are face to face with great and grave issues where the espousal of either side means bitter opposition from the opposite side, steadfastly refuse to champion either side.

In these days, when the liquor traffic is arraigned before the bar of public opinion, and every man is asked to stand up and be counted, we are rather surprised to find certain men, public men, politicians, and even preachers, refusing to commit themselves as either in favor of, or opposed to, the liquor traffic. The reason is, of course, apparent to all, and is sometimes openly avowed by the men concerned, and it is simply that a public stand on such a question, when public opinion is divided, would inevitably mean the loss of popularity with the party whose views they opposed. And these men imagine that they can remain popular with both sides if they side openly with neither. But this is a mistake. In these days the man who refuses to declare himself a friend to prohibition is inevitably branded as an enemy to it. It is true that he may not be, he may at heart favor it, but on such an issue, involving such tremendous consequences to the national life, the man who refuses to declare himself is either too timid to be a leader of men, or too prejudiced to realize clearly the far-reaching significance of the issue involved. In either case the side-stepper is clearly designated as unfit to lead his fellows in any great national issue.

And yet we have known men who prided themselves on the astuteness with which they evaded crucial questions, and the ease with which they escaped troublesome and difficult decisions. Some men are by nature and practice shifty and evasive, either without deep convictions or else lacking the courage to avow them. The time was when men of this type sought the suffrage of prohibitionists and obtained it, simply because they were not drunkards, and yet whenever the prohibition issue threatened to emerge into active politics these men persistently and too often successfully thrust it back where it belonged, the realm of mere opinion. But this day has gone by. To-day the man who, either by his silence or his public utterances, makes a bid for the liquor vote has no claim whatever to the prohibition vote. And the man who to-day is afraid to avow himself a prohibitionist, whether because he fears loss of business or loss of popularity, has no claim upon any "dry" vote.

And the prohibition question is not the only one. There are a good many other questions which we are facing to-day concerning which men have a right to demand that we stand up and be counted. The future of labor is something that our age must settle, and settle soon. Is our age, and our civilization, fair or unfair to labor? Should conditions be changed radically, or do we need simply a trifling readjustment of our economic machine? This is a question with which thousands of pulpits are trying to deal, and a few at least are trying to sidestep in the matter.

And while to-day for a time theological questions are pushed

into the background, it is certain that to-morrow they will insist upon being answered. Are we satisfied with the theological contents of our forefathers' creeds, or are we conscious of a clearer spiritual vision than they enjoyed? Do we really believe that God is love, or do we insist that "love" must be interpreted in the light of yesterday's moral vision rather than to-day's? We are training our young people to think; are we willing to listen to their honest questions, and answer them as best we can? Probably most of us can remember the time when some of our questions were simply evaded, and our inquiries left unanswered. To-day we are asking, not that every question be answered, for that is impossible; but that at least there be no evasion, but either honest confession of ignorance, or honest attempt at an answer. The mind of man has many questions, and some of them have puzzled all the ages, and perhaps we cannot answer half of them, but at least we can say so, and where answer is possible we can answer frankly and honestly. The day of side-stepping has gone.

## LIQUOR'S SOLE CHAMPION

THE liquor traffic has surely fallen on evil days. The only organization which dares to lift its voice in favor of liquor-selling is the Citizens' Liberty League, and in order to save its reputation and have its statements received without suspicion this Liberty League feels constrained to announce that "no person directly or indirectly interested in the liquor business may become a member of the League or contribute to its funds." Evidently the League is fully alive to the fact that the persons who are either "directly or indirectly interested in the liquor traffic" are not very popular throughout the province, and will not help any cause which they publicly espouse. This is a pretty hard slap at their friends, but possibly it is deserved.

But is it reasonable to think that while this campaign for the permanent abolition of the liquor traffic is going on the men whose money is invested in the traffic are sitting idly by while others fight their battles? Surely this is an impossible supposition. And it is just as impossible a supposition to think that men who are neither "directly nor indirectly interested in the liquor traffic" are financing the present campaign for the liquor traffic, and working tooth and nail to defeat prohibition, from sheer love of "liberty." Who are these disinterested friends of the liquor traffic who are so liberally financing beer's battle while wholly uninterested in its manufacture or sale? Surely the world ought to know the names of these kindly souls.

And it is a perplexing thought that the Liberty League, although fighting for beer, declares itself heart and soul in favor of Mr. Rowell's former platform of "Abolish the Bar." At least this seems to be the only conclusion to be drawn from the published declaration that it "is absolutely opposed to a return of the open bar as it previously existed in Ontario under the old License Act." The fact, however, that the Liberty League orators advise every voter to vote "yes" on the first question on the referendum ballot, which means the restoration of the License Act, and the resuscitation of the bar, leads us to question the truth of the statement that the League is "absolutely opposed to a return of the open bar." Evidently that is pure camouflage. The League, unless we wholly fail to understand its drift, is working for the return of the bar and all that it implies. The League solemnly professes to have nothing to do with the liquor traffic, but its arguments—and, so far as we can understand it, its aims—are identical with those of the traffic. Concerning that traffic the *Globe* truthfully says:

"The people were sick of the liquor traffic, an insatiable leech, feeding on the money and manhood of the poor. Above all, they were sick of the liquor traffickers. That illness persists even yet. To calm the fevered mind of the great public the Liberty League puts its hand on its heart and says: 'No booze peddlers walk with us. No booze money pays our organizers. We are patriots, eager to conserve for the common man the common liberties of British citizenship.'" And it adds: "Make no mistake. The Liberty League is a pro-whiskey organization. It has reason to seek some means of placating the public, for the people of Ontario are in no friendly mood toward any group of men who would destroy the Ontario Temperance Act because their own appetites crave for liquor."

The plea that beer and wine are not intoxicants is utterly misleading, as some of us, who remember shops that sold only beer and wine, can testify most clearly. Ontario to-day has all

the beer it wants to consume being sold without let or hindrance, but it is not satisfactory, because it is not strong enough. It lacks "the kick." The men who plead that beer will not intoxicate are the very men who are demanding a beer that will intoxicate. We do not say that all the men who are in favor of beer and wine will get drunk on beer, but we do say that the beer for which they are pleading is a drunkard-making beer, and it has always been one of the strongest allies of whiskey and rum. The liquor trade is pleading for its life, and whether through the Statesman or the Liberty League the arguments are the same that the liquor traffic has employed for a generation. There is no reforming the traffic; it is only harmless when dead. Help us to kill it!

## THE POLITICIANS AND THE U.F.O.

THE western provinces of Canada have seen a wonderful development of the agricultural vote, and it seems taken for granted that in the prairie provinces at least the farmers control the political situation. And now the farmers of Ontario have waked up and are carrying consternation into the different political camps by their deliberate and determined ignoring of political ties. The Liberals and Conservatives were willing to back a farmer if he would only give some indication that he belonged to the elect and would vote right when the time came. They had no objection at all to him running as a U.F.O. candidate if only he would swear secret allegiance to the old "party." But the U.F.O. does not seem to be built that way. It turns down one Liberal or Conservative to support another who had been a Liberal or Conservative, the only difference being that the second had transferred his allegiance absolutely to the United Farmers' party. And now we have the strange spectacle of three farmers running in one riding, a Liberal, a Conservative and a United Farmer. Which will win? Will the farmers stick to their man in sufficient numbers to elect him? We believe they will in a great many cases, and probably the United Farmers of Ontario will have twenty or thirty members in the next Provincial House. Will this be a good thing? We think it will. In the first place every United Farmers' candidate is pledged to prohibition, and will certainly vote that way. And while we recognize clearly the evil of class representation if carried to extremes, we recognize also the fact that the farmers of Ontario are its most important asset, and their intelligent grasp of public questions, and their shrewd common sense, ought to prove of no small value in our legislative assembly, while they are for the present at least free from the abuses that too often plainly attach to any party machine.

## OUR NINETIETH BIRTHDAY

THE CHRISTIAN GUARDIAN will celebrate its ninetieth birthday in the forthcoming month of November. As is fitting, that celebration will be marked by the issuing of a special and, we trust, a specially interesting and valuable, number of the paper. We will have more to say about that later on.

It also will be marked by an earnest effort to increase, and very greatly increase, the circulation of the paper throughout its constituency. We think this, too, will be quite fitting to the occasion. This special effort will be initiated during our birthday month of November—we trust it will not stop until the paper has something like the circulation it might and ought to have.

To help to initiate and carry through the special campaign, as well as to have the matter of circulation in hand for the future, a circulation manager—something new under the sun so far as this paper is concerned—has been appointed. And he has registered a vow, stimulated thereto by both publisher and editor, that he will not rest content until the circulation of the CHRISTIAN GUARDIAN is at least twice as long as it is at the present time. That is a big undertaking, but we have an idea that he will make good.

Of course every reader of the paper is interested in this project. A bigger list will mean a bigger and better, and in every way more satisfactory, paper. And, as editor for quite a number of years now, the present writer believes that such an improved paper is due.

And every reader can give the project a little lift, we are sure. Just what each can do he will be told in detail at a later date. Meanwhile, be thinking of the matter, and if anyone has any suggestions to make, let us hear from him at once.

# The Bible and the Liquor Traffic

By  
A. W. Hone

OWING to the attempts of the liquor people to utilize the Bible as the source of anti-prohibition ammunition, it is opportune that we ascertain the true attitude of the Bible with relation to strong drink. The Bible makes numerous references to the use of wine and strong drink, and, almost invariably, in opposition thereto. In default of explicit references to what we call prohibition, there are statements of general principles which do directly apply, and which will be emphasized later on.

On the other side of the question, a pamphlet now in circulation by the anti-prohibitionists gives four Scripture references which they construe as being favorable to their cause. The plight to which they are put for Scripture backing may be realized from the fact that one of these passages is Paul's famous advice to Timothy to take a *little* wine for his stomach's sake and his often infirmities. Note that the quantity of wine to be taken is specified as "little," and the motive for its use medicinal purposes. The Ontario Temperance Act will allow anyone to follow Paul's advice, as it expressly provides for the use of wine when recommended by competent medical authority. The man who goes to the Bible in search of sanction for the modern traffic in liquor is in hard case if this is the best he can do. Poor Timothy never dreamed that his pangs of indigestion would furnish an excuse for destroying the stomachs of other men.

The Bible is not lacking in denunciation of the use of strong drink. The disastrous consequences following the use of such are cited in such examples as Gen. 9: 20-24; Gen. 19: 30-38; 1 Kings 20: 16-21; 1 Kings 16: 9-11; Daniel 5: 1-6. Shameful exposure, incest, military defeat, national disaster, are here pictured as the consequences of the use of intoxicating liquors.

The effects of alcohol upon the physical welfare was well known to the ancients and to Bible writers. In Daniel 1: 8-16 are set forth the beneficial effects of total abstinence. Previous to Samson's birth his mother was commanded as follows, Judges 13: 24: "She may not eat of anything that cometh of the vine, neither let her drink wine or strong drink." The welfare of the unborn child demanded total abstinence. The ancients knew the importance of pre-natal influence, and anticipated the findings of modern authorities in eugenics.

The New Testament approaches the question from the view of the body as the temple of God. It is a sin to do that which injures the body. 1 Cor. 3: 17, "If any man destroyeth the temple of God, him shall God destroy; for the temple of God is holy, which temple are ye." With modern science almost unanimous concerning the destructive effect of alcohol upon the body, this passage alone convicts the liquor traffic and puts it outside the pale of Christian recognition.

That abstinence from alcohol is necessary to intellectual and administrative efficiency is stated in Proverbs 31: 4, "It is not for kings to drink wine, nor for princes strong

drink; lest they drink and forget the law, and pervert the judgment of the afflicted." Also, Lev. 10: 8, "And the Lord spake unto Aaron, saying, Do not drink wine nor strong drink, thou, nor thy sons with thee . . . lest ye die." This accords with the view of modern science that alcohol beclouds the intellect and destroys the faculty for precise judgment.

Total abstinence was considered necessary in preparation for national work and public service. To this end there were at least two total abstinence societies in Bible times, namely, the Rechabites (see Jeremiah 35: 2-19) and the Nazarites (see Judges 13: 2-7). The members included such leaders as Samuel, Samson and John the Baptist. Samson's ruin came with his breaking of his Nazarite vows. The pledge of abstinence from strong drink was considered of such importance that those who tempted the Nazarites to break their pledge are roundly scored by Amos (see Amos 2: 11, 12). Even in the days of early Christianity such orders flourished, and scholars believe that Paul joined such an order, according to Acts 18: 18. The trend of his teaching would seem to bear this out. The point is that those who were anxious to fit themselves for tasks of national service, and to whom the nation looked for help in times of national emergency, considered indulgence in intoxicating liquors as foreign to their usefulness.

