

The CHRISTIAN GUARDIAN

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No. 8

War and the Future

THERE is surely not an intelligent, civilized man left in all the world who thinks that there is any virtue or goodness or saving grace in war. And most of us have been driven far beyond that negative position to the very positive and inescapable belief that war is, for our day and time, a hideous, utterly unchristian, unforgivable crime. And in so far as we did not quite feel that way about it just a few short years ago, some of us—many of us—are ready to acknowledge our fault in truest humility, and seek pardon for our ignorance and our lack of the Spirit of our Master. And for the future many of us are ready to say that, if God will grant us grace to live up to our present determination and ideal, never again, under any condition, will war have our sanction or our blessing: And we have come to that place knowing full well that a time might come when very subtle temptations would come to us to feel otherwise about it, or when to announce and live up to our faith might bring its cross and suffering. But very humbly, yet very determinedly, we have made up our minds that in this matter we must try to be Christians, whatever else we are, for if we are not ready now at long last to put our seal to our Christian faith in this way then we surely are not worthy to bear the Christian name at all. In the name of Christ we would set our face for ever against war.

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Mostly About Ourselves

WE began last week the publication of a new serial out-of-doors story that we are sure the boys, at least, will be very much interested in. Mr. C. G. Honnor is the author, and the story tells about "The Life of a Wolf." Mr. Honnor has been living in our own Canadian North-West, where he has made a close study of the life of bird and beast, and he knows intimately the things about which he writes. Just how long his story will turn out to be we cannot yet say, but we do not think it will get at all tiresome.

Every reader of this paper will be interested in Mr. Arnup's very interesting historical sketch which appears in this week's issue. The approaching centenary of the missionary work of our Church naturally turns our thoughts back to the beginning of things and the review we make is very full of interest. We hope that Mr. Arnup may have

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something more to say to us along a similar line.

We are sure that very many readers of this paper will be specially grateful to see Mr. Arnup's name in connection with this article because it indicates his return to real health and vigor after his long and very serious illness. Mr. Arnup is now back in his office and has resumed his duties almost as usual. For a short while yet he may not be able to resume all his old-time public duties, but that will come in the course of time.

Mr. Arnup's long illness has had one very regrettable result from the point of view of the Church in general. When he was taken ill, he was busily engaged in writing a history of the one hundred years of Canadian Methodism's growth and effort, which work, of course, had to be laid aside. It is not at all likely now that he will be able to resume it, so that it almost seems as if this very interesting piece of history will, for the time being, be without a chronicler.

Helpful Booklets and Tracts

THIS week we leave books proper and quote a number of booklets and pamphlets covering a large variety of religious themes. With two exceptions these are English in origin and author and we think that very fact may appeal strongly to a number of our people.

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W. B. CREIGHTON, B.A., D.D., Editor
W. McMULLEN, B.A., Assistant Editor

SAMUEL W. FALLIS, D.D., Book Steward, Publisher
A. C. STEPHENSON, Advertising Manager

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THE WORLD OUTLOOK

The Recognition of Russia

THE BRITISH GOVERNMENT has recognized the Russian Government, unconditionally, but as a matter of fact, the two Governments have a few things to talk over before business relations can be fully and permanently re-established. What about the British property in Russia which the Commune confiscated? What about certain concessions which the Russian Government guaranteed to British citizens and failed to carry out? And what about all the British investments in Russia which are now worthless? Of course, these are not to prevent Britain from recognizing Russia, but still the British are desirous of knowing just where they stand before they again venture to risk their capital in Russian enterprises. What will the Soviet do? It is dealing with a Labor Government which is perfectly willing to strain a point in its favor, but England will insist that Russia must live up to her pledges or there can be no satisfactory business relations. Does Russia wish to have Englishmen travelling freely within her borders and witnessing the inner workings of the Soviet system? We rather suspect that she does not, but we shall probably discover very shortly. Krassin has written pointing out that Russia needs many millions of pounds of British capital and she must have it at long-dates, and we think he is right, but before Russia can expect any British loans she will have to show that she is prepared to keep faith with the investors. A new government might come into power to-morrow; would that new government recognize any indebtedness incurred by the present government? If so, what about the old debts?

The Law's Long Arm

IN 1920 a C.P.R. train on the Crow's Nest Pass line was held up by bandits. The police soon got on their trail, one of the bandits was killed, one was captured, and one escaped. The captured man was tried, found guilty, and executed; but the man who escaped left no trail. The police, however, never forgot. When the train was held up the conductor was robbed of his watch, and a description of the watch was posted by the police. One day the watch was discovered in a pawnshop in an American city, and with this slender clue the police worked backward until they found the escaped bandit in Butte, Montana. At first the man denied his identity, and declared that he had never been in Canada. But the train conductor identified him and finally the man admitted that he was one of the men who had held up the train. And so after over three years he returns to Canada to stand trial for his misdeeds. We think there can be few more effective deterrents to crime than the conviction that no matter how clever, no matter how careful, the law-breaker must expect, sooner or later, to pay the penalty of his crime. Our Canadian police have a marvellous record in this respect and it has done not a little to create in men a deep impression that our laws cannot be broken with impunity.

A Future Cotton Rival

THE Atlanta Journal is somewhat perturbed over the future of the Southern States as great cotton growing states. Cotton has been, and is, a very important factor in United States trade, and if, for any reason she should find herself faced with vigorous competition in the market for raw cotton, it might be rather a serious affair. Yet such competition is just what the Journal foresees. South of the Sahara

and Egypt lies a great, dry, sandy region called the Sudan, and a million square miles of it constitute the Anglo-Egyptian Sudan, the future supply belt of the world's cotton. At Makwar, near Sennar, is being built a great dam, two miles in width, across the Blue Nile, and this dam, costing about \$25,000,000, will provide irrigation for 300,000 acres of land, capable of producing 100,000 bales of cotton, along with other crops. In addition to this a dam is to be built across the White Nile, twenty-four miles south of Khartoum, which will, when completed, have a storage capacity double that of the great dam at Assouan, and the British plan calls for a multiplication of the first unit by ten, which will mean at least 1,000,000 bales of long-staple cotton. But even this is not the end, but only the beginning of the reclamation of the Sudan and the development of that valueless region into a source of wealth. And the Atlanta Journal wonders what will become of the cotton production of the southern states when the Sudan begins to compete. Of course, this carries us some distance into the future, but probably not so far as now seems probable. But if the Sudan becomes a producer it will also become a consumer and the world of commerce will be the gainer.

South Dakota Hard Hit

THE state of South Dakota seems to be passing through a perilous time. Since the first of the year twelve banks in the state have closed their doors, and a gathering of business men at Sioux Falls declared that if complete financial ruin was to be avoided immediate relief must be extended from federal or other outside sources. The last bank to close had deposits of \$1,800,000. Naturally the papers stress the fact that the panic is confined to the scene of the operations of the Non-Partisan League, where the farmers, listening to the advice of Mr. Townley, took charge of the government and proceeded to run it as Mr. Townley recommended. The farmers of the state practically declared their independence of banks, and capitalists, and other states, and started to run their own business in their own way. The effort has not been a success, and now the reaction has arrived. Probably help will be extended from other states, and the experiment will not have been in vain if it teaches us that it is well to make haste slowly.

The Demand for Economy

IT has at last dawned upon the people of Canada that we are faced with a heavy debt; our taxes are high, too high; and we are spending too much; and from one end of the country to the other there is a demand for a curtailment of expenditures. Dominion, provincial, and municipal expenditures are all under fire; but the first two are naturally in the foreground. In the inside service of the Dominion in 1902-3, we had 4,445 employees who were paid \$3,627,061. In 1912-13 the number of employees had increased to 8,709, and the salaries had increased to \$8,163,361. In 1922-23 the number of employees had reached 41,255 and the salaries had increased to \$50,355,721. It should be said, however, that in the latter case both the inside and outside service are included, and the figures are not complete as the number of employees is really about 55,000, and the salaries will probably reach \$65,000,000 or more. Premier King is alive to the demand for economy and he appears willing to apply the axe, if possible. But there seems to be a widespread belief that any man or woman who

secures a government job has a life engagement, and any vigorous attempt to reduce the staff will be met by the most strenuous opposition, and even some, who have shouted the loudest for reduction will be ready to stone the Government which becomes responsible for that reduction. It looks as though there ought to be reduction, both in connection with the Dominion and the provinces, but such reduction should be wise and probably not too drastic, yet it should be carried out unflinchingly wherever it is clearly necessary.

The Valley of the Kings

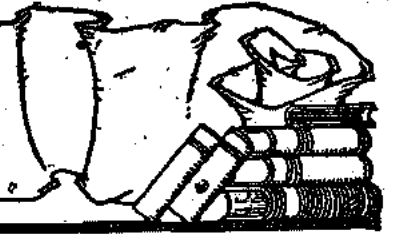
THERE is trouble in the Valley of the Kings. The British excavator, Mr. Howard Carter, has had a good deal of governmental interference with his work in exploring the tomb of King Tutankhamen, but he has persisted in his efforts, and the mummy casket had been revealed, with its head of solid gold, and exquisite carvings of figures above it, and it was purposed next to open the casket, when it was expected that the mummy of the king would be revealed just as it had been entombed thousands of years ago, possibly with the kingly crown beside it, and possibly a few parchments, which would be worth more than the crown. But, at this juncture, Mr. Cartier's patience gave out, and he has given up the search and sealed the tomb, to wait the time, if ever, when the Egyptian Government will allow him to carry on his work unmolested. After sixteen years of patient labor it does seem an unfortunate thing that the exploration should be brought to such an abrupt conclusion because of some petty difficulties between the explorer and the government, and it is to be hoped that these difficulties will be satisfactorily adjusted in the near future. But even if the tomb should never be reopened, the antiquarian world will feel that it owes no small debt to the late Lord Carnarvon and Mr. Carter for their patience and skill in seeking to unveil some of the mysteries of an age long gone.

Methodism in Poland

FOLLOWING the war the Polish Republic sprang into being, and its newly-adopted constitution declares for religious freedom. Poland is really a Roman Catholic country, and the number of Protestants is not very numerous, and the Roman hierarchy has a special papal delegate stationed in Warsaw, to look after the spiritual welfare of the people. It happened that the Methodist Episcopal Church, South, had gathered a goodly number of war-orphan and after saving their lives was trying to educate them. And this work and the other mission work of the Church was regarded with serious disfavor by the Roman authorities. Bishop Beauchamp was in Poland supervising the Methodist work, and some time ago he received a very curt order, bidding all Methodist relief work to cease, and since the bishop's return to the United States a still more drastic order has been issued, commanding the Methodists to close up their churches and other property. The matter was brought to the attention of the United States Government and the State Department sent a communication to Poland, which has resulted in permission to keep the buildings open until the latter part of March. The incident throws an interesting sidelight on Rome's methods where she is fairly well convinced that she has matters in her own hands.