Conscious that strong drink, if tolerated, would work national ruin, the prophets with burning patriotism hurled their fiery eloquence against it. No modern prohibition orator ever denounced the liquor traffic more scathingly. Take these extracts from Isaiah's sermons, chapters 5, 24, 28: "Woe to the drunkards of Ephraim, whose glorious beauty is a fading flower (the seeming health of the beer drinker might well be described thus). The crown of the drunkards of Ephraim shall be trodden under feet. Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until wine inflame them. Woe unto them that are mighty to drink wine, and strong to mingle strong drink. Strong drink shall be bitter to them that drink it. But they also have erred through wine, and through strong drink are out of the way." Joel, chapters 1 and 3, says: "Awake all ye drunkards and weep, and howl all ye drinkers of wine. And they have given a boy for a harlot, and a girl for wine that they may drink." Nahum says, chapter 1, "While they are drunken as drunkards, they shall be devoured as stubble." Hosea, chapter 4, "Whoredom and wine, and new wine take away the heart." Amos adds his warning, chapter 6, "Woe to them that are at ease in Zion, that drink wine in bowls." Most significant of all, from the standpoint of the liquor manufacturer, is Habakkuk 2: 15, "Woe unto him that giveth his neighbor drink, that putteth thy bottle to him, and

makest him drunken also." The old prophets were ancient Billy Sundays in their attitude to strong drink.

The Book of Proverbs abounds in warnings against the consequences of indulgence in strong drink. Read chapters 20, 21, 23. Note that poverty and drinking are coupled together. Note the results of tarrying long at the wine, and the description of a drunken man, which is a real contribution to the "psychology of boozology."

The New Testament deals with the question in another way. It would persuade men to order life in conformity to the law of love. General principles are stressed, of which more anon. Sobriety and temperance are recommended: 1 Peter 1: 13, "Wherefore, girding up the loins of your mind, be sober." 1 Thes. 5: 6, "Let us watch and be sober"; 8, "But let us, since we are of the day, be sober." Rom. 13: 14, "But put ye on the Lord Jesus Christ, and make no provision for the flesh, to fulfil the lusts thereof." 1 Cor. 9: 25, "Every man that striveth for the mastery is temperate in all things." 2 Peter 1: 5, "Add to your faith virtue, and to virtue knowledge, and to knowledge temperance." Jesus warns against a course of conduct likely to lead to drunkenness. Luke 21: 34, "But take heed to yourselves, lest haply your hearts be overcome with surfeiting and drunkenness." In Gal. 5: 19, drunkenness is classed with the most serious sins, and is stated to bar entrance to the kingdom of God. If no drunkard can inherit the kingdom of God, what about those who help to make drunkards, directly or indirectly?

We now come to the strongest argument of all, and the one that chiefly concerns us in this day of social consciousness. The organized liquor traffic is a modern institution, hence in the Bible there is no mention of prohibition as an organized movement against it. As we have it to-day, the alcohol traffic did not exist in Bible times. For us the problem is far more complex and acute. Owing to the cheapness of alcoholic drinks, the habit of excessive drinking is far more widespread. Because the evil exists in greater proportions, therefore we require special methods of attack and drastic action. Conduct must be regulated according to certain principles found particularly in the New Testament. Earnest men and women are striving to apply these principles to the solution of modern problems, including the liquor traffic.

The basic principle of Christianity is the Golden Rule. According to this each is responsible for his conduct, not only as it affects himself, but as it affects the welfare of others. Personal rights are second to public welfare. They must be relinquished if they conflict with brotherhood and social responsibility. Those who stress personal rights rather than public welfare are in opposition to the central teaching of Christianity and the spirit of the age, which is, above all else, a spirit of social responsibility. By precept and example Jesus taught man's responsibility for his brother's welfare. See Matt. 5: 29; 7: 12; 10: 39; 18: 7-10; 16: 24; Luke 10: 25-37; Mark

9: 24. Paul's great statement of this principle is found in Romans 14, and 1 Cor. 8, with sundry shorter passages. It is summed up in: "We who are strong ought to bear the infirmities of the weak, and not to please ourselves. It is good neither to eat flesh, nor to drink wine, nor anything whereby they brother stumbleth, or is made weak. Wherefore, if meat make my brother to offend, I will eat no flesh while the world stand, that I cause not my brother to stumble. Let no man seek his own, but each his neighbor's good." To the advocates of personal liberty he said, "But take heed, lest your liberty become a stumbling-block to the weak." Here we have the doctrine of man's social responsibility. Man is an individual, with rights and privileges as such, but he is also a member of society, and as such must be governed by considerations which safeguard the welfare of society as a whole. All our laws are based upon this principle. The law permits the

individual to pursue his own devices until these come into conflict with the public welfare, or his own good as a member of the State, and there his freedom ends. This principle has given rise to the sense of social responsibility. Apply this principle to the liquor traffic, and to other vexatious problems, and we have the explanation of the prohibition movement and other movements which aim to promote the good of all rather than the selfish interests of the few. Were it not for this sense of social responsibility few would care to risk the abuse that emanates from those who stand for personal rights, irrespective of the cost to others.

With a keen sense of their social responsibility, tens of thousands of moderate drinkers have supported prohibition. They claimed that they could take a drink, and leave it alone at will. But they knew that other men were being ruined in body and soul through a lack of this self-control, and

that untold hardship was being visited upon innocent women and children. Therefore, for the sake of the weaker brother and for the sake of those who suffered, these moderate drinkers voted for prohibition, thereby acting upon the principle of social responsibility. Without the support of such men the prohibition movement would not be where it is to-day.

The recent war has taught the fallacy of governing action according to principles of self-interest. Out of the ruins men are striving to build a new structure based upon the sense of human brotherhood. We believe that the majority of the people of Ontario will fulfil their social responsibility by voting for the measure that, while it may deprive a few of opportunity for selfish indulgence, will make for the lasting benefit of the whole. This is the great contribution made by the Bible to the warfare against strong drink and kindred evils.

## The Flare on Vimy Ridge

By  
S. W. Irwin

FROM Arras to Lens is an exceptional road to take on foot by night. The flare of a rocket on a deserted battlefield is as fascinating, in fact, as any picture in fiction could make it. Had Edgar Allen Poe had a real will-o'-the-wisp on a real battlefield at ten o'clock at night, eight and one-half kilometres from the nearest town, his imagination might have surpassed anything he had before attained.

On the afternoon of June 25th, 1919, I reached the town of Arras on my way to the Canadian sector at Hill 70, where I was to make an effort to locate a soldier's grave of the 2nd Canadians. I had passed

beautiful daughter, who sat across from me in the compartment, said, "No, this is not Albert"; and the train drew slowly up past a signboard bearing the name, and it was Albert, utterly beaten beyond recognition. Then followed the fields—clumps of hay where they dared to mow, rusted wire, poppies, timothy, clover, a group of workmen, armless trees (broken two feet through), orchards cut and hanging over the stump, sand-bags in the semblance of a re-

Vimy Ridge, a few more postal cards, and to take a photo of the cathedral, on whose gate was a notice, "Defence d'entre," and a guard to enforce it. The French Government plans to preserve the stupendous ruin—a story of hate, penned in stone archway and flying buttress and goggle-eyed gargoyles, strangling each other in shapeless contortion beneath columns that refuse to fall. When I turned back to the "Chemin de Fer," an automobile with a British officer drove near and stopped for me to step in. The officer urged me to visit the commandant at the "bottom of the street," consult the map and locate the general position of the grave I sought. "The commandant is a jolly, decent chap, you know," he said, and I added this to my delay. When I reached the station finally at four-thirty the train had gone. It left, so said the controller, at "says cans," which is fifteen minutes past sixteen o'clock, which is 4.15 p.m.; and there were no more trains to Lens that night. I rushed from window to window, and then to the Frenchman at the door, begging someone to say there was another train later, eight o'clock, ten o'clock, any time, midnight, that would get me into Lens. I was to meet there a man who could help me in the search. If I failed to come he would not expect me further and would leave immediately for the Channel. But there were no more trains, and Lens lay eighteen kilometres across a desolate battlefield. I decided to walk, or walk and run it together. With a small musette-bag of German make, worn on the back (purchased as a sort of sinister souvenir while I was with the American Army on the Rhine), and a light walking cane, bought at the vacant palace of the Pope at Avignon, I started out.

At 5.45 I left behind me those torn skirts of the town clinging around its battered form. I asked for something to eat at a cafe estaminet at the first cross-roads. There were shell holes in the wall, and marks of small-calibre bullets that buried themselves in the woodwork. The family had



A BRITISH MILITARY CEMETERY NEAR HILL 70.  
Many Canadian Soldiers Rest Here.

through Ribemont and Achiet, and that broken-hearted little town of Albert, on the way north from Amiens. If it did not set my imagination weirdly at work, it did make my heart beat with indignation. Poor little town of Albert, all broken like an old man stoned to death by robbers on the roadside:

A lieutenant in the car said, "This is not Albert!" The elderly gentleman, with his

doubt; through Boisieux, chalky under clay and rags, a helmet on a grave, pitiful fields mile on mile, to Arras; then broken, disappearing lines of ancient trench, a freight car with wheels pointing up, reel on reel of barricade wire, a broken village only a pile of bricks, and a level place traced with rows of crosses on the graves.

I loitered on the streets of Arras to buy a souvenir napkin-ring made of shell from



been out four years and back just ten days. But the landlady said I could eat "toot-sweet." The fire was out, and the chocolate was slow in coming. The salad had to be washed and cut, and it was 6.30 when I was again upon the road.

THE BATTLE-ROAD.

Chinamen were coming in from salvage duty and grinned as they passed. One tried to talk to me in some composite tongue. I said, "Do you speak English?" He answered, "Oui, signor." An auto, full and preoccupied, whizzed by into the long row of broken trees ahead. Another came toward me, racing as for death itself. In twenty seconds I turned to look. There, one-half a kilometre down the stone road when I had come, the auto was lurching. It had struck the slight depression of a shell crater in the road. It began to swing, turned its nose across the highway, and steadily, swiftly, came about-face as the tonneau crashed into sand-bag redoubt. I could see no one was injured, however, and as Lens was still fifteen kilometres off I did not turn back.

On the right of the road stretched the long waste of battle; on the left the long waste of mounds, trenches and desolate huts. Death had lived there, stared out, shivered and slunk away. Far on the right was another road, traced by shattered trees silhouetted against the threatening yellow brackish sky toward Cambrai and the Somme. Rusted shells, undischarged, stood upright along the road, like groundhogs in a tangled field of peas. On the left the sun was fitfully shuffled back and forth through the sheets of rain clouds. Again on the right, in a salvage camp still in use, a Britisher in the doorway was blacking his shoes (his own shoes, as Lincoln once instructed him). "Looks like a storm," he said, and I passed on. To the left, beyond a roadside trench, yawning and uncanny, was a sign, "B.W.G.D. Camp A, Area No. 1." It was "British War Graves Detachment," etc. Here might be found the records, and I would be in error to pass.

I turned over the plank roadway, dodging rolls of barricade wire, and knocked at the door of the adjutant. For twenty minutes we went over page on page of grave positions, some marked identified; others, a few, checked as unmarked and unidentified; and out in the remote morass of the vast area mine was nowhere to be found. "C. II. Cemetery" did not locate it. Men of "C. II." were in a dozen sacred places.

Along the road those names still looked out at me as I walked. They left the pages, they gathered in groups, and marched by the roadside and over the fields. They were militant again. Long-tangled grass and trailing innumerable poppies and uneven surface and heaps of white parapets and deep gutters of shell holes do not deter the march of militant men. Hero spirits have always marched forth against darkness and storm and adversity and flinty ways and pain. Soul-stuff is made of rebuff and poverty, of hardship and midnight vigils and forced marches. That whole plain, reaching from the road-line of trees on the east toward the sunset on the west, was peopled again with an army,

white, vast, full of intensity, ceaselessly going. In my picture there they were—men who had fought the Hun from Ypres to Verdun; some from the ill-starred but heroic Gallipoli; men from Algiers, Russia, Scotland, Wales; a blessed multitude from Canada, for Vimy Ridge was just before me, crossing almost fair athwart the Lens-Arras road. Spirits seeking their fellows—knightly, anxious, hungry souls, mocking peril and night vigils; spirits, a host, militant and triumphant, hot-hearted against those who multiplied the hate of the world!



A CORNER IN THE TRANSEPT OF THE CATHEDRAL AT ARRAS, FRANCE. THE BUILDING IS TO BE KEPT AS A WAR MEMENTO BY THE FRENCH GOVERNMENT.

What a highway in the sunken roadway of the night! No place for men who feared their fellows, only place here for those who touched the child's tousled head or the woman's shoulder sacredly, and for those who loved the dead! What an avenue through the gorge of Vimy Ridge, where the road is a horseshoe, for pledges that touch the stars and mountain summits and depths of seas! What a cloud of witnesses to a holy hope! What mingling for tear-drops! What sympathy with love! What dear shadow companionships! Souls of men

Did You Know

That most ministers look on the "Christian Guardian" as a pastoral assistant, making regular weekly calls upon his people? Lighten your pastor's burden by persuading your friends to take "The Guardian."

winnowed with flame and chosen by the lot of those who lay down their lives for their friends! You would go by tenderly if your boy was there, and pray you might hold sunset tryst with him. I wept for sheer wonderment.