EDITORIAL



Prohibition and Crime

WE THOUGHT the facts with regard to prohibition as a check upon crime were too obvious to allow any one but a man who was wilfully blind to make a mistake in regard to the matter, and when we heard of a minister of the Gospel of Jesus Christ declaring from the pulpit that prohibition had been responsible for a tremendous increase in crime, we confess that we were rather staggered, and we began to wonder where he had gathered the statistics upon which he based his statement. Lest others be led to conclude that the thing must be true because a preacher has said so, we should like to point to a few facts which Mr. W. E. Raney has collected for this province. We know well that Mr. Raney is not a general favorite with the wets nor with the gambling fraternity, but we have noticed that when he gives facts and figures his opponents are usually exceedingly careful not to contradict them. They hate the man, but they fear his facts.

Last year the board of license commissioners sent out a questionnaire to the clergymen of Ontario, Protestant, Roman Catholic, and Jewish, asking them to say whether they were of the opinion that prohibition under the Ontario Temperance Act was "on the whole beneficial?" To that question there were 1,566 answers, and 1,452 of these were "Yes," and only 114 said "No." This means that less than eight per cent. of the clergymen of Ontario, so far as we can judge from these replies, thought that prohibition had not been "on the whole, beneficial." Surely, if there had been an increase of crime we would not have ninety-two per cent. of the clergymen of the province favorable to the cause of that increase!

But some one may argue that the clergymen do not come into contact with crime and they are not really fit judges as to whether crime has increased or decreased. It is strange, however, that the very men who will argue this way will be the first to quote a clergyman who declares that prohibition increases crime. But if the clergymen are not acquainted with crime let us take another class, the police, who certainly ought to know something about it, and fortunately their knowledge, or part of it, is put into black and white in the criminal statistics.

Mr. Raney takes twelve jails in the representative county towns of Barrie, Belleville, Brockville, Chatham, Fort Francis, Kingston, Kitchener, Napanee, North Bay, Peterboro, Port Arthur, and Sudbury, and he gives the commitments for drunkenness for 1913, 1914, and 1922. They are as follows: 1913—2,364; 1914—3,042; 1922—427. These are surely astounding figures for the man who would like to believe that prohibition greatly increases crime! It is true the figures for the large cities are not so remarkable, but they also point in the same direction. Here are the commitments for drunkenness for Toronto, Hamilton, Ottawa, and London: 1913—4,926; 1914—4,522; 1922—2,523. When we consider that between 1914 and 1922 there was a large increase in the population of these four cities it is clear that the number of commitments for drunkenness under prohibition are not half what they were under license, even in the cities; and over all the province we have a reduction from 8,848 in 1914 to 3,423 in 1922. If we count arrests for drunkenness, the comparison is even more striking. The arrests in Toronto in 1914 numbered 14,247 and in 1922 they numbered only 4,059.

But it may be argued that while drunkenness may have decreased, other crimes have increased. Let us see. Take again Toronto, Hamilton, Ottawa, London, Port Arthur, and Sudbury, and we find that in 1914 the commitments to jail for all offences numbered 14,995, and in 1922 they numbered 9,124. And omitting offences against traffic laws we find that in all Canada the convictions for 1921 numbered 45,162 less than in 1914, although the population has increased by a million people, and there were two provinces which were decidedly wet.

Most of us would be glad if drunkenness were entirely abolished, but this is not the case, even

under prohibition, yet we do not think any one can fairly face the facts as they exist even in our largest cities, without a clear recognition of the benefits which prohibition has bestowed upon every community which has fairly tried it; while its most popular rival, government control, has already made a record in Canada which completely discredits it so far as the reduction of drunkenness and crime is concerned. For the man who sincerely desires to abate to the utmost the evil of drunkenness prohibition seems to be beyond question the most efficient method.

A Poor Argument

OUR contemporary the *Leader*, of Regina, is decidedly wet in its sympathies, and naturally it favors "government control," and it undertakes to show that "government control" is economically defensible. The editor says, "The economic object of government control is not to increase provincial revenue by building up a new business, but to secure for government purposes a revenue that is now going to the bootleggers and stay a process which is rapidly transferring a very considerable portion of the wealth of the country to its moral riff-raff."

We wonder if the editor really believes this! So far as we can discover the province of Quebec is spending now about \$40,000,000 for "government controlled" liquor apart altogether from what the bootleggers sell. Where is there a man bold enough to assert, or one foolish enough to believe, that the bootlegging traffic took that amount out of the people of that province! We have heard a good deal about bootlegging in Ontario since prohibition came into effect, but so far as we know no reputable wet orator, even in his wildest flights, cared to maintain that the bootleggers were selling anything like the quantity of liquor which was sold in the palmy days of license.

And as to the claim that the bootlegging traffic in any province "is rapidly transferring a very considerable portion of the wealth of the country to its moral riff-raff," we would say that while there was a time in the history of prohibition in this province when the bootleggers plying between Canada and the United States made considerable money, yet they did not make it out of this province, and we do not think it was ever true that "a very considerable portion" of the wealth of the province went into the hands of the bootlegger. It may be true of some provinces, but we have never seen any statistics which would justify this statement.

We were struck with the *Leader's* admission that the bootleggers were really "moral riff-raff." This is surely hard on the bootleggers, and those who patronize them. If the bootleggers are "moral riff-raff" what about the brewers and distillers who knowingly supply them! And what about the "respectable" classes who patronize them and so encourage the disreputable traffic! The admission that the bootlegging breakers of the prohibitory law are "moral riff-raff" is rather startling in view of the fact that in this province they have been held up as champions of liberty, who would not submit to prohibition tyranny. "Moral riff-raff" is really a body blow. We wonder that the *Leader* could speak so unkindly!

Loss for Christ

THERE is no passage from lower to higher without loss. There is no possibility of progress without we leave something behind. There are no new births without birth-pangs. It is true in one sense that "the loser pays;" it is true in another sense that "the winner pays." Every great leader of men has emphasized the fact that to follow him meant renunciation in some form or other, and Christ did not attempt to hide His Cross from any of His disciples. He was never afraid of frightening His followers by the sweeping character of His demands, and even after being sifted by this process they reached the point where all "forsook Him and fled."

It has seemed to us at times as though in these days we were not emphasizing the Cross as in former days. We have thought that at times we detected almost a fear of frightening away our

young people from Christ by insisting upon the need of cross-bearing. We do not believe for a moment in divorcing religion from joy and gladness, but we hold tenaciously to the belief that joy and gladness can be found in their fullness only in the path of the Cross. The man who counts nothing as loss in relation to Christ will be apt to find his gains correspondingly small.

Paul had a good many things belonging to the old life which his friends thought were almost too valuable to lose, but Paul would never have become the man he was if he had not had clear-cut decisions and resolute purpose to achieve the highest. He was content with nothing but the best. It was not that he was narrow-visioned, but because he saw a little clearer and a little farther than his fellows, that he gave himself so wholeheartedly to the service of his Lord and Master.

Christ expects us to lose for Him, and to lose cheerfully. He was rich, and for our sakes He became poor, and He expects us at His bidding to say good-bye to wealth and ease just as our Master did. He made Himself "of no reputation" for us, and when He calls He expects us without a murmur to say good-bye to high position and lofty reputation. When Abram was in Ur of the Chaldees, God called him, and he went out "not knowing whither he went," but determined to heed the Divine call. And we are persuaded that to-day God is just as truly calling men to go out for His sake, perhaps like Abram not knowing whither they go, but assured of this, that God has called them.

Following the years of stern repression which the war demanded humanity has experienced the natural recoil into a more self-indulgent mood, and there is a tendency to insist upon seeking "self-expression" without paying much attention to the dictates of either old-fashioned religion or old-fashioned morality. That this mood will pass seems certain, but it will pass the sooner if quietly, reasonably, and lovingly we insist upon the well-established truth that the best that life offers can only be reached by voluntary sacrifice and self-denial.

On Agreeing to Differ

WE WERE somewhat surprised at the number of communications we received from readers taking exception, with greater or less forcefulness, to what was said on the cover of this paper two weeks ago under the above heading. We thought we had put it mildly when we had said that harmony in the world of thought on the basis of uniformity was an utterly hopeless thing to strive after, and even that if it could be attained to, it would be anything but a blessing, but apparently some people think that we said a very wicked and dangerous thing. But we have a feeling that some of the philosophy that has been presented to us on this matter by some of our readers would, if generally adopted, make of this world a vastly poorer and less satisfactory place to live in than it is even now.

We will admit that we think we have some fairly sound and wholesome ideas about a good many things, but the very last thing in the world that we would like would be that every one else should see and feel about things just as we do. What a drab, stale old world it would be if that were the case, and how little chance would there be for advance and progress! And how seriously bad would it be for us if we could bring about such a terrible state of affairs!

The things we really believe in with all our hearts we are going to keep on believing in until some one shows us differently, and we are even going to, in legitimate ways and as opportunity offers, do something to help other folks to see as we do. But we must allow the other fellow to see it differently, and still live on terms with him. And most of all, we are not going to get into the habit of crediting him with dishonesty, or something worse, just because he disagrees with us, even on some matters that seem to us very important. After all the opinions are very few indeed, even on great and vital questions, that it is worth while quarrelling over. And besides, quarrelling doesn't help matters any.

Editorial in Brief

CHICAGO'S death rate for 1923 was 11.75 per 1,000, or 14 per cent. lower than the average for the last decade. Evidently, even the bootlegger's poison can't kill off the people as fast under prohibition as John Barleycorn did under license. We wonder how many "wet" journals will publish this fact?

WE DO not always agree with Mr. W. J. Bryan, but we think he hit the nail on the head when he said, "No 'wet' speaker cursed the saloon until after they were out of business," and we suspect that if the saloon could be brought back to-morrow some of these very men would rally at once to its defence.

MAHATMA GANDHI, the great Indian Nationalist leader, who was sentenced to six years' imprisonment for sedition on March 18th, 1923, has been released unconditionally by order of the Government. No doubt, he is sincere in his desire to help India, and the British Government, we believe, is just as sincere, but the task of uplift in relation to India's teeming millions is one of extreme delicacy and difficulty.

DR. H. M. TORY, of Edmonton, has been conducting a survey of the farming situation in certain of the states of the Union, with reference to the matter of rural credits, and he is reported to have said that in many parts of the American West the farmers are in such serious financial difficulties as to make the Canadian situation look fairly rosy. It may be some comfort to our Canadian farmers to know that they are really in better shape than their brethren across the line. But in any case the farmer seems to be carrying at present a little more than his share of the load.

MOST of us have heard the argument that the prohibitory law hit the poor man's beer, but allowed the rich man to have a cellar full of liquor, and the wet orators pleaded almost with tears for fair play for poor as well as rich. But now there is a movement to clean out these cellars, and, lo, there is a mighty wail about the injustice of touching these "rich men's cellars." They wanted the rich man treated just the same as the poor man, and when they are taken at their word they find they didn't want it at all. Some people are very hard to please.

TORONTO has 8,300 hockey players of all ages registered this winter in seven series, distributed amongst 450 teams. There are forty-nine hockey rinks distributed over the city and there are, of course, a good many other rinks which are just for the ordinary skaters. We suppose we must be training a good many teams for the Olympic games of the future. We wonder if our churches take the interest they should in the sports of their young people! We wonder how many are really willing to supervise wisely and sympathetically the games in which their youth engage!

WHAT a difference one word may make! John Downey, of Cavan, Ireland, died some time ago and in his will he left one-sixth of the residue of his estate to the "Wesley College, Belfast." Now, there is a Wesley College, Dublin, and a Methodist College, Belfast, and it took a learned judge in Chancery, and several lawyers to settle just where Mr. Downey's bequest should go. The amount, some three or four thousand pounds, was finally handed over to the Methodist College, Belfast. Better say what you mean, especially if it is in your will! It saves trouble.

HARVARD, Princeton, and other leading United States colleges are facing the same difficulty which confronts the University of Toronto, a plethora of students, and all the colleges agree that they cannot go beyond a certain number of students without impairing the value of the instruction which is given. All agree that no qualified student of good character should be denied university privileges, but the pressure of increasing numbers is so great that it is evident that relief must come from some quarter. Summer courses and special courses are being given, yet the pressure still continues. We wonder how it would do to enlarge the facilities for extra mural work! It would, at least, be better than nothing!

METHODISM has 40,000 local preachers in Great Britain, and seven out of nine of the English Methodist pulpits are filled by this army of talented and useful laymen. Upon this continent, we have so far had much less use for lay preachers, but it will be a good day for the Church when we succeed in harnessing the able laymen of Canadian Methodism more fully to the work of our Church. There is here a great storehouse of power of which we have availed ourselves too little.

THE Ontario Board of License Commissioners has cancelled one hotel license and temporarily suspended two more for not observing the provisions of the Ontario Temperance Act. In all these cases liquor "hides" were found on the premises with a net work of piping to convey the liquor secretly to the bar. We think possibly the United States method of nailing up such a house for a year would be worth trying.

THE Rev. Dr. James Moffatt has taken over the editorship of *The Expositor*, London, published by Messrs. Hodder and Stoughton, succeeding the late Sir William Robertson Nicoll. Sir William had charge of the publication since the year 1887. Its first editor was Dr. Samuel Cox, the well-known expositor. Dr. Moffatt has special qualification for the task he has undertaken, being known widely as one of the foremost Biblical students of the day.

LOST of our Ontario people have never seen a wild white swan, and it is interesting to hear that since the wild geese have been frequenting Jack Miner's pond, at Kingsville, the white swans have begun to stop over at the lake near by, and last year 1,000 were counted at one time. Even birds seem to respond to kindness. And we suspect that men are just about as intelligent as the birds. We wonder if more kindness would not mean a better world!

THE supervisors of Westchester County, New York, have decided to spend \$3,800,000 for land for parks and parkways. The county intends to spend \$10,000,000, which will give it the best county park system in the state. We think this idea of county parks might be developed with great benefit in Canada. If townships and counties would capitalize their natural advantages, it would not only attract visitors, but it would help to keep their young folks at home and would make rural life more enjoyable; it would cost, but it would pay.

ON Tuesday, February 19th, at a luncheon at the Hotel Biltmore, New York, representatives of the national organizations of women in the United States received a peace appeal signed by 400,000 women of Wales. It was brought across to this continent by a selected committee of Welsh women. The idea took Wales by storm. In explanation of the bringing of the appeal, the statement is made: "It is not an attempt to tell the United States what it ought to do. It is only a request which we make to you out of the depths of our hearts, that you do something to make another war impossible and to establish permanent peace in the world."

DR. ANNA LOUISE STRONG, who has spent a great deal of time in post-war Russia, in writing for the *Survey*, says: "In the Russia of today there are schools carried on in sixty different languages and textbooks printed in all of them. Tens of millions of textbooks were issued by the Government Publishing House in Moscow, in the five months from April to August, 1923. This Government Publishing House is the largest publishing house in the world." Dr. Strong also states that in Russia proper, last year 120,000 teachers out of 150,000 took special courses to prepare themselves for this new form of school.

Shall We Help Germany?

THAT millions of people in Germany to-day are actually starving is the tragic and terrible fact that the civilized and Christian world can no longer escape. What we can and ought to do about it is a question that each one of us must answer for himself in his own way and as opportunity comes to him. That any one of us can be indifferent is unthinkable.

We publish below the appeal that has been sent out to the British people over the signatures of

such men as the Premier, J. Ramsay Macdonald, Hon. H. H. Asquith, Principal Garvie, Sir John Simon, Dr. Gore, the Bishop of Manchester, and many others. That appeal is surely as strong and persuasive as it could be made, and it does not require a very vivid inspiration to realize the conditions that it hints at. Many, very many, Canadians, we feel sure will, after reading this appeal, at once embrace the opportunity of doing at least a little to help our late enemy in this his hour of terrible need.

Last week we announced the launching of a Canadian fund for German relief, of which Mr. G. C. T. Pemberton, Canadian Bank of Commerce, Yonge and College Streets, Toronto, is the treasurer. The money secured through this fund will be expended through the British "Save the Children Fund," which is operating in closest touch with German conditions and needs. Already, we understand, a relief station has been established under the Canadian fund, and the actual work of relief is being carried on. The British appeal follows:

"Cold, hunger and despair are overwhelming large sections of the German people to-day, both in the occupied and in the unoccupied territory. The ruin, through the collapse of the mark, of thousands of middle-class families, and especially of the old people living on their savings, is no new story. Their struggle to exist goes on painfully, they are dependent on the precarious charity of friends inside and outside Germany. Large numbers of institutions, hospitals, schools, asylums, have had to close for lack of funds, and thousands of professional people—partly on account of the closing of institutions and partly because so few people are able to pay their fees—find themselves without employment, or with so little that they can scarcely exist.

"Trade Union funds, sick insurance benefits and all such resources are used up. Unemployment has been prevalent throughout the year in the Ruhr and Rhineland, and now, to add to this sum of human misery, has come a general industrial collapse. It has resulted in the complete or partial closing down of factories with consequent general unemployment all over Germany. The workers as well as the middle class are now faced with hopeless poverty. Strenuous efforts for the relief of distress have been made by the central and local governments. Soup kitchens have been opened in all the towns to keep starvation at bay. Private institutions and individuals are helping generously. But the need is too vast to be covered by a bankrupt government, and the present help is quite inadequate.

"The British organizations working in Germany have first-hand evidence of wholesale suffering and privations so intense that they feel bound to make the facts known.

"In such a situation, charitable aid, however generous, cannot reach the roots of the disease or take the place of wise public policy. But it may and can save innumerable lives, and by kindling human sympathy here for human sufferers will help towards the revival of a better and safer Europe.

"We do not believe that the British people, whatever their views of the causes of this catastrophe, whatever the need nearer home, will consent to stand by unmoved and watch women and children die. If these starving people were our enemies we are bidden to feed them. Shall we do less now that they are our stricken neighbors?

"An urgent appeal is more than justified despite the need in this country. Although the statistics are incomplete, the percentage of people unemployed or working on very short time (often only eight hours a week), is greater by far in Germany than in England, and the only unemployed pay available in Germany is a government dole worth five shillings a week for a whole family.

Therefore, we make this British appeal for relief in Germany and intreat all who can to help. The following societies are co-operating in the issue of this appeal and in the administration of the funds; the Society of Friends, the Save the Children Fund, the Universities Relief Committee, the Fellowship of Reconciliation, the German Distress Relief Fund, and the British Council of the World Alliance for Promoting International Friendship Through the Churches.

A Book of Beginnings

Minutes of Conferences, 1824-1835



ANADIAN Methodism is one hundred years of age. Much older, if we reckon from the first visit of a Methodist preacher to Upper Canada in 1739. Older still if Methodist services among English soldiers of the Quebec garrison are to be taken into account. Arrival of the Yorkshire Methodist immigrants in Nova Scotia during the '70's would set our initial date even further back. But before all these events the sacred fire was kindled in our present territory by the landing of Lawrence Coughlan in Newfoundland in 1765—a Methodist preacher, ordained and commissioned under the auspices of the (Anglican) Society for the Propagation of the Gospel in Foreign Parts.

Leaving questions of priority aside, our present official organization traces its origin directly to the first annual meeting of the Canada Conference of the Methodist Episcopal Church, which convened at Hallowell, near Picton, Upper Canada, on August 25th, 1824. During that initial meeting of its existence, the Conference organized the Missionary Society, which, therefore, likewise celebrates its centenary in this year of grace, 1924. Plans for a worthy future may well be laid in study of an heroic past, and one may be pardoned the hope that every Methodist Conference and congregation will take full advantage of the inspiring opportunity presented by some form of centenary celebration. And probably 1924 will prove to be the valedictory year of Canadian Methodism as a separate organization. Who knows? If it turn out so to be, what exercise more fitting than contemplation of the noble lives and recital of the stirring events that have shed heroic lustre over the history of our Church and have given her a worthy place in the making of this new land?

THERE lies before me a bound volume containing Conference Minutes from 1824 to 1845, and a few notes will indicate something of the wealth of historic material afforded by that creative period in our Church life. With a membership of slightly more than six thousand, the two districts of the first Canada Conference extended along the "front" from the Detroit river to Cornwall, a distance of nearly four hundred and fifty miles. The new Society's first missionary was appointed to "Chippeway and Grand River Falls and the new destitute settlements in those parts." By the way, that first appointee was none other than Henry Ryan, who withdrew from the ministry three years later, and after a stormy interval, in 1835 wrote his name into history as leader of the group who founded the Methodist Episcopal Church in Canada.