A dusty-looking flag fluttering across a complex pit beside an unexploded shell; a German boot, with a strap beneath the sole and a buckled piece, an officer's boot, mayhap, and a foot still in it, sock and all, congealed into one barren loneliness; a little clump of French graves in an enclosure, named with its brief history, "Caretta, containing fifty-seven cadavers"; a tree made of cans upright and camouflaged with boughs, and all once an observation post, bitter and lone—these were my road mates. It was nine o'clock, but still light enough to read the inscription on a little enclosure set apart some fifty yards from the roadway. I clambered through the wire. It read, "In Loving Memory of J. Campbell, Bomber," and "Rest in Peace"; and ten feet beyond a comrade, a Frenchman, unnamed because unknown, but with the words "Soldat Français Inconnu," and with a shell, empty of death, but holding a long-withered spray of flowers. Maybe God's angel had found that on a May day and put those flowers there. Somebody wrote of us Americans after the Civil War:

"No more shall the war-cry sever,  
Nor the winding river be red;  
We banish our anger forever  
When we laurel the graves of our dead."

And it is true; but here no laurel will ever permit us to forgive an impenitent hand that struck him down, unknown though he may be. Looking on those hills and remembering him, I wrote:

Those hills shall not wash out their pain,  
They cherish there a nation's dead.  
The broken hedges bloom in vain,  
And patient poppies lift their head;

They deck the fields incarnadine  
And smile (they would not see us weep);  
But reckon, foolish heart of mine,  
Their tears are falling while we sleep.

Some morn, a hundred years apart,  
The glancing sun shall find its way  
To hidden dales where bleeding hearts  
In rendezvous recall the day.

Yon staring window-cases look  
With sightless eyes—God mark the face!  
Go build them new; yet nook by nook  
The ghosts shall frolic in their place.

Some lone, unsteeped creed may yield,  
Relenting to a whimpered prayer;  
But yon lad's cross shall claim the field  
'Gainst wanton winter, bleak and bare.

Those heart-red flowers stagger down  
The gun-gashed hillock's bleeding face;  
Nor years nor mercy can drown  
Away, condone, forget the trace.

Ye sighing winds, that stir the boughs  
Remaining on each headless tree,  
Raise to a mighty shout those vows  
That pledged us to their memory!

A host of signs along that quiet roadside. "No Smoking," "Do Not Pass," and other things. Who was there to smoke and endanger his life among the gaping shell piles? It was not I. I do not smoke, anyhow; nor have I any affinity in social ethics with the lady who came to do work for the boys, and said she knew a minister who came to France and learned to smoke cigarettes "like a man." Had he learned to lay down his life and stumbled on death to give spiritual comfort to the boys? Had he learned to walk with one leg of wood, or give up an arm or even a little finger? That might have made him great—a man indeed, like these dear neighbor-boys. And there

was direction to Theilus and to the Nine Elms Camp and the Front-line Trench, etc. A light like a huge will-o'-the-wisp flashed up two kilometres ahead, and died out noiselessly. A military cemetery of the Canadian Highlanders on the west was just as the Graves' Detachment had left it in the afternoon—fresh-rounded earth, the spade, the crosses and the measuring line; and I thought of Him who should stand and "measure the earth," and should judge the length and breadth of my work, and should know my failures and whose pity I should need, and I hoped that I might be even a little worthy, like they were greatly worthy. A long grave, with its marked divisions, awaited the gathering of the searchers on the morrow. Soon every lonely grave will be gathered into the fold of these big cemetery-homes for the soldier dead, each separate and recorded.

On the edge of the slope, slowly rising to the ridge, was the Vimy Monument, eighteen feet by eighteen feet and twenty feet high, of stone, surmounted by a cross, surrounded by a chain swung between shells of heavy artillery, and marked by an inscription in bronze. Again that light rising and dying on the hill ahead by the horse-shoe as I followed up toward the loop. The Canadians during their operations cut a road through the ridge, avoiding the curve, which was open to the fire of the enemy. At the branching was an iron hut, serving as a home for four little children and a man and wife. They understood my French a little, and the children bade me bon soir as they scampered under the iron roof to bed. I waited while the father told me how the Boche had held the long Ridge, tunnelled deep and concreted securely; and how

the Canadian heavies had broken up the hill itself, how those fierce boys on foot came from the west along the rising shoulder and from the east along the front of the other shoulder and over the back; and how the face of the Hun was disfigured forever by the thrashing of this towering foe of Vimy Ridge. Hundreds were trapped in the gulf between the two shoulders.

Gaping from the roadside on the left, dug-outs were utterly caved in or, missed by shell fire, reached down a long, empty throat to an empty stomach. One led down fifty-two steps. On the right, toward the valley, between the shoulders, the line of netted wire and fabric camouflaged the roadway.

This Vimy Ridge stirred me. Men had never been braver, had never met foe more stubborn, had never died with a higher hope in their hearts. Here was the watershed of civilization. Had the hordes from the east swept down to the sea, then should the sea be forever bitter; but here, should the hosts of the west sweep down on the plain landward, the whole world should be sweeter and full of song. How those tides thrashed to the crest of that battered ridge! They tore down the trees in their basins, carried up masses of rock as ice avalanches tear up mountain sides; they crushed houses utterly, mutilated before; they left the sea slime of green-edged trench and mouldy dugout for the while, but the tide moved inward.

To the left, Petit Vimy, like a hamlet-child of the gouged hill, was a memory only to the settlers who were sifting back to neighboring villages—a few stones and straggling bricks recalled the spot—while Vimy itself on the right, that had cowered so long under the roar of the big guns in

the sunken road toward Lens, piteously lifted up gaunt and haggard gable-ends and chimneys to the night. Another flare rises, bursts into a dozen stars, and scatters down upon the wire and grass.

Steadily I plodded on. Over the edge of the road, alone in the night, sat a black cat, waiting perhaps for a mouse to stir. I had not seen a mouse, only a weasel gliding along into cover of some twisted iron, and a field-mole with shovel nose and chops that burrow and root. I had seen the mole on the graves in the new cemetery, blundering blindly for a thistle-root. I touched him with my stick, and he pushed me brusquely away. I held him again firmly, and he snarled disgustedly and shuffled off into an alley in the tangled grass. The cat had not seen either of them, and was perhaps waiting a mouse that would never come by. A mole and a weasel may be creatures of the battlefield, but a mouse has no enmity and does not live by treachery or hate. He is no scavenger of the battlefield. Perhaps he was not there; but there, on the edge of a giant mound, sat a quiet, waiting puss—phantom or reality.

The cat heard my approach, turned sharply, and in a moment she had fled up the bank. A house-dog howled from behind the bank, a rocket went up from beyond the hill, and I caught sight of a little iron hut. Here a French family of refugees had come back to find a home, and here, with others, they were celebrating the advent of a new era, while the cat kept vigil on the summit of the road, and the rackets went up softly on the night and sank back into the arms of peace.

Paris, France.

## THE HOME AND ITS OUTLOOK

### The Oracle and his Wives

The Oracle was a Methodist in religion and a Liberal in politics. By nature he was a Conservative of the Conservatives; he clung to the past and lived upon it. It took a new thought months to enter his head, but once there it required years of persuasion and tons of argument to get it out again. He was slow at taking up anything new, but much slower at dropping it when it was old, and in this he expressed the spirit of the village, and revealed the manner in which the mind of Blossomby worked. Lord Broadlands and his steward were Liberals, and this was sufficient reason for Jeremiah Jenkins being a Liberal, too. His father had been a Liberal of the same stamp as Jeremiah, and he boasted that "Liberalism ran in the family."

In religion the Oracle was an autocrat. New doctrines or higher criticism never troubled him. He believed the Bible, and received without question the prevailing and orthodox teaching concerning its inspiration. He never doubted anything he once believed in—not even himself. With Jeremiah as a

leader it was difficult to get the church out of its old ruts or to take one progressive step.

Jeremiah Jenkins and Jacob Stout were jealous of each other. Many were the occasions on which this was seen. Both loved office, but nothing induced one to take office quicker than the thought that if he did not accept the position his rival might be appointed to it. Like two opposing generals they watched each other's tactics. They both sought to lead the congregational singing. On Sunday evenings there was a choir, which, under a recognized conductor, led the congregation in their singing; in the afternoon there was neither choir nor organist, but some member of the congregation had to act as precentor, or, as he was more frequently called, "the starter." Jeremiah had a voice which, once heard, was never forgotten. It was powerful, but unmusical. It was painful for a lover of music to be compelled to listen to the Oracle's singing. The village folk declared that "he wor a koir in hissen," by which they meant that when he sang "he made enough noise for half a dozen folk." When Elijah Cole, who was a lover of

music, was planned to preach, he usually suffered from nerve-shock if Jeremiah was in good form and in "full voice."

Jacob Stout's voice was different from that of the Oracle—it was more musical, and he could soar to higher notes, and in this he felt himself superior to his rival. Jeremiah knew that if he tried to follow he would be left halfway up the mountain-side, whilst Jacob would scale the mount to the very summit, and stand there victorious. Jacob, however, knew that his voice would be lost in the sound made by Jeremiah's as he dwelt in the lowlands, and as his rival always started tunes which never rose very high, Jacob never sang Jeremiah's tunes. On the other hand, Jeremiah knew that probably Jacob would soar above him, and so he never sang Jacob's tunes. Only one of them sang at the same time. This was a blessing. Jeremiah was the most popular "starter," as he commenced tunes the people could sing; but Jacob pitched his tunes so high that few could follow him. His tunes were old-fashioned, with endless variations and repetitions, and he could not have sung them himself had he not practised them well at home during

the week. In the chapel he often started tunes which he had to sing himself, whilst the congregation listened and watched as he sang, his body swaying to and fro to the tune, and when he tried to reach a high note he stood on tiptoe, to the no small amusement of the young people of the congregation.

In his home the Oracle was an autocratic tyrant. He was neither a true husband nor a kind father; he was simply lord and master. His will was law. Whatever opinions he expressed on politics, on religion, or on domestic or village matters, he expected every member of his family to say amen to them. That his sons or daughters should have opinions of their own was to him a proof that they were wanting in filial affection. Did they mildly suggest that they differed from him his reply would be, "I am the head of this house; I have spoken, and that settles the matter." If he afterwards found himself in the wrong he would not confess his mistake, lest he might fall in the estimation of his family.

Betty, his wife, lived the life of a slave; for thirty years she attended to her household duties and made the garments of both the male and female members of her family. She performed many duties in connection with the farm until her body was completely exhausted, and she laid down and died simply for want of rest, her last words being, "I have been tired ever since I was married, and have never had time to have a good rest. Thank God I am going to a land where there is rest for the weary. Please sing that hymn for me,

"There is sweet rest in heaven."

And so tired Betty went home to have a rest. She died of weariness and heart hunger.

The verdict of Blossomby was that by the death of his wife the Oracle had lost his best friend, and this he soon discovered to be true.

"Betty," he said, "served me well, and I dunner no 'ow I am goin' ter get on without 'er."

She had given her life for him; his comfort and happiness had been her great concern, but he had never given her one loving word of encouragement, and she had suffered and died from starvation of the heart. Many of the best wives die of the same complaint. A few weeks after her death Jeremiah had a confidential talk with Robert Freeman.

"Robert," said he, "I'm in a orkard fix; I 'aven't onybody ter keep house fur me since Betty died, en oi conner afford ter keep an 'ousekeeper. Wot dost tha think I'd better do?"

Now Robert Freeman had a vein of humor in his nature. He saw the drift of Jeremiah's thoughts, and determined to have a little fun at his expense.

"Well," he said, "I think, Jerry, the best thing you can do is to get married again, and as you are getting on in life it would never do for you to marry a young wife; you'll need a woman of some experience, so that I should advise you to marry a widow. There are plenty in the village."

The Oracle's face brightened. "A very good idea," he said. "Na, who would yer suggest, Robert?"

"Oh, for the matter of that," said

Robert, "I would write out a list of the likeliest women, and then propose to them in turn until I got to one who said 'Yes.'"

Behold the Oracle a few weeks later. He is dressed in his best suit, which, by the way, was made by Betty, his last wife, who had certainly given him plenty of room. He had a portly form, and a very red face, had been newly shaved, and had on his most presentable appearance.

The first lady to whom he made known his intention turned upon him indignantly and exclaimed, "Why, yo' rascal, yo' ought ter be ashamed o' yerself, axin' a woman ter marry yer, en yer last wife is hardly cowl (cold) in her gravel! Get out ov my 'ouse!" And out he went.

Somewhat disconcerted, he turned his steps towards the home of a widow who had a neat little farm. He walked over it and examined the stock and crops, and came to the conclusion that it was a desirable farm to unite with his own. He then walked into the house and proposed to the owner.

She listened to his proposal and then said, "Well, Jeremiah, I'm sorry yo' have come

it might just as well be employed in improving his farm and stock.

After he had made a few preliminary remarks he plunged into his subject.

"Mrs. Mason," he said, "as you are aware, the Lord took away Betty, my wife, some time ago, en I am left a lonely man. I 'ave a farm, en I'm ner bad lookin', en oive come ter ax you if yo'll be my wife; I've prayed over it, en the Lord as towed me as you are ter be my wife."

Now Mrs. Mason was blessed with a strong sense of humor, and also with a large share of that most uncommon commodity commonly called common sense, and she knew the kind of man she was dealing with.

"Jeremiah," she said, "I'm afraid the Lord has made a mistake. He has told you I'm going to marry you! Why, man, a good-looking man like you would be thrown away upon me. You are altogether too fine a man for me, you have too many brains, and—"

Jeremiah did not stop to hear any more; he saw the laughter in her eyes, and he felt that she was treating him with ridicule, and he stalked out of the house and down the avenue, never looking back, though he had an uncomfortable feeling that she was laughing at him as he walked away; and right glad was he when a turn in the road hid him from the Hall door.

He did at last succeed in finding a widow who accepted him, and they were married. They were both disappointed. She expected to marry a husband, but she got a master, and instead of being loved and treated like a wife, received orders like a servant. Her spirits sank beneath her disappointed hopes. She drooped and died, and six months after her marriage she was buried. Jeremiah was disappointed too, for he had thought that in his second wife he had secured a servant who would have served him for many years to come.

Blossomby held him responsible for her death, though it could not exactly say how he had compassed it.

Once more Jeremiah consulted with Robert Freeman, who advised him to advertise for a housekeeper, with the prospect of marrying the head of the house if she gave satisfaction.

Shortly after this there appeared in *The Weekly Bugle* an advertisement on the lines of Robert's advice, and the Oracle had several applications. He selected the one in which the applicant made the greatest number of promises.

She gave every satisfaction, attending his lightest wish, and in every way considering his comfort. She smiled in an approving manner upon his whims and peculiarities. She agreed with his views upon the various questions discussed between them, and Jeremiah was pleased that at last he had found a woman with sufficient intelligence to appreciate him at his full value. He fell in love with this model housekeeper of his. She had freckles on her face, but these to him were beauty spots, and all women were plain who did not possess them. She was cross-eyed, but he consoled himself with the thought that she had her own way of looking at things, and that her glance was beyond description. The wrinkles upon her face to him were nature's interventions to break the monotony of her countenance.

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so late, but another feller proposed ter me last week en ar accepted 'im, or I would ev said yes to yo'."

"But it's ner ter late ter change yer mind," said Jeremiah.

"Yes, it is," said the widow; "I've given my word, en I'll stick to it."

On his way home he determined to call and see a widow who was poor, but who might make him a good wife. He proposed to her, but she was moved with indignation, and declared that if he was not out of the house in two minutes she would throw a bucket of water over him; and though he went out pretty quick he was not quick enough to miss being doused with cold water when he got to the door.

He returned home disheartened and wet through, having proposed marriage to three women in one day.

The next day he determined to try his fortune again. This time the lady was a Mrs. Mason, who had lost her husband soon after marriage, and had shown her loyalty to his memory by refusing several good offers of marriage, and as she had been housekeeper at the "Hall" for many years, and was reported to have saved a considerable sum of money, Jeremiah thought that

She became to him a goddess at whose shrine he madly worshipped. She was ever in his thoughts, and he made no attempt to conceal the state of his affections. The male residents of Blossomby laughed at him and said the moon was at the full, but the female portion of the community said that he was a fool, and that there were no fools like old ones.

In less than three months' time, from being engaged as housekeeper she became his wife.

What a change took place! The Oracle was startled by the transformation. She developed an independent spirit, and laughed at her husband's "commands," though in his most pompous manner he reminded her that she had promised to obey him. She ridiculed his eccentricities, and he became afraid of her cutting tongue, for both in public and in private she was ready to "give him a piece of her mind." She developed a jealous spirit, and even refused to allow him to go away from home without her, and he who had ruled as lord and master in his house over two wives, now stood in dread of the third.

In conversation with Robert Freeman he said, "Women is queer mortals, and a feller niver knows wen 'e understands 'em. A mon needs to look a good while before he leaps. I've been takken in by my wife. Shoo's turned out different as wife than she wor as housekeeper. The goods have not been accordin' ter sample. I wish I'd kept her as 'ousekeeper, for I've come ter th' conclusion that a man can 'ave too mony 'wives.'"—*Rev. J. Cocker, in "The New Zealand Methodist Times."*

### The Young Naturalist

They say the world is old and strange,  
And bid me seek afar  
To solve the problems of the earth  
And measure star with star.

But see, I take no thought for these;  
My heart is with To-day.  
The world is new this very year,  
And I am young with May.

Entreat me not to ponder o'er  
The themes of ancient books,  
When I would learn the craft of woods,  
The language of the brooks.

Nor urge me that I charm the hours  
With music's magic string,  
When if I only listen, I  
May hear the bluebird sing.

And oh, how many wonders are  
Around me close at hand!  
Why, one small honey-bee is more  
Than wise folks understand.

And what shall it avail to scan  
The arts of Greece and Rome,  
When I am busy guessing how  
The beaver builds his home?

And why regard the royal robes  
In palace courts displayed?  
I watch the insect spin the thread  
From which these robes are made.

The open field my garden is,  
In nature's order set,  
Wherein the wild-born daisy blooms  
With rose and violet.

I leave the world that's cold and strange,  
For other eyes to see,  
And seek the wonders of To-day  
That call and wait for me.

—*M. E. N. Hoiheyway, in "The Christian Register."*



## FOR THE BOYS AND GIRLS



### Jack

Jack runs a big day nursery where the children of women who work out by the day are cared for. There are a lot of folks who think that mere mortals who travel through the world on two feet manage this haven of refuge for the slum children. But Jack knows better, and so do all of his intimate friends.

Jack is a big collie, who trots about clad in a splendid suit of golden brown; he wears a snow-white shirt front and collar

which are so vastly impressive that many people regard him as an unapproachable aristocrat, with whom one hardly dare exchange a passing greeting. These folks are those who only look at things as they appear, and so they very seldom see things as they really are. To seeing people, Jack's eyes say that he is the friend of all the small and weak and helpless things in the world.

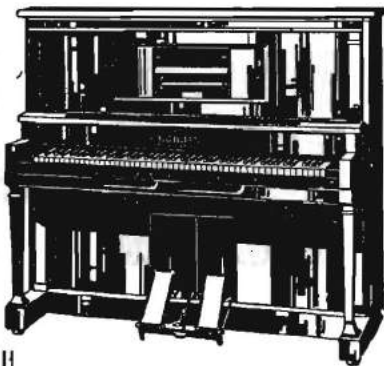
The slum children all know this. Jack meets them every one daily; he is at the front gate and the back, too, each morning

a few minutes before the clock strikes seven. No one knows how he finds out the time, for he carries no visible watch; and no one has yet discovered how he manages to be at the front gate one minute before seven to welcome little lame Jerry, and thirty seconds later is seen rubbing noses with deaf-and-dumb Harry at the back gate. He does it; not once, but six times a week, month after month.

Jack always takes the forlorn little newcomers to the nursery right to his heart, and breaks them in. He greets them at the front door, and escorts them through the house, on to the playground at the back. He never lets them stop a second until they are in front of the big sand pile. He smiles at them then, and, with a joyous bark, rolls headlong in! The little newcomer always follows right after him, and when the glad frolic is ended they feel that they are members of this queer family, which numbers forty, and begins with fiery-haired Timmie O'Grady, who has the weight of seven years on his tiny back, and ends with Algernon Kittridge, whose face is as black as a bucket of tar, and who has only used up two years from his allotment of life.

Jack plays ball skilfully and happily with the children, and has as glorious a time as any of them. He laughs and scampers after the ball, and then runs wild races with it in his mouth when he has caught it, the whole forty scampering after him. At such proud moments he wags his plummy tail almost off, he is so pleased with himself.

He allows the smallest children to sit on him singly and in bunches, and when he finds that there is serious danger of his ribs caving in he very calmly gets up and rolls



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all the babies off in a pile. He does not jump up, but creeps up slowly and as carefully as a mother might, sliding the laughing children off so gradually that not a single little head is bumped.

In the torrid weather, when the slum babies suffer so pitifully and there is so little relief for them, it is a wonderful sight to see this big dog holding the hose while the cool water pours over the laughing, dancing children.

Jack seems to know what a glorious time they are having, and he turns his head from side to side, drenching first one bunch and then another. At last he must bark or burst, so down goes the hose and he is all dog, dancing joyously about and barking wildly. Then it is the matron takes charge and gives to Jack the thorough drenching which is so delightful when one wears a heavy suit of brown hair in July weather.

Not long ago dire dismay fell upon the nursery. Jack was ill! A veterinary was called, who pronounced him a sick dog, so sick a dog indeed that he must be quiet and away from the children. So comfortable quarters were arranged next door with a neighbor, and Jack was deposited on one side of the high fence, while the children were left on the other. All parties wept, Jack included. The little folks refused to be comforted, and wandered forlornly about all afternoon.

Next morning Jack was perfectly sure he was well enough to be up and doing, which

meant out and managing the nursery. He told the doctor so, as plainly as waving tail and pleading eyes could. This veterinary talks dog language; some people do, and by that same token they find out a lot of truly wonderful things. So the doctor shook his own grizzled head at the same time that he patted Jack's brown one. Jack accepted both the caress and the command, and, retiring to his rug, laid himself down to think things over.

Later in the day a big game of ball started in the nursery yard, and Jack came from his corner to apply first an ear and then an eye to a hole in the fence; when the fun grew fast and furious he lifted up his voice in the land and wept aloud. This attracted the attention of the small persons who were having such a glorious time, while the friend of their hearts was a prisoner next door, taking bitter medicine! Each

whiskey and all the other hideous things which that killer of manhood brings with it.

It was the morning lunch hour, and each baby was eating jam and bread. Jack was watching longingly through the hole in the fence. He dearly loved jammy bread; so, it seemed, did the tramp, for, selecting little black Algernon, he seized his piece of the party, and proceeded to gulp it down. The robbed youngster's wail of protest was at once answered by a howl of fury, which promised both protection and vengeance.

Jack climbed the division fence! I saw him do it, though in my own mind I knew that no dog of his weight and size could do such a thing when he was well and strong. You see, I forgot that love can do all things!

So I saw a powerful body flatten out on the ground, then make a running jump; there came a frantic clutching of strong claws, and there was Jack on top of the fence. Then, with an utter disregard for his bones and his neck, he jumped!

A second later a ball of fury hurled itself upon the tramp, who did not know that it came on three legs, the fourth having been shattered.

Jack is an invalid now, and will be for several weeks; but he is not isolated from the children. He has a rug in the quietest corner of the nursery yard, and with one leg stretched out stiff and immovable in its plaster wrapping, he lies by the hour, watching his little charges play.

Jack is wearing a medal. He is lying down, watching a bunch of children swing; beside him is the lame baby, also lying down; her golden head is tucked against Jack's brown one, and around Jack's neck her two thin arms are clasped. And as one looks one thinks, or rather one knows, "He who wears pure love in visible form needs no decorations of either silver or gold."—H. M. Hobson, in "The Junior Herald."

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child answered the call Jack had sent forth, and the rest of the afternoon he had a royal time, for first one baby and then another sprawled on the ground on its fat little stomach, while it blinked love and comfort through the hole in the fence, and generously shared whatever it had of chewing gum and bread.

The very next day it happened! The tramp came staggering into the backyard of the nursery—a big, burly fellow, full of

# MR. BLACK'S BIBLE CLASS

## The Book of God :

The wise teacher of this lesson to an ordinary class of young or more mature minds will not spend much time in attempting anything like a eulogy of the Bible, or in setting forth in any elaborate way the story of what it has accomplished in history and in the thoughts and lives of men. All these things may be taken for granted at this date, and scarcely need even to be stated. The Bible is a great and a wonderful Book. There is nothing like it in literature. Without doubt it has been the greatest factor in the history of our modern civilization. The best that we have in our present-day life leads back to it. It, and the great facts and truths which it presents to us, give us any hope that we have for the future. And not only is it a wonderful and vital and unique Book, it is as well a most interesting Book. There is nothing that will compare with it in the whole range of literature for absorbing and unqualified interest—that is, when you begin to understand it and know what a rich fullness of material it contains. There have been more books written about the Bible than about any other piece of literature in existence.

But all these and many more interesting and significant facts about it might as well, as we say, be taken for granted at this time. Forgetting them, we might ask ourselves the far more important question as to whether or not we have an intelligent appreciation of this wonderful Book and make a profitable and inspiring use of it in our own life and thinking. Do we know much about its history, or how we came to have it as it is? Are we able to read the different portions of it with some appreciation of their historical setting? Has it come to be a great living book to us, with a message in it direct from God, yet warm with human interest and feeling? It ought to be and mean all these things to us, and many more; and if it is and does not, then the most wonderful of all the divine gifts to men is failing of the fullness of its great purpose. And that is a very serious matter indeed.