In 1824 the town of York (Toronto) reported thirty-one members. Yet how mightily the leaders of that little group were to affect the destiny of Canada's greatest English-speaking city and province! For at that Conference of 1824 Wm. Ryerson was "admitted on trial." John Ryerson was already a deacon. Both attained distinction in the service of the Church, and William also sat for several years in the provincial legislature. Egerton Ryerson, illustrious representative of a notable family, was admitted on trial in 1825. During the following year he was stationed as missionary to the Indians at the Credit River, a form of missionary service shared in turn by most of the leaders of that day. Wm. Case "the father of Indian Missions" and central figure in "Case and his Contemporaries" (by Dr. Carroll) was secretary of the first Conference. Within four years he was General Superintendent, *pro tempore*. For at that first Conference a resolution was adopted, looking toward complete independence from the Church in the United States. Within four years (1828) this reasonable ambition was completely realized, with fullest consent and good will of the American Church.

Reverting again to personalities, the second Conference admitted on trial Peter Jones, one of the first fruits of the Gospel among our native Indians, whose name and fame have become historic by reason of his missionary labors among his own people. Among the candidates of 1828 was Ephraim Evans. Thirty years later he was to lead his

By J. H. Arnup, B.A.

Church's first missionary party to the far-off colony of British Columbia. Travelling via Panama and the Pacific Ocean they carried the work of church and nation-building to the new mining camps and pagan Indian villages of that entrancing area, happily destined to become one of the great provinces of the greater Canada. Two years later the record bears the name of James Evans, who in 1840 paddled his canoe from Toronto to Norway House, sending his goods via England and Hudson's Bay. Already a trained linguist, Evans signaled his service among the Crees by invention of the well-known syllabic system and thereby conferred the blessings of a written language on a people extending from Ungava to the Rockies. John Sunday, another famous native missionary, was admitted in 1832. Among the candidates of 1833 was Samuel Rose, later an Indian missionary and afterward Book Steward. Samuel Rose, "Junior," distinguished son of a distinguished sire, is still in the active work as a professor in Wesleyan College, Montreal. Dr. Rose thus forms one of the living links with our historic past.

There were giants in those days, and the measures undertaken on behalf of Methodism were worthy of the men. The new church first stood on its own feet in 1828. The Minutes of 1829 include the report of "a Committee appointed to take into consideration the propriety of establishing a religious newspaper, under the direction of the Conference." Among its recommendations were the following: That a weekly paper should be established, to be entitled "the CHRISTIAN GUARDIAN." That the sum of \$2,050 will meet the annual expenses of such a paper. That the annual income of the office will be at least \$2,800, leaving a balance in favor of the office of \$750 annually. The italics are ours. Verily, there were optimists, as well as giants, in those days!

THAT same Conference adopted a constitution for the "Upper Canada Sunday School Society of the Methodist Episcopal Church." Henceforth the Minutes contain frequent reports and exhortations regarding this work. Very early there is urged the advisability of establishing a library in every wilderness Sunday school. Undoubtedly the intellectual stimulus of religious awakening was brought to full fruition in many a pioneer community through the Methodist Sunday school and its lending library.

But foresight and wise provision in matters of education did not end there. One year after es-

brethren, the local preachers, to appropriate during the ensuing four years such fees as they may receive for the celebration of matrimony to the erection and use of the Upper Canada Academy." One wonders if there were no preachers' wives in those days, with irrevocable lien upon the marriage fees!

That same Conference of 1830 likewise left on record its purpose and prophetic vision in reference to one of the great evils of the day—intemperance. In a strongly worded resolution the Conference is pledged "to check its progress and finally to deliver the country from the fatal scourging of so dreadful a plague." With characteristic directness the organization of temperance societies is urged upon every field. Think of the conditions they faced, and of what their daring has achieved!

BY the time of the first Methodist Union, with the English Wesleyan Church in 1833, the membership of six thousand had grown to more than sixteen thousand, of whom one thousand were the fruit of missionary devotion on Indian fields. Already this marked probably the highest total of communicants shown by any religious body in the province. The price that had been paid for such success and the methods employed will be indicated by the following extracts from a personal letter just to hand. The writer is a life-long Methodist woman whose parents were pioneers in Western Ontario.

"I was only five years old when I distinctly remember a Methodist preacher coming to my father's. There wasn't any church at — Centre (at the lake shore), and the services were held in some private house—this time at our place. 'It was a very cold night, and but few came. In fact, there were not many people living near. How well I remember after the people had gone, the minister telling father of his wife and family, and the house they lived in. They were sick, with scarcely enough food to eat. He had only a pony to ride, and his clothes were poor and thin. The people were poor, too, but warm-hearted. Father told others. The women got together and made him underclothing out of their home-made flannels, and knit socks and mitts. Father and some more of the men gathered up a load of provisions and horse feed and took to them. . . . I can remember so plainly sitting in my little chair by father's knees and listening to them talk."

That is how the Methodist Church was made—for that father, like many another dweller in the wilderness, was not a Methodist heretofore. Saddlebag preachers carried the Gospel beyond all previous bounds.

"There was one old Yorkshireman. One Sunday the school-house key was lost and he said 'We'll go into God's church instead.' So he led them back of the school-house into the grove—and he preached from the words 'Fear not, little flock, for it is your Father's good pleasure to give you the Kingdom.' It was most appropriate, as there were not more than eighteen or twenty present. So there (after seventy years) I can see his white hair blowing with the wind." John Wesley on Moorefields found his logical successors in these pioneers of Canadian Methodism!

But our fathers in the faith also resembled Wesley in being something more than apostles and pioneers, with "white hair blowing in the wind." They were likewise patriots and statesmen. A glance at the very incomplete statement recorded above will show that within ten years they had laid the broad foundations upon which our Church has been building for a century—evangelistic preaching, missionary expansion, organized Sunday-school work, higher education, social reform. A beginning had even been made with the superannuation fund. In 1835 a new phase of organized effort appears—the struggle for religious equality and, inseparably, for responsible government in Church and state. At the Conference of that year a committee was appointed, "to guard the rights" and privileges and property of the connexion." The appointment of that committee was a declaration of war upon entrenched privilege and ecclesiastical arrogance. We would fain dwell upon the fight which followed—but that is another story.

The Test

By CHARLOTTE BECKER

Not by the measure of his deed,
Does life make trial of man's strength;
Not by his wisdom, nor his creed,
Nor yet by his compassion's length.

Not by his span of worldly power,
Nor even what his truth might dare,
But, prisoned in his darkest hour,
By how much he can wisely bear.

tablishing the GUARDIAN the infant Church (now two years of age) adopted another constitution, this time for the "Upper Canada Academy" (later Victoria University), to be opened during the following year. Of the trials and triumphs in connection with this tremendous undertaking, nothing need here be said. One quaint resolution of two years later will serve to indicate its financial need and the brand of loyalty expected in those days. It reads as follows: "That this Conference recommend to its members, (the ministers) and to their

Shall Saskatchewan Abandon Prohibition?

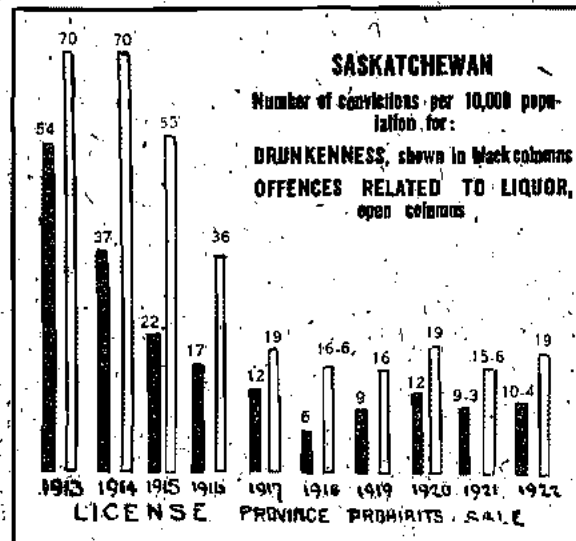
Some Facts that Suggest an Answer

By Ernest Thomas

THE definite announcement that the electors of Saskatchewan will soon be called on to decide for or against the present prohibition act, challenges attention to the changes wrought in the last decade. Young voters are especially liable to note that as compared with 1918 there has been some deterioration in conditions regarding liquor. The Moderationists are everywhere setting up comparisons between the facts of 1918, when, as they say, "we had had two years of prohibition" and those of 1920 when we had enjoyed "four years of prohibition." This statement of the case is most misleading and its gravity may escape the notice of older persons who are all too familiar with the state of affairs which prevailed before 1918. In the old days of license convictions recorded indicated only such cases of drunkenness as were accompanied by disorderly conduct. In recent years drunkenness alone brings its victims within the reach of the law. Yet, even with this great difference, one notes that drunkenness as revealed by convictions reached the high point of 54 out of every 10,000 people in 1913, and it has fallen in 1922 to 10.4. And this is by no means an exceptionally favorable year.

One striking fact must be borne in mind. There is a corresponding falling off in the convictions for offences directly associated with liquor. When it is alleged that the present consumption of liquor is anything like that of former years, and that drunkenness is also as frequent, though concealed, one asks how to account for the fact that in both the symptoms of extensive drinking—drunkenness and drink crimes—there should be found an almost identical proportional decrease. Included in the list of drink crimes are all kinds of assaults, breach of peace, disorderly conduct, public use of obscene and insulting language, together with keeping and frequenting bawdy houses. All these offences are generally admitted to be closely associated with drinking habits. To cite total convictions in magis-

trates courts is entirely irrelevant. Great numbers of police court cases during recent years arise out of breaches of regulations concerning motor cars. Leaving a car parked too long in a certain place, driving with the tail light extinguished, and even speeding, as a rule, bear no relation to drinking habits. Therefore, one must select from the crime



records that class of offences which directly indicates the extent of drink in causing boisterous, dangerous, and disorderly conduct of the more spontaneous kinds.

THE facts for Saskatchewan, as elsewhere, indicate clearly that while prohibition has not within one decade eliminated, all the evils of a

deep-rooted social usage and highly-financed commercial traffic, it has within that period effected such a transformation as would have been deemed to be incredible and visionary if forecasted fifteen years ago. Decreased facility of purchase has been generally accompanied by corresponding decrease both in consumption, in drunkenness, and in drink crimes. Can this be ignored simply in deference to vague general rumor and idle gossip designed to suggest that "prohibition is a failure" and that "anything is better than this." Government sale, however disguised, increases and is designed to increase facilities for the purchase and consumption of alcoholic beverages. If we desire the inevitable results we know how to vote. If we wish to avoid the results we may beware of the assured means of producing the results. Government control can only be effective when in the form of prohibition. Government sale of alcoholic beverage destroys any possibility of control. The policeman may offset the activities of the bar-tender, but what shall we hope for if we appoint the policeman to tend bar.