These questions, in a way, might all be boiled down to this one—do we study the Bible? Is it to us a literature that has a purpose and a meaning and a history, a literature which we cannot appreciate in the fullest way or get the best and truest help from unless we do study it, and come into the closest intellectual and spiritual contact with it?

Of course we believe there are still some people who rather look down upon the merely intellectual study of the Bible, and who insist that the only helpful way to read it is upon our knees, and with, above all things, an effort to get its great spiritual messages and meanings. But the point we would make is, that you cannot get at the best that is in the Book unless you put brains and patience into your reading of it. It doesn't of necessity hurt the devotional spirit of Bible reading to read with intelligence and understanding—indeed, one might put it a good deal stronger than that. We haven't any doubt at all that some of the good people who open the Bible at random, expecting that the Lord will give them a special message for their need from its rich storehouse, often get help and comfort and guidance by that method. The Book has so much that is good in it that one can scarcely open it anywhere and not be profited by what he sees. But all the same, a more orderly and intelligent reading of the Scripture will, we are sure, yield a much larger degree of profit and helpfulness.

There is not space here to enlarge upon methods in Bible study, but a few great principles ought to be kept in mind. In the first place, we ought to get entirely rid of the idea that the Bible is a kind of ready-made book direct from the hand of God. And it is very important that we do this. The Book itself has a history, and a history in itself most interesting; but as well the material within it is a history, a history of God's dealings with and revelations to men through centuries of human experience. So that, while we stress, and do well to stress, the divine elements in the Book, we mustn't overlook the human elements. It is a great living, throbbing human record, and a record that touches upon human experience and struggle and striving at its very heart and centre.

And, of course, such a record of God's dealings with and revelations to men must have a growing as well as a vital character to it. God reveals Himself to men as He is able, and they react upon that revelation as they have it in them to do. Therefore we may expect to find, as we do find, that the standards and ideals manifest in the earlier portions of the Book of Scripture are not as lofty as they are in the later portions. The truth of God grew upon men, and they saw it in ever truer light, and as they saw they made their record. God was the source and centre of the truth, but the truth was recorded by the men to whom it came, and they could record it only as they

saw and felt. So we do not look for the absolute and inerrant truth in the Book, but we do look for, and we do find, the vital and the life-giving truth, the truth that is able to save.

And, therefore, we must not come to the Bible as to a book of rules and regulations as to how we are to live. If we had all been mere children God might have treated us in that way, but He honored and trusted us so much that He gave great principles to us and left the application of them to life in our own hands. This involves responsibility as well as honor, but evidently there was no other way that God could do.

*William Black*

## Among the Books

—MENTAL, DIVINE AND FAITH HEALINGS. By J. Macphail Waggett. (Boston: Richard G. Badger.) \$2.50 net.

This book is an attempt to answer scientifically the questions, "What is Christian Science?" "What is the so-termed Divine Healing, Faith Healing, Mental Healing, and the like?" The subject is a difficult one, and the author does not claim to offer a complete solution; but he does present, as carefully as he can, some of the facts in the case, which show what a tremendous influence the mind of man has upon his body, both in health and sickness. The sincerity of the author is apparent, but his success in solving the problem which he has undertaken will not be so generally admitted. In dealing with these matters

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—THE PROPHETS IN THE LIGHT OF TO-DAY. By John G. Hill. (New York: The Abingdon Press.) \$1.25 net.

This book by the professor of religious education in the University of Southern California is likely to be of especial value to young people, and its avowed object, "to attract busy people to the grandeur of the Hebrew prophets," is one which the author endeavors most faithfully to carry out. Naturally the book is written from the modern point of view, and the author aims to make the prophetic messages live in the thought of to-day. It is a good book, with a vital message.

—FORGOTTEN FACES. By George Clarke Peck. (New York: The Methodist Book Concern.) \$1.25 net.

This is a very interesting and timely book, dealing in a popular and attractive way with what the author chooses to call "forgotten faces" in the great portrait gallery of the Bible. He deals in a most practical way with such men as Esau, Eliezer, Hobab, and others who have very seldom been made the objects of sermons, and the element of surprise is used to great advantage in this most interesting series. The author is very felicitous in his choice of words, and his method of treatment of his subject is very suggestive.

—DAYBREAK EVERYWHERE. By Chas. Edward Locke. (New York: The Methodist Book Concern.) \$1.25 net.

This book is a collection of sermons by a well-known and popular Methodist Episcopal pastor, now in Los Angeles, California, and the sermons present an adequate explanation of the author's popularity. They are full of optimism, clear, strong, and with a wealth of apt illustration, while at the same time they are intensely practical and human.

—BUILDING THE CONGREGATION. By William C. Skeath. (New York: The Methodist Book Concern.) 50c. net.

This is a study of the different methods of appeal by which church attendance is increased. The author discriminates wisely between an "audience" and a "congregation," viewing the former as rather an ephemeral and evanescent thing, and the latter as a permanent and much more desirable thing. In his opinion the day has gone by when great sermons will build up a congregation, and he insists that publicity of a popular type must be introduced; but it should be of the kind that makes for permanent gain rather than transient. The author claims that his plans have been tested by himself and have been found to work. This little volume ought to be very suggestive to the preacher.

—THE SECRET OF THE TOWER. By Anthony Hope. (Toronto: The Ryerson Press.) \$1.60 net.

Those who have read "The Prisoner of Zenda" and "Rupert of Hentzau" will not need to be reminded of Mr. Hope's ability to conjure up all sorts of strange and exciting situations, and in this new volume we find that the author still possesses this faculty. The story is an unusual one, with more than one questionable character in it, and there is more or less of mystery running through it; but the ending, if not artistic, is still felicitous. The tale is an interesting and rather an enjoyable one.

—SOCIAL CHRISTIANITY IN THE NEW ERA. By Thomas Tiplady. (New York: Fleming H. Revell Co.) \$1.25 net.

Mr. Tiplady's two previous books, "The Cross at the Front" and "The Soul of the Soldier," made up largely of stories about soldiers and soldier life at the front, were markedly and deservedly popular. The present book is along a new line, but has its own ringing message and challenge. The author is calling to the Church to take heroic leadership in the great work of reconstruction. Bolshevism is rampant in the world,

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and can only be stamped out by the application of Christianity to business and industry. The times call for Christian idealism and demand that the energy and heroism and unselfishness that won the war should be put into the business and the social life of our time. Mr. Tiplady makes a strong plea for church union in the interests of the work that must be done in these testing times.

—THE SYNOPTIC GOSPELS AND THE BOOK OF ACTS. By D. A. Hayes, Professor of New Testament Interpretation, Garrett Biblical Institute. (New York: The Methodist Book Concern.) \$2.00 net.

Another volume in the new Biblical Introduction Series which the Methodist Episcopal House is publishing, and of which Prof. Hayes, if we mistake not, has already written two volumes. The work is done with care and scholarship, the special feature of it being that unusual attention is given to the writers involved and to the influence of their personalities upon their books. The largest amount of space is given to a study of Luke, and the work in this connection seems to be specially well done. There is a short chapter devoted to the synoptic problem, on which Prof. Hayes has written before.

—PROWLING ABOUT PANAMA. By George A. Miller, author of "China Inside Out," etc., etc. (New York: The Abingdon Press.) \$1.50 net.

Interesting and chatty descriptions of an interesting country, very much in the style of the author's book on China. It gives us a more intimate knowledge of the country and the people than a much more ambitious work might do.

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## The Pension Habit

BY REV. R. J. D. SIMPSON.

Industrial justice represents the latest phase in the evolution of the social conscience. For many centuries charity has been reckoned a grace of religion, and it is supposed that grace has forever abrogated law. Swiftly and with ever-increasing momentum the science of economics has overridden sentiment; industrialism has frankly appropriated the law and language of ethics; organized bodies of laborers have dropped the pleading tone of the suppliant and speak to-day in the accents of demand. Charity has grown to be the most detested word in the vocabulary. Men demand economic justice as they demand liberty of thought, speech and movement; as they demand equality before the law; as they demand representation in government as a fundamental law of democracy, and they accept no charity as a substitute. The growth of industrial insurance is one of the most astonishing developments of the social conscience in recent years. Governments are to-day pensioning their veterans, and corporations are rewarding their employees for long and faithful services. Soldiers and sailors and Government employees are retiring on three-quarter pay. Nearly everybody, it would seem, lives and works in the blessed hope of a comfortable support upon retirement from active life, and while humanitarian reasons may have much force in bringing about pensions for aged and faithful workers, it ought to be said that there are other equally important reasons which are inducing corporations to take care

of their employees in old age. The slogan of the materialistic age is "efficiency"—how to get the greatest amount of work out of a plan or a worker with the greatest amount of profit. The "efficiency expert" is abroad in the land, and his sole business is to show corporations how greater efficiency can be secured by new systems of management, new machinery, the standardization of supplies, the decrease in motions in the performance of a given task. Even the bishops and other ecclesiastics are holding efficiency conventions in order to get better results out of the efforts of preachers and laymen, and to make them more efficient for the profit of the Church and the kingdom.

Corporations are finding out that when faithful servants can look forward to a pension in old age they are more contented in their work, have a more personal interest in the business, and prefer to stay on the job and give their very best to the task to which they have been assigned. In other words, they become more efficient. One great reason why corporations are giving old age pensions is because employees become more efficient. Their earning power becomes greater, and the money invested in pensions brings splendid returns.

The Church has sometimes criticized what she has chosen to term "the soulless corporations," which she pictures as being utterly devoid of concern or human sympathy for the welfare and comfort of their employees. It would be well for the Church at the present moment to stop and consider what these "soulless corporations" are really doing.

The Pennsylvania Railroad is perhaps the outstanding and notable example of a great transportation company which has adopted a pension system for its employees. All employees who attain the age of seventy years, and those who may be incapacitated upon or after attaining the age of sixty-five, are retired from active service and are paid a monthly pension allowance. This pension payment is based on the plan of allowing annually for each year of service one per cent. of the average wages received during the ten years last preceding retirement. Thus a man who entered the service at twenty years of age, and was retired at seventy, would receive fifty per cent. of his average pay for the ten-year period immediately preceding his retirement. Suppose that the average wage of an employee for the last ten years of his service was \$1,500, he would at the end of forty years' service receive an annual pension of \$600.

For the calendar year 1913 the Pennsylvania system lines paid out in pensions under this plan a total of \$1,165,996.33, and had on the pension roll at the close of the year 2,846 ex-employees who were seventy years of age or over, and 1,129 between the ages of sixty-five and seventy, a total of 3,975 pensioners. The average pension paid during that year, therefore, was \$294 a year, or \$24.50 a month. Inasmuch, however, as the length of service was in some cases as low as from fifteen to twenty years, ranging from that to fifty-five years, and as some employees had earned comparatively little wages in the ten years immediately preceding retirement, it is apparent that the average payment to those with a full term of service is very much above \$294. Since the inauguration of this plan—Jan. 1st, 1900, to Sept. 1st, 1914—this company paid in pension allowances a total of \$10,342,092.99, not one cent of which was paid by the employees themselves.

The Christian Church would do well to note this fact, that the pension list of the Pennsylvania Railroad Company is customarily referred to as "The Roll of Honor," and each month a bulletin is published, giving the names, occupation and length of service of all who are retired in that month, with a biographical sketch of those



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with a record of fifty years or more of service. The analogy between the railway service and church work may be considered as fairly close in the case of those in either line of work who remain in active service until reaching a pensionable age, for employees in either service have, as a rule, given all or a large proportion of their working years to the service. But there is no such analogy in the matter of providing for the dependants of deceased. In railway work only the employee himself performs any service for his employer, and it is, therefore, only fair that the employee should bear the expense of insurance for his family, at least so far as death from natural causes is concerned. In church work, however, the pastor's family is usually as actively engaged as is the paid minister, and it would, therefore, seem entirely proper that the employer, the Church, should make provision for their maintenance in case of the death of the head of the family. Contrast the grudging and scornful attitude of many of our church members toward the Superannuation Fund with the equitable treatment accorded employees of the Pennsylvania Railroad system, and then recall this additional fact—that the Methodist preacher, through his own assessment, pays for his own superannuation.

Ten other railway companies of the United States, following the example of the Pennsylvania, have adopted pension systems somewhat similar.

The Canadian Consolidated Rubber Company, with its headquarters in Montreal, has more recently adopted a pension system for its employees. The pension fund comes out of the profits of the company, and there is no assessment whatever of any kind

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upon any employee. Male employees, sixty-five years of age, and female employees of sixty years of age, who have been with the company for twenty years, are entitled to a pension. The annual pension is equal to one per cent. of the average yearly wage for the ten years prior to retirement, multiplied by the number of years employed. Such pensions shall not be less than \$240 per year, nor more than \$5,000. Thus an employee who had served the company for forty years, and whose average salary for the last ten years of his service was \$1,400, would receive an annual pension of \$560.

The packing firm of Swift and Company have also a splendid scheme of pensions for their employees. The fund created by the campaign is two million dollars, and such additional contributions as may be made by the company from time to time. The fund is to be invested in interest-bearing securities approved by the board. All employees of the company or of its subsidiary corporations are eligible under the following conditions. At the discretion of the board male employees who have been in the service continuously for twenty-five years or longer, and have attained the age of sixty-years, may be pensioned. Male employees who have been in the service of the company continuously for twenty-five years or longer, and have attained the age of sixty-five years, shall be pensioned. At the discretion of the board female employees who have been in the service of the company continuously for twenty-five years or longer, and have attained the age of fifty years, may be pensioned. Female employees who have been in the employ of the company continuously for twenty-five years or longer, and have attained the age of fifty-five years, shall be pensioned. The scale of pensions shall be reckoned as follows: *One-half of the average annual salary or wage for the five years preceding retirement.* If an employee is retired on account of permanent incapacity for work prior to reaching the age of retirement, his or her pension shall be reckoned on the basis of one and one-half per cent. of the average annual salary or wage for the five years preceding retirement for each year of continuous service.

The Armour Company, of Chicago, has a somewhat similar scheme of pensions for their 1,500 employees, established Nov. 1st, 1917. Mr. Ogden Armour, the head of the firm, made a personal contribution of \$1,000,000 to the fund. Employees of this firm automatically retire at the age of sixty-five if males, and fifty-seven if females, and who have served twenty years or more, and are entitled to receive for the balance of their lives fifty per cent. of the salary they received during the last year of their service. In this case all employees pay into the fund three per cent. of their annual salary or wage.

The United States Steel Corporation has appropriated from its profits the sum of \$8,000,000 to establish a pension fund for its employees. Mr. Carnegie, the head of the firm, has given out of his own private capital the sum of \$12,000,000. The average monthly pension during the first year of operation was \$21.

Yes, we are getting quite into the pension habit. Nearly everybody, it would seem, lives and works in the happy anticipation of a sunset of retirement; an irresistible law, the higher law of the eternally just, has compelled all this. And we have yet seen only the beginning. Who would have dreamed of this pension tendency fifty years ago? Certainly the clergymen did not as they went out to preach righteousness on pay that was pitifully small. And it is noteworthy that the clergymen are now about the only workers left without adequate pension. The school teacher and college professor have been cared for, thanks to the splendid example of Mr. Carnegie. Surely it would be worth while for the Church to at least seriously consider the claims of the veteran preachers who, by their lives and efforts, have made a more real and vital contribution to all that is best in the world than any other class of public servants.

**Saskatchewan Letter**

(From Our Regular Correspondent.)

**BACK TO WORK.**

By the time this letter is in print most ministers in our Conference will be back to work again after the holidays. At various periods during July and August ministers have been spending holidays at the Saskatchewan beaches, and, in some cases, farther afield. We hear of brethren who have holidayed at Banff, motored through Alberta, paid visits down east, gone to England; but the most of us could have been found at Katopwa, Carlyle Beach, Lumsden or Regina Beaches during our holidays. More and more the holiday habit is general, and is needed. The pressure upon a modern minister, in city or country, is insistent and exhausting, the parsonage being the centre of almost constant activity that means the expenditure of nervous energy in the service of the people. Even two or three weeks, when all cares and worries can be utterly forgotten, means that fresh spirit will be put into the work for the Church and community when the minister and his wife return. The church that is reasonably considerate about holidays for its minister does not lose in the end, and it is a good sign that more churches are realizing that fact.


**NEWS FROM CIRCUITS.**

We hear that Rev. and Mrs. W. Arnett were very kindly treated by the people of the Mortlach circuit on leaving there after four years of faithful service. Mrs. Arnett was presented with a set of silver knives and forks of a beautiful design, and Mr. Arnett with a handsome purse of money, both town and country points joining in the farewell gathering. Mr. Arnett has been well received at Elstow, and prospects look well there for successful work. The board has made a forward movement with the salary of \$400, making it now \$1,800, including horse-keep.

A copy of the report of the Eston circuit shows good work under the leadership of



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Rev. James Semple. This circuit has its difficulties in the way of meeting the attack of one of the small sects of a troublesome kind, but our work progresses well notwithstanding. The report shows a salary of \$1,500, exclusive of horse-keep, a total expenditure of \$4,167, and a balance in the bank of \$118 at the close of the year, a good result. A number of subscriptions of \$50 and over evidence the generosity of the people. The Eston Ladies' Aid shows the splendid total of \$1,144 raised and a balance of \$358 in hand. There must be some energetic lady workers on that circuit.

Rev. J. McLachlan has returned from British Columbia, and has taken charge of the new circuit called Pheasant Forks and formed out of the old Lemberg circuit. Bro. McLachlan was thoroughly run down as the result of a serious attack of the "flu" last winter, but is now nicely recovered.

The Strassburg circuit has raised its minister, Rev. A. E. Whitehouse, B.A., to the status of ministers getting \$2,000 salary. The example of one or two circuits last year seems to be "catching."

### DEATH OF VETERAN MINISTER.

The correspondent regrets to record the death, on Aug. 21st, of Rev. P. W. Davies, superannuated minister, residing at Oxbow. Mr. Davies had been in feeble health for some months, and the end came peacefully. The venerable brother had run his race faithfully and well, and rendered his Church earnest and good service. He was born in Hamilton, Ont., on Sept. 20th, 1845, son of Capt. Joseph Davies. He was converted at the age of twenty-one, and entered the ministry of the Methodist New Connexion Church in 1871. Mr. Davies went to Manitoba as a missionary in 1882. His first field was Turtle Mountain, and later fields were Chater, Moosomin, Stonewall, Rapid City, Morris, Hamiota and Gladstone. Bro. Davies leaves his wife, whom he married in 1869, three sons—George, Herbert and Charles, and one daughter—Mrs. W. J. Bell, Saskatoon.

The funeral was held on Saturday, Aug. 23rd, in Oxbow Presbyterian church, now the home of the united congregation in Oxbow. Rev. Thomas Lawson, chairman of the Oxbow district, preached an impressive sermon from the text, "Blessed are the dead that die in the Lord," to a crowded congregation. Rev. H. T. Lewis, B.A., pastor of the Oxbow united congregations, took the service at the grave, and also part in the church service. Rev. Mr. Wallace, of Carnduff represented the Presbyterian church, and Rev. W. R. Seeley, of Alameda, also joined in the service at the church. Every sympathy will be extended to the sorrowing widow and family in their bereavement.

### ON VARIOUS SUBJECTS.

Rev. J. M. Would, missionary on furlough from China, has been touring the Arcola, Oxbow and Weyburn districts, preaching and speaking on missionary work in China, and stimulating interest in the great work he represents. Mr. Would has been very heartily received everywhere, and his message has been appreciatively heard. When the correspondent had the opportunity of hearing him recently he thought that Bro. Would gave about as much interesting information on the Chinese work, and gave it as graphically, as one well could in the space of half-hour addresses. Such visits from the missionary "front" do us all good, and certainly stimulate interest in missionary work.

Congratulations to Rev. John Lewis on his marriage, on Aug. 9th, to Miss Agnes Fannie Yarwood, sister of his former wife. Rev. T. Jackson Wray, president of the Conference, who was in Regina at the time, performed the ceremony, and Mrs. Wray was the only guest. Passing through Regina recently, we ran across friend Lewis, as usual in labors abundant on behalf of the returning soldier boys. No man in the Conference has done more practical service in that way than John Lewis.

On a recent Sunday evening Rev. G. K. B. Adams propounded for his people the striking question, "Shall we turn Third Avenue into a Labor Church?" We would like to be able to tell readers what the answer was, but have not seen a report, so cannot say. The correspondent thinks he could guess; but you never can tell.

We understand that some are asking why the delay in the receipt of the Year Book, upon which we are relying this year for our minutes. The Secretary of Conference writes that he has a letter from the Book Room stating that the delay has resulted from some of the material from certain eastern Conferences being late, and consequently they could not print the western section, which comes after those of the east. The Year Book will be out a month earlier than last year all the same, so it should be along soon.

The Secretary of Conference is anxious to get the addresses of the following brethren: John Foster, John James Rae, R. E. S. Watson, W. H. Tinkess and H. E. Hooper. Will the men themselves, if they happen to see this, write to Rev. G. H. Glover, Eyebrow, or anyone who has any of these addresses let the secretary know, and he will be grateful?

Carievale, Aug. 25th.

H. D. R.

## Southern Alberta Letter

(From Our Regular Correspondent.)

"Rev. Arthur Barner, twentieth century apostle to the Indians." Such, we believe, is the fitting title of our enthusiastic Superintendent of Indian Missions. The first part of the year saw an extended journey of three months among the missions in British Columbia. At the time of writing he is completing another three months' journey in Northern Manitoba, 1,500 miles being by canoe. The writer has had the privilege of reading what may be called the log of part of the trip. Here are some snatches of record:

"Closed my letters at 1 a.m. and was up at 5.30." "The next day we were up at 4.30 and off at 5.30." In portaging "we are in thick, deep mud up to our knees." "Had 170 people at church, 107 taking sacrament." "Reached Mink Rapids, where Mr. Niddrie was to meet me. As soon as we landed we saw a stick with a note on it. I knew the writing in a minute. There is something rather stirring about such an experience—a plan made last January to meet at a certain point in the wilderness the following July 29th, carried out perfectly; it gave me a sensation better imagined than described." "Late last night a young man came and said he thought he wanted to be married." "It seems to mean so much to these isolated people to have someone come from the outside world." "By actual count of tickets 245 people partook of sacrament." "Have put in sixteen hours to-day, and thirteen hours of that time have been spent swinging the paddle." "Have travelled something over fifty miles since 4.45 a.m."

These journeys seem to be long-continued duels against mosquitoes, head winds, wet portages, rain and danger. In the matter of quick, hardy travelling, the superintendent has full claim to that high eulogy of the northland, "He is a good traveller."

Writing under date of July 19th concerning the gardens: "They have been using green peas for two weeks, potatoes are nearly ready, cucumbers on the vine and broad beans are well formed" (at Mile 183 beyond the Pas).

Concerning these journeys, we believe it would be difficult to over-estimate the meaning and value of these visits to our splendid missionary workers who labor in the great, silent places of our Dominion.

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## INDUSTRIAL CONGRESS.

The outstanding event of the week has been the industrial congress held at various places throughout the province. To Mayor M. A. Brown, of Medicine Hat, we are indebted for the idea, calling together captains and even brigadier-generals of industry from Canada, United States, and even Britain, to stimulate in Albertans the intensive development of the province's natural resources.

Ministers are not supposed to be interested in money matters, so we will crave pardon as we mention in passing the newspaper gossip that there were twenty-five millionaires in the party, and two who unitedly were classified as "fifty-million" millionaires. Without doubt Capt. Robert Dollar, head of the Dollar Steamship Lines, captured the popular imagination, already known to fiction readers as "Cappy Ricks," of the Peter Klyne stories.

The list of delegates and speakers for the two days' session was large and imposing. It will be possible to select only a few messages of this notable gathering, which was regarded as unique and original in the way of congresses. One enthusiastic speaker acclaimed a certain breeder of cattle and horses as "the first citizen of Canada," and in the good-will of the moment the audience applauded its "Amen"; but generally the viewpoint was one of statesmanship, and free from the partisanship of class consciousness. Among the speakers we would mention Hon. G. D. Robertson, Minister of Labor. We trust the other provinces will not resent our repetition of his statement that "the natural advantages of Alberta exceed those of any other province in Canada."

In the address of Prof. R. D. McLaurin, of the University of Saskatchewan, we learned that Canada ranks second among the nations in potential coal resources, and eighty-six per cent. of our national deposit is within our own province.

R. T. Riley, of Winnipeg, vice-president of the Union Bank of Canada, was applauded in his emphatic repudiation of cheap labor. "But someone says, 'we have no cheap labor.' We don't want cheap labor. What we want is efficient labor."

Finley P. Mount, head of Advance Rumely Company, reminded us that there can be no victories without problems. "Canada's foreign trade is greater than that of the United States when its population was fifty millions. I am told every province has a complete system of free public schools; that there are twenty-one universities in the Dominion, one of which is the largest in the British Empire."

Rev. Dr. Kerby read an inspiring message from J. Ogden Armour, who was unable to attend. Other speakers were D. C. Coleman, vice-president of the C.P.R.; R. C. Haskins, vice-president of the International Harvester Company; R. C. Wallace, Commissioner of Northern Manitoba; not forgetting our own Lieutenant-Governor, Dr. Brett, and Premier Stewart.

## PERSONAL NOTE.

It will be a matter of interest and pleasure the announcement of the marriage of Rev. Jos. Lee, of Victoria Church, to Miss A. V. Burne. It will take place at Gleichen, Sept. 17th.

Rev. Dr. Williamson, of Toronto, has been supplying the pulpit of Central Church during August. He preached also for Rev. H. H. Bingham (his son-in-law) at First Baptist Church.