Christianity and Culture: The Twenty-Third Hartley Lecture, by Rev. J. G. Bowran. (New York: George H. Doran Company.) \$3.00.

Mr. Bowran's book is a very scholarly and solid piece of work. The chapter titles will give a fairly good idea of its compass: "What is Christianity," "Culture," "Christianity, Culture and the Bible," "Christianity and Science," "Christianity and Art," "Christianity and Music," "Christianity and Poetry," "Christianity in Hymns," "Christianity in Fiction," "Culture in the Churches," "Culture in the Home." The literary and artistic field canvassed is not quite as modern as we would like to see, but the older authors and artists are presented with discernment and fine appreciation.

Some Biblical Curiosities

Nicknamed Bibles—And Others

By N. Tournour

THERE is no book upon which more blunders and errors have been made than the Bible. They began with the first printer in the English tongue, William Caxton, and go down to the present day. Some idea may be gathered of the troubles of Biblical translation from the fact that while the Revised Version was in progress the British and American scholars and divines occupied in it found 150,000 differences or discrepancies in the various manuscripts on which they depended. Some of the remarkable curiosities of translation and printers' errors have given names to the different editions of the Bible in which they occur.

Probably, the best-known is the "Breeches Bible." It is so called because in the Geneva version, which formed the family Book in the reign of Elizabeth, Adam and Eve are spoken of as making themselves "breeches out of fig leaves." "The Breeches Bible" was printed in 1566, but eighty-three years before it, Caxton, the father of English printers, in his now famous "Golden Legend," which includes the Pentateuch and part of the Gospels has "and they toke figge levis and sewed them togdyer for to cover theyr members in maner of breechis." The "Treachle Bible" is also widely known—printed in London in 1568, with, in Jeremiah 8: 22, "Is there no treacle in Gilead," instead of "Is there no balm." Our forbears surely found this passage something of a stumbling-block. The translator, or more probably the printer, of the Bible printed by Laurence Kellam at "The Sign of the Holie Lambe," London, in 1609, put it, "Is there no rosin in Gilead." Equally curious is the fifth verse of Psalm 91, rendered in Mathew's Bible, printed in London, 1551, and now commonly recognized among booksellers and collectors as the "Bug Bible," for what we find in the Authorized Ver-

sion as "Thou shalt not be afraid for the terror by night," it renders "So that thou shalt not nede to be afraid for any Bugges by nighte."

Printers' errors account for many extraordinary readings. Such is the seventh commandment in Robert Barker's edition of the Bible, printed in London, 1631, it appears as "Thou shalt commit adultery," and caused the suppression of the entire issue and a fine of £300. In this instance the printer got off lightly in comparison with him who issued an edition of the Bible in the time of Charles I, having the text of Psalm 14: 1, as "The fool hath said in his heart there is a God." This omission of "no" cost him a fine of £3,000 and all the copies were supposed to be condemned to the flames.

Some editions of The Book are unaccountably full of typographical errors. Indeed, the press trade have a celebrated issue of their own. Printed before 1702, it contains an absurd statement of David in Psalm 119, v. 161, in which he is pathetically made to say that "printers persecuted him without a cause," instead of, "princes."

Printers have certainly persecuted the Bible at times, in their own way, the now highly esteemed Oxford University Press having been a great offender in former times. It was responsible, among others, for the "Murderers' Bible" of 1801. In this volume there crop up many errors, but the most notorious is that giving the nickname: You find it in Jude 15, "These be murderers," instead of "Murmurers." Though this blunder is almost matched for its misreading by that in the Oxford Press edition of 1810, in which Luke 14: 26, is thus presented: "If any man come to me, and hate not his father . . . yea, and his own wife (life) also, he cannot be my disciple." Oxford was also the

printing centre of Baskett's "Vinegar Bible," which was so named because the headline of Luke xx. reads, "The Parable of the Vinegar," not "Vineyard." But the printer's issue of The Book is so full of all manners of errors that soon after its appearance it was termed "A Baskett Full of Errors." It is now greatly prized by collectors.

Occasionally some of the Biblical curiosities have come about in the most simple, but absurd way possible. The famous "To Remain Bible" was printed at Cambridge in 1805. The printer's reader had a doubt about a comma, and, on sending a query to the proper authority, was told that the comma was "to remain." This message being written in the margin of the proof, the foreman printer concluded it was for insertion, and, taking out the comma, he put in the words "to remain." The passage is in Galatians 4: 29: "Persecuted him that was born after the Spirit to remain even so it is now." Which blunder is neither sense nor nonsense.

Perhaps, after all though, it is the unauthorized translators of the Bible, who make the quaintest jumble. The United States has been noted for them. Hezekiah Woodruff, in his endeavor, good man, to bring the Scriptures up to date in wording is rather a joy. The fact that John the Baptist's food was locusts and wild honey, Woodruff "simplifies" to "His food was small insects and vegetable honey." Where Judas came to Christ, saying, "Hail, Master," he has, "Preceptor, your most obedient." Yet Woodruff is surpassed by the Rev. Rudolphus Dickinson, some time of South Carolina. Dickinson is pre-eminently the product of the literary taste of his decade. "Paul, thou art beside thyself. Much learning doth make thee mad," the worthy divine renders as: "Paul, you are insane. Multiplied research drives you to distraction."

Jottings from the Land of Uncle Sam

The Progress of Religion Throughout the Republic



THE Fundamentalist and Modernist controversies still rage around us, with the storm centre apparently settling around New York City. The second debate in the series of debates staged by the Revs. Drs. Stratton and Potter took place a day or two ago, to the accompaniment of the same crowd and under the same general conditions. Sensations were not lacking, and the Fundamentalist champion won. These debates provide good copy to the immature newspaper reporter, but so far as serving the cause of truth is concerned they do not seem to have an iota of value.

Dr. Newell Dwight Hillis, of Plymouth Church, Brooklyn, and one of the outstanding figures of the religious life of the country was smitten a few days ago with a slight stroke of paralysis; but his physicians now report that he is on the road to recovery and may be able in a reasonable time to get back to his beloved work again. His gifts as a public speaker are among the most remarkable that we have ever heard. About a year ago the New York Ministers' Meeting asked him to address them on some topic of his own choice. He chose to talk upon the American outlook in Church and state, and for more than an hour poured out such an array of facts and figures as to leave us all in a state of bewilderment. It is the hope of his well-wishers, of whom there are many, that his valuable life may be spared for some time yet to serve his country and his Lord.

Speaking of Dr. Hillis reminds us that for many months Bishop Quayle of our Methodist Church, North, has been suffering as the result of a similar stroke. For some time even the life of this fine and beautiful spirit was despaired of, but he is well enough to-day to attend to many of the duties of his area, and hopes are now being entertained that he may yet be able, at least in a modified way, to serve the Church he loves, as in the days of yore. His place in the Methodism of this land is a unique one. There is no man amongst us of the quality of Bishop Quayle. He is one of the very finest poet preachers the country has ever produced. He speaks in pictures, and his nature lectures are like the brook that ripples so merrily on its way as to make music which abides with you long after you have left the region where you heard its joyous ripple. The laughter of innocent little children, the sorrow of a broken-hearted mother, and much of the deep, sad music of humanity, always find their way into his spoken utterances, and to countless thousands his words are as precious ointment poured forth. And many are praying the Lord of the harvest to allow so fine a sower and so splendid a reaper many more years of such service in the great world vineyard as only Quayle can give.

THE *Christian Century* has been making some surveys of the progress of religion in our midst during the past year, and its four general conclusions are: first, there is a steady, moral movement forward, and it is capable of being measured; second, there has been a finer response than usual to the cry of human need; third, that cry has been responded to by men and women of all faiths; and, fourth, there has been a remarkable number of church buildings erected in spite of the difficult labor conditions, and a great and general interest in evangelism all over the land. The impetus given to religious education was notable, and there was a keener sense as to the constant violation of the law than has been evident in recent years. But perhaps the most striking sign of the progress of the year was in the impressive developments which have taken place in reference to union movements among the churches and missionary societies. Here is the paragraph in which this development is outlined, and we are all hoping that it may be significant of a much larger movement in the near future: "The formal union of three sections of the Lutheran Church, the combination of two groups of the Evangelical communion, the practical consummation of an extensive plan of union among

By Rev. G. A. Whitemarsh

the three leading Protestant bodies of Canada, and the signs of growing unity between Northern and Southern branches of the Methodist Episcopal Church and the Presbyterian Church in the United States, are symptomatic of the growing spirit of

February

By FLORENCE JONES HADLEY

Across the snowy, wind-swept hills
I find the old-time way
To where, my woods, all dark and still,
Await me day by day.
Grey woods that stand all motionless
Against a greyer sky,
The same dear, kindly, patient friend
I knew in days gone by.

How still it is! I softly call,
Yet no glad voice replies;
O'er hill and valley, wood and stream,
The vow of silence lies.
Alone, with reverent feet I walk
These quiet woodlands ways,
Yet not alone, for all around
Are ghosts of other days.

I catch through shadows cool and deep
The gleam of flashing wings.
I hear the sweet, insistent prayer
Of soft, green, growing things.
Through naked, frozen boughs I hear
The April breezes blow;
I feel the pulse of new, fresh life
Throb upward through the snow.

Straightway the leaden day grows bright.
This old, glad truth is mine—
There is no death—and life awaits
Brown wings and sleeping vine.
A deeper faith and clearer view
Are mine, O woodland ways!
Content I wait the bud and bloom
You bring with April days

fraternity. A number of interdenominational bodies, such as the Home Missions Council, the Foreign Missions Conference, the Women's Mission Board, the American Bible Society, the Young Men's and the Young Women's Christian Associations, the Council of Church Boards of Education, and the Council of Religious Education, along with the notable co-operation of the Federal Council of the Churches of Christ in America, illustrate the growing tendency to co-ordinate the various phases of religious activity."

All this means that there is growing interest in religion for religion's sake. And that is a refreshing sign of the times. But sometimes that religious interest takes on peculiar forms, and throws a vast share of burdens upon a very few people. Take for example, the wear and tear of all these and other related activities upon the life of the average pastor. One such perplexed leader sums it up so interestingly in a Philadelphia paper that one of the paragraphs in his letter is worth repeating. Listen to this: "Within the last two months requests have come to me to observe Hospital Sunday, World Court Sunday, Red Cross Sunday, Education Sunday, Father and Son-Sunday, Tuberculosis Sunday, Golden Rule Sunday, Home Mission Sunday, Church Paper Sunday, and Bible Sunday. In that same period appeals have come to me for funds for Home Missions, Japanese Earthquake Relief, local Old Folks Home, Hospital, Children's Home, and Bible Society as well as Ger-

man Relief and Near East Relief. In the meantime our apportionments for our own work have doubled, and with an inadequate church building our own people, who are of the working class, are well-nigh overwhelmed. Please tell a fellow what he is to do. Shall we appeal to Congress for a few additional Sundays, and when we get them which of all these causes are we to put first?"