A distinct loss to High River and district is the removal of Dr. G. D. Stanley, M.L.A., to Calgary. The doctor has taken up his practice in the city. Dr. P. H. Backus, son of our own Rev. G. H. Backus, who has completed a brilliant course at McGill University (first in his year, we believe), has taken over the practice of Dr. Stanley in High River. R. W. D.

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# Montreal Letter

(From Our Special Correspondent.)

The Military Hospital at Ste. Anne de Bellevue had long beckoned me thither, so on the morning of Labor Day I visited it for the first time. Leaving the C.P.R. station at Ste. Anne's and going due north, one comes to a group of two-story cement buildings, perhaps a dozen in all, in which are housed our returned invalid soldiers, for Ste. Anne de Bellevue is only half an hour's ride from Montreal. It was a beautiful morning—one of those mornings when cares seem to take wings and vanish. The pavilions comprising the hospital are set in a big common, innocent of trees and very military looking in its bareness and severity. I noticed the same thing about the Royal Military College at Kingston a month ago; it lacks the beautiful trees that embower Queen's College in the same city.

"Go to the central building and speak to the matron," said the sentry. So I found Nurse Hamilton, the matron, who is, by the way, a very fine-looking woman, who has seen service in France. Very handsome

and fit she looked in her blue uniform, with brass buttons and flowing white cap. Permission to visit the hospital on behalf of the GUARDIAN was readily given, and I spent the morning chatting with the soldiers in the different pavilions. There was a bright-eyed young man from Cleveland, who had quite voluntarily come over to Canada and offered his services. He had lost a leg in our behalf, and was expecting to be able to go to Toronto soon to be fitted with an artificial leg. "I shall never be able to work at blacksmithing again," he said ruefully; "but I have always given all my spare time to music, and I think I can get a position in an orchestra. I'd like to learn a new trade, but I don't think the vocational period of six months is long enough."

Right next the American was an Englishman, sitting beside his bed, reading. "I was living in Maine when the war broke out," he told me, "and I simply could not resist that world-wide call of Kitchener's, 'Your King and Country Need You,' so I hurried over to Canada and enlisted. I have seen four years' service, and I think I can go back to my trade; but the wound in my leg has affected my back, so that lifting will be a bit hard for some time."

In another building I had a chat with a man from Vancouver, who was busy at wood carving; quite a number of the men confined to bed were doing needlework. "I would have lost this left arm," said the man from the west, "had it not been for an American doctor, who kept me right under his care for two months and treated my arm so successfully that amputation was not necessary. I was returning to the lines one night at the front, when I met Canon Scott. We were both uncertain which way to go, but we joggled along together. He was a chaplain worth talking about! Canon Scott was always in the thick of everything—went right into the trenches with us, and talked to us like a brother and a father. Capt. Armitage was another fine chaplain. Once, when I told him to go back, he said, 'I have as good a right in this trench as you have.' He was always loaded with chocolates, chiclets, magazines, and all sorts of cheer for the men. But," he continued, his eyes kindling, "I think field punishment number one should be abolished. It means that if a man gets drunk, or is disorderly, he is marched up and down for two hours, then strapped to a tree for two hours more. That is barbarous enough for the Prussians, and only makes a man savage. Also, I saw a little boy of sixteen shot for desertion. The officer who accepted him should have been dismissed; anyone could see he was only a child. Well, one morning we were on a long march, and the boy dropped out from sheer weariness. It was called desertion, and we were marched out at three next morning to see the little lad shot."

"There is a good deal of talk about the effect of the war on a man's moral and religious life," he said towards the end of our chat. "Personally, I feel better, for

## Just Between Ourselves

### A Word or Two with the Circulation Man

The writer, in talking the other day with a number of business men, was surprised to note a new shade of meaning—apparently a matter of every-day usage with these people—recently accorded the word "sell."

One man, a well-known member of a prominent Toronto church, accused our Methodist ministry and laity of not "selling" the GUARDIAN. His meaning was, of course, that we do not take the ordinary methods of live business men to show up the merits of this paper to those not taking it. Another, in all reverence, used the same word in connection with the presentation of Christ and His principles by one man to another.

Selling is a scientific proposition, with just enough art involved to make it a process of absorbing interest to the student of salesmanship. Selling to-day refers to the technique of the presentation of goods rather than to the completed transfer of a commodity.

Are we, as Methodists, then to remain open to the charge of mediocrity in our "salesmanship" of the GUARDIAN? No one who makes a careful study of the contents of any issue of this magazine can fail to notice the high quality of its matter. Why do we not "sell" it to our friends? The GUARDIAN has few equals in matters editorial. Do we take the trouble to inform our non-subscribing friends of this fact? Ninety years is a long time to keep on striving for an ideal, but the GUARDIAN, untainted by political bias, has worked and fought, often well-nigh single-handed, against social and political wrong-doing since its first appearance in 1829. Do you happen, gentle reader, to have dropped any hint of this to your acquaintances?

Our sins of omission concerning our Church periodical can be atoned for by a good, lively, helpful interest in the forthcoming whirlwind subscription campaign, proposed for Oct. 11th to Nov. 11th next. The GUARDIAN hopes to conduct this under the auspices of the Ladies' Aid Societies of Canadian Methodism. The matter is extremely simple; the ladies need the money, the GUARDIAN needs subscribers; both need your help. Don't fail to use your powers of "salesmanship" during the campaign.

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### Bridging the Chasm

By Percival F. Morley

The reasoned and convincing appeal of an English-Canadian to English-Canadians, urging them to forget their race prejudices, observe more fully the spirit of fair play, and meet their French-speaking countrymen at least half way in an effort to establish a real and abiding concord on the basis of a larger Canadianism.

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### OF ALL BOOKSELLERS

every day we were face to face with great realities that made us do a lot of thinking. I am sure every man prayed who went over the top—he simply couldn't help it."

On the other side of Ste. Anne de Bellevue is Macdonald College, founded some years ago and richly endowed by Sir William Macdonald. Its stately buildings, with their terra cotta roofs, make an imposing picture, and the beautiful lawns slope right to the banks of the St. Lawrence. The dining-rooms, the gymnasium, the library, the reception rooms at Macdonald, are all the latest word in college architecture, and as the course in agriculture, among others, has become famous, many of the returned soldiers have entered for the autumn term. Thus it links up with the Military Hospital. While visiting Macdonald I had the pleasure of meeting Mrs. Isa Maud Ilsen, the new dean, who organized two Canadian hospitals in 1916-17 as her bit for her country during the war. She has been a nurse, and is a strong believer in the curative value of music, in which she has been instructor at Columbia University Extension Course for Soldiers. Mrs. Ilsen calls her course "The Psycho-Physiological Effect of Music on Humanity," and has high hopes of what she will be able to do at Macdonald along this line in connection with her work as dean of the students. Mrs. Ilsen is a Canadian, of winsome personality, wide sym-

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## NEW AND INTERESTING

With the coming of the fall season, the crop of new books increases. Here are a few brand new arrivals, interesting both to preacher and layman.

**THE DISEASE AND REMEDY OF SIN.** By Rev. W. Mackintosh Mackay, B.D.

Uniquely described by the author as "An essay on the psychology of sin and salvation from a medicinal standpoint." Mr. Mackay is the author of the well-known "Bible Types of Modern Men," and "Bible Types of Modern Women," which have found a large place. This is a Hodder and Stoughton book. Cloth, 308 pages, \$2.00.

**RELIGION AND INTELLECT.** By David Graham.

"A new critique of theology," the sub-title, gives a better idea of this book, which the British publishers, T. and T. Clark, frankly state has as its object, "to stimulate and promote that great moral enterprise, the uncompromising subordination of religion to reason." Apparently a most sane and readable book. Cloth, 156 pages, \$2.25.

**THE BATTLE NOBODY SAW.** By Byron H. Stauffer.

Those who have read Byron Stauffer's unique offerings for several years in *The Guardian*, will be immediately interested in this book, composed of similar but hitherto unpublished writings. They are quite as characteristic as Mr. Stauffer usually is, and touch some of the strongest chords of human motive. Cloth, 200 pages, \$1.50.

**THE RELIGION OF ISRAEL.** By Dr. George A. Barton.

The author, who is Professor of Biblical Literature in Bryn Mawr College, presents a useful sketch of the unfolding of the great religious ideas of the Hebrew people from the birth of the nation to the time of Christ. He presents attractively the development of Israel's religion and shows appreciatively its contribution to Christianity. Cloth, 290 pages, \$2.00.

**READING THE BIBLE.** By William Lyon Phelps.

When a Professor of English Literature—Dr. Phelps occupies that position at Yale University—writes a book under this title, it should recommend itself strongly. Professor Phelps goes at the matter from a new standpoint, to some extent such as might be expected from a Professor of Literature, and in consequence throws a good deal of new light on the subject. Cloth, 130 pages, \$1.35.

**BIBLE SELECTIONS FOR DAILY DEVOTION.** Sylvanus Stall, D.D.

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pathy and extended experience, so that I am sure she will be a great acquisition to Macdonald.

Many noted people have visited us lately. There was Sir Arthur Currie, who, I think, was delighted with his reception here, and who I had the great pleasure of hearing at the Canadian Club, introduced eloquently by Major McDonald, the new president. Then came the Prince of Wales' sailors from the *Kenown* and the *Drake*, who made a brave sight as they marched from Champ de Mars to the Windsor, and who elicited great cheering and hand-clapping, which they royally deserved as a part of the great British navy. Every man of them had seen action and won his decoration. This week we have had a flying visit from the little Prince himself, who, aside from all flattering of royalty, has, I think, won his spurs on this visit. His French speeches in Quebec were certainly "le dernier cri" in tact, finesse, beauty of expression, and generous recognition of the good points of a noble race. *L'Evenement* came out the day following his visit with an editorial headed "Parfait," in which the young Prince was acclaimed as in all respects perfect in all that he has said and in all his deportment at Quebec.

Here I wish to make acknowledgment of a splendid little book, called "Bridging the Chasm," by Percival F. Morley. In his foreword he says that his book was completed about the time that "The Clash," by Wm. H. Moore, was leaving the publishers' hands. "Bridging the Chasm," like "The Clash," deals with the relations of the French and English races in Canada. Is it not significant that two Torontonians should have tackled this vexed question within the year? Mr. Morley's book is written in a clear and convincing style, and one can heartily recommend it to all who wish to be fair and unbiassed, to keep an open mind.

Among the distinguished ministers who have lately sojourned with us is Rev. W. Carey Walters, of Jersey, Channel Islands, who preached an inspiring sermon in Emmanuel Church a week ago, his subject being "Christ's Upward Call," from Phil. 3: 14.

In an interview which Dr. Walters subsequently gave me for the *GUARDIAN* I gained my first intimate knowledge of the Channel Islands—Jersey, Guernsey, Alderney and Sark. They are autonomous, each having its own Parliament. Jersey, he says, has a population of 45,000, and numbers among its Parliamentarians twelve bishops. On account of its proximity to France many French priests sought refuge there during the anti-clerical movement, and so about 10,000 of the population are Catholic.

"I have met many of our Channel Island boys in Canada during this visit," said Dr. Carey Walters, "particularly around St. Catharines, and down in Arichat, Cape Breton. I came here as a delegate to the Hamilton Conference, and my itinerary has taken me through the Maritime Provinces and back to Montreal, whence I sail this week. I have tried to mingle intimately with the people, so as to get the Canadian point of view, and I am carrying back the happiest memories of my visit. You are certainly offering great opportunities to young men, and, as an instance, I remember one of our Channel Island boys, a skilled workman, who was making only twenty shillings a week. He wanted to get married, and asked his employer for twenty-one shillings, which was refused. He then left for Canada, is doing well here, and has induced his brothers to come out, so they form a flourishing little colony."

"What are the prospects of church union in the Old Country, Dr. Walters, and what effect would you say that war has had on the Church and religion?"

"That is a difficult subject to discuss. In relation to church union, I think the most imminent movement is union of the different branches of the Methodist Church, as, for instance, the Wesleys and the Primitives. The union of the Methodists

with the Church of England, talked of by the Bishop of London, will not, I think, take place, for it would simply mean absorption. How can we Nonconformists consent to be reordained? It would be to cast a stigma on all the past work of the Free Churches. Another union that is likely is that of the Congregational and the Baptist Churches. The Baptists in the Old Country practise open communion, and are non-creedal, so that we can work very harmoniously with them.

"In regard to the effect of the war on religious life in the Old Country, I am afraid that not much can be said that is favorable. There may be increased thoughtfulness in some quarters, but there is a much lower regard for human life, and the long-repression of the war has caused the pendulum to swing back alarmingly in the way of love of gain and material pleasure. May I say—and you will tell me if I am



MRS. ILSSEN.

The new Dean of the Students, Macdonald College. Photo taken when Superintendent Military Infirmary, Hamilton.

right—that the same symptom is the one thing that I have noted with apprehension in Canada. Talk of dollars, material wealth, and pleasure before everything else—am I wrong in saying that it is very noticeable, yet not to be wondered at in a young country where wealth has been so recently acquired?"

A public meeting was called at the Y.M.C.A. last week, under the auspices of the Montreal Brotherhood Association, to hear representatives of the Co-operative Wholesale Society of England. It was one of the most interesting gatherings I have attended in a long time, for the high cost of living, familiarly known as H.C.L., looms large in every household, and is a spectre that haunts the poor and the middle class at this time.

The co-operators who spoke to us on these vital lines were Mr. Moorehouse, Mr. Henson and Mr. Gibson, who were on their way from England to Japan, to see what the prospects are for co-operation in that country. Mr. Henson told us the story of the Rochdale Pioneers, a little body of workingmen near Manchester, who banded together some sixty years ago to establish the first co-operative society in the Old Country. They were so poor that in some instances one overcoat had to serve for four men in turns, and they could spare only twopence a week each out of their scanty earnings to set aside for co-operative buy-

ing. Out of this small beginning has sprung the present Co-operative Wholesale Society of England, with its own bank, its dairy farms in Ireland and in Denmark, its own tea plantations, its own flour mills. It has its buyers in all parts of the world, Mr. A. G. Wieland being the Montreal representative, through whom large quantities of Canadian wheat, cheese and other products find their way to the co-operators in England.

One pays £1 to become a member, and at the end of each quarter all the dividends resulting from wholesale buying are divided among the members, according to the amount of money they have spent at the co-operative stores. Mr. Moorehouse told us that in this way many an English or Scotch workingman had been able to pay for his own house, besides getting the advantage of the best goods at the lowest price.

The chairman, Mr. Ross, pointed out that these men, managing now one of the largest concerns in the world, do not draw salaries of more than \$3,000 a year—a sum that a New York magnate might easily spend in one night's entertainment. They are in the work, not for gain, but to do good. As they talked one got inspiring visions of commerce for service rather than for gain.

An interesting feature of the evening was the presence of two co-operators from Nova Scotia, one from Sydney Mines, the other from Glace Bay, who gave us brief accounts of co-operative work among our Canadian miners. There were also two co-operators present from Valleyfield, where there has been a co-operative society for some time. It was all most interesting, and should any reader wish to supplement this necessarily brief *resumé*, I would refer him to George Keen, 115 Brock Street, Brantford, Ont., general secretary, Co-operative Union of Canada. One may also get literature and information from headquarters by addressing Co-operative Union, Holyoake House, Manchester, England.

EDITH M. LUKE.

Montreal, Sept. 3rd, 1919.

Rev. S. A. Bayley, B.A., of Benito, Man., Swan River district, died on Aug. 28th, at St. John, N.B. Bro. Bayley was a sufferer from a severe attack of influenza last winter, from which he never fully recovered. About a month ago he was taken down with heart failure. His board gave him several months' vacation, which he thought could be spent best among old home associations. He left for New Brunswick about three weeks ago, but, other complications setting in, Bro. Bayley did not rally. He came to the west about seventeen years ago, and served most successfully several fields in Saskatchewan and Manitoba Conferences. He leaves a widow to mourn his loss.

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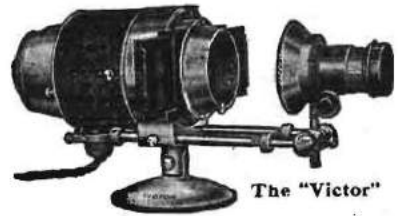
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### METHODIST NATIONAL CAMPAIGN—PROGRAMME AND TIME SCHEDULE.

- Sept. 28.—Rally Day for entire Church. Announcement of National Campaign.
- Oct. 5.—Inaugural Day United National Campaign; presentation of spiritual aims; presentation of inter-church manifesto.
- Week of Oct. 6th.—Meeting of Official Board to plan campaign in local church.
- Oct. 12th.—Introduction of prayer campaign. The Place of Prayer in Christian Life. The Power of Prayer in Christian Service. Distribution of cycle of prayer and enrolment cards of intercessors.
- Oct. 19.—Enrolment of intercessors.
- Week of Oct. 20th.—Congregational meeting to consider plans of Official Board for campaign.
- Oct. 26.—Launching of special evangelistic efforts.
- Oct. 27-31.—Week of special services.
- Nov. 2.—Communion Sunday. Enrolment of personal workers. Dedication to personal service.
- Nov. 9.—National thanksgiving.
- Nov. 16.—Introduction of Christian Stewardship Campaign; The Stewardship of Life. Time, Talent and Possessions; Distribution of enrolment cards for Christian Stewards.
- Nov. 17-22.—District meetings and campaign training conferences.
- Nov. 23.—Enrolment of Christian stewards.
- Nov. 24-28.—District meetings and campaign training conferences.
- Nov. 30.—Introduction of recruiting campaign. The Call of God. The Needs of the Hour.
- Dec. 7.—Enrolment of volunteers for life service.
- Dec. 14.—The mission of the local church.
- Dec. 21.—Christmas.
- Dec. 28.—A day of decision.
- Dec. 31.—Watch Night.
- Jan. 4.—Evangelism and Social Service.
- Jan. 4-10.—Week of prayer.
- Jan. 11.—Our Colleges.
- Jan. 18.—The Superannuation Fund.
- Jan. 25.—Home Missions.
- Feb. 1.—Foreign Missions.
- Feb. 6.—Supper Meeting for local church. Final arrangements for canvass.
- Feb. 8.—United National Campaign. Final appeal and launching of canvass.
- Feb. 9-14.—Every person canvass in every congregation.

### CORRECTION.

In my letter of last week the sentence in the fourth paragraph, reading "Does anybody believe that if this declaration were put into the general form of disciplinary enactment it would become mandatory," has the word "not" improperly

omitted after the word "would." The sense of the preceding and succeeding sentences requires this correction. S. Bond.

### DISTRICT MEETINGS

Toronto East.—The financial district meeting will be held in Simpson Avenue Methodist Church on the afternoon and evening of September 16th, 1919. The programme will be as follows:—1.30-2.30—Financial district meeting, followed by Conference on the Methodist National Campaign or the Needs and Opportunities of the Christian Church of Canada. 2.30—Address, "The Church of To-day, its Faith and Mission," Rev. Dr. George Williams. 3.00—Discussion, led by Rev. J. W. Follett. 3.30—Address, "Life Service and Stewardship," Rev. A. I. Terryberry, B.A. 4.00—Discussion, led by Rev. J. J. Coulter. 4.30—Round Table Conference on "The National Campaign," Rev. S. W. Dean. 6.15—Supper, by the Ladies' Aid of Simpson Ave. Church, 50c. per plate. 7.00—Table Talk, Rev. Prof. J. H. Michael. 7.45—Special preliminary service, Rev. G. Norris Grey. 8.15—Inspirational Address, Rev. W. H. Arnup, B.A. 9.00—"Leadership of the Spirit, in Prayer and Evangelism," Rev. A. P. Addison, B.A., B.D. Each Official Board is requested to send a delegation of one or more from each senior department of the Church. All others interested will be welcome.—J. A. Long, Chairman; A. I. Terryberry, Secretary.

Goderich.—The financial district meeting and Methodist National Campaign Conference will be held in Wesley Church, Clinton, Thursday, Sept. 18th. Business session, 9 a.m.; Conference sessions, 2 p.m. and 8 p.m. (standard time). Rev. W. H. Graham, campaign organizer, will be present. Dr. T. A. Moore is expected at afternoon and evening sessions. Meals served at the Church. S. A. Anderson Chairman; T. E. Sawyer, Financial Secretary.

Campbellford.—The Financial district meeting will convene at the Methodist Church, Campbellford, Tuesday, Sept. 16th, at 10 a.m. (fast time). The Rev. Dr. Brown and others will be present to discuss the great inter-Church campaign. Each circuit should have present a large lay representation. H. B. Kenny, Chairman; F. H. Howard, Fin. Sec.

West Toronto.—District Spiritual Conference in Westmoreland Avenue Methodist Church, Thursday, Sept. 18th. 2.30 p.m.—Financial district meeting. 3.30 p.m.—The National Campaign; a Round Table Conference, led by Rev. S. W. Dean. 8 p.m.—A mass meeting, the programme to be published later. A. J. Paul, Chairman; A. G. Hudson, Fin. Sec.

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A PAPER FOR THE FAMILY

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## Births, Marriages, Deaths

Notices under these headings will be charged for at 50c. for each insertion. Memorial notices without poetry, 50c., and 25c. additional for each verse of poetry.

### MARRIAGES.

WASS-COX.—On Thursday, August 28th, at 19 Alcina Avenue, Toronto, by the Rev. J. B. Wass, M.A., Mr. C. A. E. Wass, of Toronto, to Miss Alice Cox, of Winnipeg.

MARTIN-YORKE.—At the Methodist Church, Verona, on August 13th, 1919, by Rev. George Stafford, of Sydenham, Edith Ethelwyn, only daughter of Mr. and Mrs. E. M. Yorke, Verona, to Earl Leonard Martin, only son of Mr. and Mrs. W. A. Martin, Moscow.

### DEATHS.

HAMES.—At Orillia, August 20th, Olive Beatrice, dearly beloved daughter of Rev. A. B. and Mrs. Hames, aged 34 years. The interment will take place at Oakville, Ont.

OAKLEY.—Elizabeth Ann, beloved wife of Rev. C. B. Oakley, of Brock, Sask., died on Aug. 12th, 1919. The funeral service was held in Wesley Church, Regina, conducted by Rev. E. W. Stapleford, D.D., President Regina College, assisted by Rev. John Lewis, pastor of the church, Rev. R. Milliken, D.D., of Metropolitan, and Rev. P. I. Thacker, of 14 Ave. Interment in Regina cemetery.

### IN MEMORIAM.

GARNET HAMILTON WIGLE—There is a place in the cemetery where we stand and weep over the departure of our only boy. There is a place in the memory where we review the tender recollections of twenty-one delightful years. There is a place in the heart where we cherish hopes of eternal re-union in the larger life. In this sorrow, memory, and hope, we have spent one year.

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Galt.—The financial district meeting will be held in Trinity Methodist Church, Kitchener, on Thursday, Sept. 18th, at 2 p.m. and 8 p.m., daylight-saving time. A spiritual conference will be held and plans made for the united National Campaign. Special addresses will be given by Rev. J. D. Fitzpatrick, President of the Hamilton Conference, and Rev. Geo. Barker, ex-President; Rev. W. E. Millson, London. Every circuit is earnestly urged to send a large delegation. J. H. McBain, Chairman; G. K. Bradshaw, Fin. Sec.

Exeter.—The financial district meeting will be held on Friday, Sept. 19th, in James Street Church, Exeter, at 10.00 a.m. (Standard time). 10.00 to 12.00: Regular district business. 1.30 to 2.00: Devotional exercises, Rev. John H. Johnston. 2.00 to 2.30: "Spiritual Issues and World Needs," Rev. M. J. Wilson. 2.45 to 3.15: "How to Promote a Revival on the District," Mr. Samuel Tufts. 4.00: Address, Rev. T. Albert Moore. Fifteen minutes for discussion after each address. 7.45 to 8.00: Service of Song, Rev. D. W. Williams. 8.00 to 8.30: "The Referendum Campaign," Rev. E. G. Powell, chairman of district. 8.45: The Woodham Quartette will sing. 8.50: "The National Interdenominational Campaign," Rev. T. A. Moore. Each circuit on the district is requested to appoint not less than ten delegates to the afternoon and evening sessions. Ezra G. Powell, Chairman; A. McKibbin, Fin. Sec.

Strathroy.—The financial meeting will be held on Friday, Sept. 19th, at 10 a.m., in Front Street Methodist Church, Strathroy. A conference on Christian stewardship will be held in the afternoon and evening at 2 p.m. and 7.30 p.m., at which Rev. F. W. Langford, and Mr. W. R. Treleaven, of Hamilton, will speak. Laymen will also give five-minute addresses. There will be an open conference for discussion in the afternoon. Good music. Dinner and supper served in the church. A large delegation is urgently requested. J. C. Reid, Chairman; W. E. Donnelly, Fin. Sec.

### CHRIST'S COMING AGAIN.

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### Connexional Notices

#### MINISTER'S ADDRESS.

Rev. A. J. Elson, on furlough from China and Japan, address after Sept. 11th, 9 Strathcona Ave., Brantford, Ont.

#### MONTREAL CONFERENCE SEPTEMBER EXAMINATIONS.

The September period of examinations for probationers of Montreal Conference opens on Wednesday, 17th, and will close on Saturday, 20th. Probationers will be examined during these days on September subjects at such centres as may be appointed by their respective chairmen.

Walter S. Lennon,  
Sec. of Conf. Board of Examiners.

#### ACKNOWLEDGMENT.

Will the many friends who have sent letters of sympathy to Rev. C. B. Oakley, of Brock, Sask., since the death of his beloved wife, please accept this as an acknowledgment. His sons, Geo. C., of Toronto, and Robert R., of Calgary, join with him in assuring you that they have been wonderfully sustained by your kindly words in the severe ordeal through which they have been called to pass.

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