It is a very real situation, as many of us vexed pastors know. And he would be a genius indeed who could throw light upon a road of this sort. The waste-paper basket probably retains its fullness more than most baskets because of this avalanche, and, after the very best judgment is exercised, there are still many needy causes that must be dropped because of sheer financial exhaustion on the part of a loyal and devoted people.

THE special committee appointed to consider the views of the Rev. Harry Emerson Fosdick, special preacher at the First Presbyterian Church, New York City, has brought in a report, particularly on his sermon, "Shall the Fundamentalists Win?" This was the sermon which roused such a hue and cry that the New York Presbytery was obliged to take the matter up. Some statements in this sermon are held, by the committee, to have had a tendency to stir up strife in the Church, and the preacher is urged to conform to the teachings and usages of the Church in which he is preaching. Beyond that very many complimentary things were said as to the general effect of the sermons preached by this splendid minister, and a sort of confession of faith from Dr. Fosdick holds a prominent place in the report. Your scribe has had the privilege more than once of listening to this man, and every time the church was packed, and even standing room was at a premium. The sermons were models of chaste and beautiful English, delivered with such spiritual intensity as must have been a source of inspiration for many days to all who sat within sound of the preacher's voice.

Recently a Student Volunteer Convention was held in the city of Indianapolis, and considerable interest was awakened in the sessions by reason of the fresh and vigorous proposals made, often in the most radical language, for healing the woes of the world. War was execrated, "youth movements" were initiated, and a general high level of Christian enthusiasm was maintained. Delegates from many lands were present, and one of the most interesting figures who sat in the assembly was Mr. J. E. K. Aggrey, in whose veins flow the blood of five African kings. He is at present taking a course at Columbia University, New York City, and after the completion of this course he leaves for his native land. There he might assume the purple, if he so desired, but he has chosen instead to become a Gospel preacher to the people among whom he was born. It is an admirable decision. May his bow abide in strength.

Methodists visiting Washington are now assured of a cordial welcome at the new headquarters erected by the Board of Temperance and Morals. The building faces the grounds of the Capitol, and has been described as a commodious and architecturally beautiful piece of work. The three upper floors have residence apartments. On the ground floor is a conference room and tea room, also the offices of the National Methodist Press, while on the second floor are the various area and other offices—the whole building answering a great need at the national centre at the present day, when the political movements of our Roman Catholic friends are a cause of grave concern, and increasingly so, all over the country. It is well to have such a building in such a strategic centre. There are many matters that can be adequately attended to only through the presence of just such an edifice as this; and we may safely trust our leaders, when oil investigations and prohibition enemies are stirring the stately capital, to do the right thing, and do it without fear or favor.

Our Montreal Letter

The French Language—World Missions

GUARDIAN STAFF CORRESPONDENCE



N a speech which he delivered in Ottawa recently the Hon. Geo. P. Graham declared that a knowledge of both English and French would be an essential and indispensable qualification for Canadian representatives at future European conferences. As we all know, French and English are the two official languages of the League of Nations, and any one wishing to speak in any other tongue must furnish an interpreter, hence Lord Robert Cecil told me last spring that Canadians should make ideal members of the League of Nations. Is it not, therefore, a matter of great regret that so many of our countrymen fail to become bilingual, and even shrug their shoulders over the desirability of it. Probably no country in the world, except Switzerland, has as good an opportunity of being bilingual as Canada, which was originally French-speaking and in which the French language is for ever secured by the terms of the British North America Act. Irrespective of politics, is it not tremendously to the credit of the Right Hon. Arthur Meighen that he has made a persistent study of the French language during these later years, and has attained considerable facility in speaking it, as evidenced in his recent tour through Quebec. I also remarked that the Right Hon. Mackenzie King opened his speech in French in responding to the address of welcome which he received in this city on his return from the Imperial Conference. What I would plead for wholeheartedly is that we Canadians should everywhere accept the French language proudly and gladly as a part of our national heritage, and I believe that were we to do our part in this way we should take a long step towards binding France and Britain together indissolubly.

FRENCH CANADIANS certainly do their part towards this end; for they are everywhere eager to learn English and are always most appreciative of the most feeble attempt on our part to speak French. One of the most signal examples of French proficiency in English was given at our Dickens Fellowship a few evenings ago, when Canon Emile Chartier, Vice-Rector L'Université de Montreal, gave an address on "Dickens from a Frenchman's Point of View." Canon Chartier, who is also Dean of the Faculty of Letters, showed a knowledge of Dickens that any of us might envy and strive to emulate. The meeting was at the Ritz-Carlton, as all our meetings are now, and very delightful they are, every one of them, for there is always a good musical programme in addition to the address. Unlike most Frenchmen, Canon Chartier is fair-haired and blue-eyed like a Saxon, and looked exceedingly well in his black cassock, buttonholed with purple and surmounted with a handsome purple-silk girdle. As a preface to his erudite and sparkling address, Canon Chartier said, "First, I must ask your indulgence if I blunder in speaking in a foreign tongue, and I hope you will not think me rude if I depart as soon as my address is finished, for I have to stand up at 4.30 every morning, so must retire early." During the address almost every notable character in Dickens found a place, and every book an appreciation; also a subtle insight was shown in Dickens' psychology and the address was enriched by quotations from French authors, including Molière, Victor Hugo, and Daudet. A delightful feature of this notable evening was the appreciativeness of the audience, all of whom seemed to strive to show their pleasure at the presence of their distinguished French-Canadian fellow citizen.

It would be a serious omission, in speaking of the Dickens Fellowship, to fail to make mention of the presence here during the past two weeks of Bransby Williams, the noted actor, and his London Company, who have been playing David Copperfield at His Majesty's Theatre. Mr. Williams, is a thorough-going imperialist and at all the towns where he has played across Canada, has made it a point to interpret the mother country to us and to endeavor in every way possible to draw closer the bonds of connection between us. He also

"This world's no blot for us nor blank;
It means intensely and means good;
To find its meaning is my meat and drink."
—Browning

stated the other night, when he was called before the curtain for a speech, that it would be his whole-hearted endeavor, on returning to the mother country, to act as a good scout for Canada, and thus to bring us the British immigration that we so sorely need to fill up our vast, empty spaces, and to help us in distributing the colossal tax that, in a huge country like this, presses so heavily on a population of somewhat less than 10,000,000 people. Mr. Williams' delineation of Wilkins Micawber was side-splitting, and gave me the heartiest laugh that I have had for a long time, something much to be desired in these days, where tragedy seems to be more frequent in life than comedy. One of his greatest attributes is his marvellous versatility; for he played Peggotty at the same time, and, I think, on the whole, his Peggotty was a greater impersonation than his Micawber, although both were wonderful.

The World Missions Conference

I MUST admit, if I may be excused an autobiographical reference, that there was a time when I thought a great deal more of clearing out the slums of our own city, for example, than of carrying the Gospel to China, Japan, or India, and I suppose there are thousands who still lean to that way of thinking. But my conversion to the importance of missions took place when William Jennings Bryan, after a world tour, spoke here in Erskine Church some years ago. In that address, which was a notable one, Mr. Bryan stated his affirmation that missions are the greatest civilizing influence in the world, and that even quite apart from religion, it would pay the peoples of the world, from a financial standpoint, to send missionaries abroad. He went on to declare at that time, that in his trip around the world, he had been more and more impressed with the importance of every mission centre, and with the great work that was being done in this world-wide endeavor to bring in the Kingdom, which was certainly the most frequent word on the lips of our Lord, as related in the New Testament. It was, therefore,

Prayers

By REBECCA HELMAN

I do not pray for sturdy souls,
The kind who fight and win;
Who cleave a pathway through the gloom
That rims the maze of sin.

But rather do I lift my prayers
For fragile souls who weep
Because the pathway is so rough,
The mountain is so steep.

with the greatest joy that many of us learned of the World Missions Conference to be held in Emmanuel Congregational Church in this city, extending over four days, Friday, Saturday, Sunday, and Monday last. I had the good fortune to be at the opening meeting on Friday night, when Dean Carlisle, of Christ Church Cathedral, presided, and all united in saying that the spirit of the meeting was wonderful. The first address was by Professor

Yohan Masih, of Indore, India, who gave us an address that, I think, will always live in the memory of those fortunate enough to hear it. Professor Masih is Acting Principal of the Presbyterian Theological College of Indore, and as I looked at his swarthy face, darkened by a tropical sun, in such a contrast to the features of our own Dr. Endicott, who was the other speaker of the evening, my mind ran back to the many generations behind him, and the wonderful Indian psy-

chology which is so interesting to us, inasmuch as India is one of the most alluring, mysterious and interesting portions of our beloved British Empire. Professor Masih, in excellent English, told us of the sacrifices that are made by his fellow-Indians, who embrace Christianity. For instance, he said that one of his earliest recollections, when he was a lad of seven, was seeing his aged grandmother sitting far off outside the gateway of his home, wringing her hands and weeping piteously, while she implored his father to renounce Christianity and to return to the creed and caste of his family. He said that as a lad, the sight was so cruel to him that he asked his father how he could inflict such suffering on his grandmother. His father replied: "My boy, you don't know what you say, she wishes me to renounce what is dearest to me, namely, my belief in the Gospel of Jesus Christ, and I cannot do it, even for her." His grandmother could not enter his home for fear of pollution, and Professor Masih then told us about the rigid caste system of India, and also about the many, many different languages there are, with the added information that there are now 4,000,000 people in India who have embraced Christianity.

He described the yearning of the people of India after God—for those of us who have read Tagore or who have followed the work of Ghandi, now in prison, know that there is no people in the world who are more spiritually-minded than our fellow-citizens in British India, one of their ancient prayers being, "Lead me from the unreal to the real, from darkness unto light, from death unto immortality." Professor Masih declares that the name of Jesus Christ is now awakening interest in all parts of India, as a proof of which he said that non-Christians, in desiring to pay the highest possible tribute to Mahatma Ghandi, had said that he was another Jesus Christ.

PROFESSOR MASIH also related an instance of a young Indian, who went up to a Christian college in Bombay, and decided that he would embrace Christianity and be baptized. With this idea in view, he returned home to his people for a few days, carrying a copy of the New Testament with him, but when he arrived home, he realized all that it would mean to take such a step, for when a husband embraces Christianity, his wife holds a mock funeral for him and becomes a widow, never to see his face again, though a widow is the most despised person in India (this to illustrate the sacrifices made by these people). The young man's courage failed for the time being and he burned his copy of the New Testament, but so great was his agony of mind, that he could not sleep and even resolved to take his life. After a sleepless night, he left his bed at 4 a.m. intending to cast himself under the wheels of an approaching locomotive, but better impulses prevailed, and he returned to his home and aroused his father, telling him of the spiritual struggle through which he had passed, and of his resolution to become a Christian at all costs. His father said: "My son, I see you have not slept—go to bed and sleep before you take this momentous step." The son replied: "No, father, my mind is made up." And, thereupon, the mother came and cast herself down on her knees before her son, imploring him not to bring disgrace upon the family. Seeing that he was obdurate, the father then said, "My son, you know that all these acres around here are mine, and you know how many rupees I have in the bank, all this I intended for you; but if you do this thing that you contemplate, not an acre of my land will ever be yours, and not a rupee of my money, and neither your mother nor I will ever

(Continued on page 19)

Southern Alberta News

The Report of the Bible Society in Southern Alberta

Another Mortgage Fired

SCARBORO AVENUE Methodists, in the city of Calgary are now rejoicing in freedom from debt. At the Conference of 1908, William Hollingsworth was appointed to Springbank Mission, just west of the city of Calgary, and during his pastorate on that mission an appointment was opened in the then south-western outskirts of the city, and a small church built. At the Conference of 1910, Brother Hollingsworth's name appeared on the List of Stations as the first pastor of this newly-formed cause in Calgary, it being known then as "Calgary West." Since that time the church has been enlarged and its capacity trebled, and a comfortable parsonage erected on an adjoining lot. Through the years the work of pastors and people has been rewarded by the lessening of debt, which a year ago was brought down to \$1,150. During the past year special effort to wipe out the debt was undertaken by the Ladies' Aid, of which Mrs. J. A. Bravener was president, and with the hearty co-operation of the people, this effort has been accomplished. Sunday, January 27, was set apart as a special Sunday for thanksgiving and celebration of this success, and the congregation were fortunate in having their first pastor, Rev. Wm. Hollingsworth, B.D., this year's President of Conference, as the special preacher for the day. The sermons of Brother Hollingsworth were greatly appreciated by his old friends and others, in the large congregations that gathered morning and evening. On Monday evening, January 28th, the ceremony of burning the mortgage was carried through, with the present and past presidents of the Ladies' Aid officiating in that interesting event. In addition to Brother Hollingsworth, the first pastor, who delighted the people with his address reminiscent of the early days of the church, the Rev. W. E. Galloway, and

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the Rev. Thos. Powell, also ex-pastors, were present, and added to the interest of the evening with their addresses. Others participating in the programme, under the chairmanship of the present pastor, the Rev. A. D. Richard, B.A., were Miss Craggen, contralto soloist from Knox Church, Mr. Walter, Miss Jean and Fred Rutherford, Mr. Manson, baritone, of the Pro-Cathedral, and Mrs. L. Graves, elocutionist, of Winnipeg. The Ladies' Aid presidents, past and present, who sat on the platform, were Mrs. Bravener, Mrs. Teel, Mrs. Wallace, Mrs. Heywood, and Mrs. Misener.

Congratulations are due to the people of Scarborough Avenue, and the prayer that the consecrated efforts of these years will bear increasing fruit for the Master and His Kingdom.

Southern Alberta Bible Society

THE annual meeting of the Bible Society for Southern Alberta, auxiliary to the Canadian Bible Society, was held in the First Baptist Church, Calgary, on the evening of Tuesday, January 29th, with the president, Rev. H. H. Bingham, B.A., in the chair. The report of District Secretary Rev. H. D. Marr, B.A., was received with much interest, showing there were 180 organized branches of the Society in Southern Alberta, and thirty-five other places visited by the representative of the Society. Contributions from these places during 1923 amounted to \$6,828.26, an increase of over \$200 over the previous year. The sale of Bibles in 1922 was an increase of \$1,260 over 1921, but 1923 shows still another increase. During the year there were circulated 7,314 volumes in thirty-three languages, including 558 volumes in foreign tongues. The languages, in order of numbers of copies circulated, are: German 128 volumes; Italian, 69; Polish, 64; Russian, 54; French, 38;

Swedish, 30; Wendi, 25; Ruthenian, 18; Cantonese, 14; Norwegian, 13; Bohemian, 12; Finnish, 12; Flemish, 11; Slovak, 10; Hungarian, 7; and 19 others in smaller quantities. Rev. Dr. Sweet, Principal of Brandon College, was the speaker of the evening, and gave a timely address on "The Message of the Bible for the Men of To-day." A motion by the Rev. Dr. Robert Johnston, and seconded by Mr. Thomas Underwood, was carried enthusiastically, that the campaign for the Bible House be commenced at once, plans for which have been before the Society for some time, but delayed owing to financial conditions. It is proposed to erect a suitable building on the lot now owned by the Society on Seventh Avenue, just west of Centre Street. Officers elected for 1924 include: President, Rev. H. H. Bingham, B.A.; vice-presidents, Revs. Dr. Robert Johnston, Canon W. G. James, B.A., Robt. Macgowan, C. Burnett, Jos. Coulter, B.A., Rex Brown, and Joseph Lee, Messrs. T. Underwood, W. A. Geddes, J. P. Ross, and J. H. Hanna; secretary, A. B. Cushing, B.A.; and treasurer, E. S. Frost. The representatives to the Canadian Bible Society General Board, Revs. H. H. Bingham, B.A., and Jos. Coulter, B.A.

C.S.E.T. Progress in Lethbridge District

AN interesting conclave was held in the United Church, Lethbridge, recently, in which four Tuxis Squares and two Trail Ranger groups took part. An evening of real enjoyment is reported, and some close contests. One contest creating great interest, and in which each of the groups took part, took in five features, namely, table decorations, yells, songs, stunts, races and games, for which there was a possible score of twenty in each and one hundred in all. The Duces Tuxis Square won first place in the Tuxis competitions with a total score of eighty-eight and one half. (Continued on page 19)

Northern Alberta Notes

Containing a Resolution Regarding Gambling at Western Fairs

Daysland

IT REMAINS on one field for eight consecutive years is quite unusual in Canadian Methodism, but to Rev. Marchmont Ing belongs this distinction. Year after year the Stationing Committee is petitioned to return Mr. Ing to his loyal people at Daysland. They have further shown their appreciation of their minister by presenting him with a Ford car to cover the thirty-four-mile drives on Sunday and the pastoral supervision during the week. Those who know Mr. Ing are not surprised that his people want to retain him as long as possible. He is a man beloved alike by his brethren and the people to whom he ministers.

Daysland Circuit is composed of four appointments. Sunday-school work and organized C.S.E.T. and C.G.I.T. Departments are well to the front. At Daysland appointment there is a Sunday-school enrolment of 125 with Mr. N. A. Houghton, the principal of public and high schools, as the capable superintendent. Associated with him is a staff of workers of whom the superintendent declares they are "second to none." At this appointment there is a Tuxis Square, Trail Ranger Camp and a Beavers' Club all in good running order. Recently, the boys had the inspiration of a visit from the Big Chief, Wallace Forgie. A banquet was held, with Mr. Forgie as guest of honor, to which the boys of Bawlf and Strome were invited. It was a memorable function. Harry Marsh represented the Tuxis Boys at the Provincial Boys' Parliament, held recently in Edmonton. Roy Ing was a Provincial Representative of the Trail Rangers. At the Parliament in 1922 Daysland Trail Rangers

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captured the pennant, and in 1923 carried off the shield in the Share Selling Campaign.

The girls of Daysland are not content to let the boys have everything that is good. They have two groups, senior and junior, of C.G.I.T. Mrs. J. F. Barker and Mrs. S. Borgen are the leaders. The girls are preparing for a visit from the provincial secretary, Miss Evelyn Story. Daysland Ladies' Aid is a live organization, on the job all the time, raising money for church purposes, helping in worth-while community enterprises, and promoting missionary work; a missionary meeting being held monthly. Grand View appointment has a flourishing Sunday school with a "Golden Link Class" of young people, numbering twenty-five. At this appointment the Ladies' Aid Society has been functioning for eighteen years without a break. They are now undertaking the enlargement of their church building. Rev. Thos. Powell, Missionary Superintendent recently visited the circuit to the great delight and profit of all who heard him.

Duffield

DUFFIELD MISSION is situated about forty miles west of Edmonton. Here Rev. M. G. Newton is missionary to the Stony Indians, and also serves several settlements of English-speaking settlers. Mr. Newton is proving himself a wise and competent leader to the Indians, having won their confidence and esteem. He is also carrying on the work of Religious Education in the public schools of his district in a way that deserves special mention. With the co-operation of the teachers Mr. Newton visits each school for a half-hour period once a week. The work covered is

based on Luke 2:52, and seeks to elaborate the well-known four-fold programme. The junior grades follow the course of memory work, outlined by the Board of Religious Education with a few changes. The hymns memorized are sung by all the pupils of the school. The senior grades have some memory work with story telling (Bible stories), and a systematic course on the life of Jesus. The stories are told to the whole school and discussed for a few minutes. The course on the life of Jesus is presented by the card system with questions and answers. About 100 boys and girls are thus reached each week. Fifty pupils recently wrote on the following examination paper:

Examination—Christmas, 1923—Life of Jesus:—

1. What Book reveals God's love toward humanity?
2. What part of the Bible was written before Jesus was born?
3. What part of the Bible was written after Jesus was born?
4. What does the word "Testament" mean?
5. What books of the Bible tell us of the life and works of Jesus?
6. Who wrote the Gospels?
7. Are the Gospels in the Old Testament or in the New Testament?
8. What does the word "Gospel" mean?
9. Which of the Gospel writers was a tax-gatherer?
10. Which of the Gospel writers was a doctor?
11. What does John call Jesus in the opening verses of his Gospel?
12. Who were the parents of Jesus?
13. Who were Elizabeth and Zacharias?
14. What do you know about the Town of Bethlehem?
15. Of what race or nationality was Jesus?
16. What does the name, "Jesus" mean?
17. Why do we worship Jesus?
18. What was the hymn of the heavenly host heard by the Shepherds?
19. How old was the Infant of Bethlehem when He received His

(Continued on page 12)

Of Interest to Women

A Weekly Garden Calendar



JANUARY 1.—Start the year right by planning for a garden, one that will have both flowers and vegetables in it and a strip of greensward for beauty's sake. With paper and pencil, plot out the space available for planting, keeping in mind location, exposure, climatic conditions and time and money available.

January 8.—Of course, the vegetable garden will be laid out as uniformly neat as possible to make it practical to work among the plants. But with the flowers, choose that style of garden, formal or informal, which conforms best to the style of the house and its situation.

January 15.—Good grading is an important point to consider. A slope of land offers variety and terraces are often the solution for land that is too sloping. Proper grading will also mean proper drainage for the garden and grounds, and should be decided upon next.

January 22.—While planning the garden, remember to save some space for walks; useful walks that will also be ornamental. Curving walks will go only with the garden of curving lines, and straight walks will give a simplicity of effect desirable in small space.

January 29.—Any special feature for the garden, such as a pergola or summer-house, should also be arranged for at this time. The space it will take and the plants or vines needed to blend it with the garden will be factors in choosing the proper type of structure.

February 5.—In making a selection of vegetables and flowers to grow from seed plan to have a rotation of crops, so that the garden will bear continuously. Also remember the size the plants will attain at full growth and allow ample space.

February 12.—With the flowers color schemes are important to secure artistic effects. The old-fashioned garden will look charming with a mixture of colors, but as a rule separation of bright

By Dorothea DeMerritte Dunlea

When Winter Winds Are Raging

By MAY HOWE DAKIN

When winter winds are raging
Across the snowy waste,
And whirling madcap snow-wreaths
Dash by in frantic haste;
When tall trees bow protesting
Before the Storm King's might,
And hidden in the smother
Swift falls the early night;

Then tasks are finished lightly
To music of the storm,
And lighted lamps gleam brightly
On log walls brown and warm;
The open fire then calls us
And bids us linger long
With books and talk and laughter,
With music and with song;
And children's merry faces
Bloom in its rosy glow;
Then home is most delightful—
The dearest place I know.

colors is best, by the use of greenery, shrubs, vines or lawn.

February 19.—Now is the time to order the nursery stock. On its arrival remove the heaviest wrappings, but leave the roots well protected. Bury the plants in earth in a cellar or shed with some light, but no artificial heat, until ready to plant.

[Note.—This week we are printing all the items in the "Weekly Garden Calendar" from the first of the year up to the present time. Hereafter, one item will appear each week.—Editor.]

New Books

The Youth of To-day in the Life of To-morrow, by Howard Palmer Young. (New York: Fleming H. Revell Company.) \$1.50.

The author is a minister of the Methodist Episcopal Church, who has had wide and successful experience in work for and with young people, and in this volume he outlines his methods, and discusses the whole problem of giving direction and inspiration to the young in all phases of their life. The book is specially good in dealing with the religious situation.

God in History, by James Strahan, M.A., D.D., Hebrew Professor in Magee College, Londonderry. Author of "The Book of Job Interpreted." (London: James Clarke & Company, Toronto: The Upper Canada Tract Society.) \$1.80.

A volume in "The Humanism of the Bible" series. The author is a foremost Old Testament student, and his book is a striking and impressive study of how the Old Testament records, illustrates and emphasizes the fact, that God has been and is in history, a vital force and directive energy. A clear, forceful and convincing study.

The Vision of a Great Unifying Force

Executive Meeting of the Woman's Missionary Society

By Mrs. W. E. Ross



WHEN a board meeting in September which is supposed to provide for the whole year, why hold executive and sub-executive meetings each month. Why? Because in every successful business—may we add, such as ours—

it is necessary to watch closely if it is to work smoothly, with every ounce of power conserved, for it may need a little oil here, a screw tightened there, a weak place strengthened, as when a worker, because of an imperative home call, has to fall out for a time. At the meeting of the executive, January 23-24, three such emergencies had to be met, no easy task; oil needed in the shape of a few dollars or some hundreds, for storm doors in one place, a play-room for wet days in another, and so on, all absolutely necessary, not alone for comfort, but efficiency. Then there is always inevitable expansion. An urgent call for a share (\$500) in the new hospital at Vita, Manitoba. Who could refuse, with women dying in isolated homes without medical aid? Another share was taken in immigration work at the port of Montreal for the next six months, largely to look after incoming Methodist women. There were other propositions, but they required further consideration. Union Committee, New York, wrote, "We congratulate your Society on your opportunity to share (\$500) in the remarkably fine work which Dr. Edward Wallace is doing in the interest of Christian education in China."

In all fields life is broadening and deepening. Boys who learned their A.B.C. at Kitamaat are now preparing for matriculation; at Sault Ste Marie twelve Italian girls united with the Church one Sunday morning; a public health clinic is held every Thursday. At Windsor the new Community Home is a great centre, over eighty women and girls attending the sewing classes. "Is this the night we sew?" is a frequent question in the public school, and the teacher knows, for she lives in the

Home with our missionary. Interest is also growing in the Sunday schools.

In Japan the staff is still ministering to the distressed; helping the poor, and comforting the sorrowing. The suffering is beyond all telling, and our ladies are grateful for the money given them for relief. The earthquake has shaken open many heart-doors, so that the Gospel story finds ready entrance. Additional story-tellers are needed—now is the harvesting day in Japan.

In China also opportunities are overwhelming, but the Society is powerless to advance without an increase of doctors, nurses, teachers and evangelists. Who will go? The offer of Miss Campbell to postpone her furlough for a year in order to fill the late Miss Wheeler's place in the hospital, was greatly appreciated.

The Candidate Committee outlined future plans. Two young ladies were accepted, and will enter for training in September—Miss Helen Hardy of London, and Miss Fern Scruton of Hamilton. Oh that some one would endow the Deaconess Home and Training School! The expense of preparation is so often a deterrent.

The treasurer reported optimistically—she has faith—although the income so far is not equal to last year. The executive would emphasize the necessity for membership campaigns; that way lies success. The Department of the Stranger is proving its value all over the country, but greater facilities for expansion are desired.

The Ontario W.C.T.U. has not taken the following important step, which was heartily endorsed, a moment too soon. Every woman in Methodism would do well to remember that "faith without works is dead." Resolved, That we place ourselves on record as heartily sympathetic, and in full accord with the movement now inaugurated by the Ontario W.C.T.U., to federate the outstanding women's

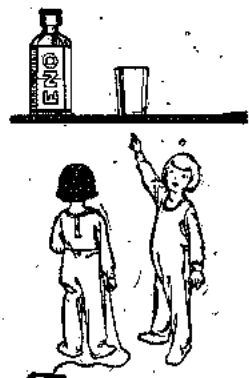
organizations in Canada (and for the present campaign particularly in Ontario) in one united whole, to present an uncompromising attitude against further encroachments of the traffic, and in the more advanced effort to speedily enrol Canada among the prohibition nations of the world."

A Unifying Centre.—Returned missionaries and candidates of all denominations are unanimous in their commendation of the Canadian School of Missions, Toronto. An Anglican writes, and his chief point is stressed by many others, "Much as one appreciates and values the lectures, I consider an even greater gain is the spirit of unity and co-operation developed. You who have worked abroad will know how intensely one feels the absolute necessity of unity of action."

In January, the President, Mrs. Lavell, representing the Society, attended a number of notable committees and conferences in New York and Atlantic City. She had the honor to preside over the new Consultation Committee for West China; attended the Co-operating Committee of the Woman's Christian College, Japan, where it was stated that Miss Yasui, now President, during her recent visit to America had created a profound impression as a Christian and an educationist. While we listened to the President's report of the meetings of the "Federation of Women's Boards of Foreign Missions" and of the "Foreign Missions Conference," we were now in the valley as we saw the giant forces to be overcome, and now lifted to the heights as we caught a vision of the armies of the Cross uniting for the assault. The report of our able President was comprehensive and stimulating, but only the gist, and that inadequately, can be given here. It is not our intention to attempt even a summary of the Mission Conference, but we cannot refrain from giving the statement made by Dean Hatawaka: that the Sermon on the Mount was in high school text books recognized by the government, and read all over the empire.

(Continued on page 18)


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Young Canada

The Life of a Wolf II.

By C. G. Honnor

Tragedy in the Greenwood

MAHAGANEESIS grew apace. His claws became sharper, and his muscles hardened. He had learned to crouch and spring, and to steal stealthily among the tall grass. Many times his curiosity drew him to the edge of the dark woods. How he would like to have peered through that green wall, but each time his little nose came within smelling distance of the little green leaves, a sharp call from Mahagan took him bounding back to the sandy cave mouth. It was a great temptation to Mahaganeesis, when his mother went off into those mysterious woods for food. How he would have liked to follow her—but he was a good little wolf and obedient—and he had not forgotten Meekisu, the eagle. Furthermore, what had happened to Wapoose, the rabbit, might just as easily happen to a lonely little wolf.

At last, one day, when Mahagan bade him follow her for the first time into the forest in search of food, the little wolf's joy knew no bounds. He capered along by her side until he reached the edge of the dark woods, and there his little spirit failed him, and he pressed close to his mother's side. Then, his little heart beating rapidly, they plunged into the cool gloom of the woods. How cool and dark it was in there! Not the blackness of the cave, but a shady, shadowy gloom. Mahaganeesis gazed in awe at the great, black tree trunks that stretched up, through the mass of green above. The ground was different here. His little feet sank into the soft moss. How cool and refreshing it was to his soft little pads! But he could not spend his time in idle gazing, for Mahagan was talking to him in the language that all wild, wood folk understand. In her own way, she drew Mahaganeesis' attention to many things. She showed him the narrow, well-trodden path on the floor of the forest. In and out among the great trees it wound among the dry leaves. Near by where many paths met, was a patch of willows, their lower branches stripped bare of the bark. Here was where the tribe of Wapoose, the rabbit, held their nightly banquets. The black mass of sticks and bark hanging untidily among the branches of a tall pine, was the home of Ahakew, the crow. Some time later, as he lay beside Mahagan in the shadow of a large rock, a strange, drumming sound came to his ears. In answer to Mahaganeesis' wondering look, his mother told him of Pinao, the partridge.

Suddenly, another sound was borne very distinctly on the still air. It was a far-off, yelping cry. Mahagan sprang to her feet, and sniffed the air. With a bound, she was off. The little wolf followed as fast as his little legs would allow him. All he could understand was that there was something wrong at home. In a very few moments they arrived hot and panting at the edge of the woods. As Mahagan stopped, Mahaganeesis sank to the ground exhausted. There was nothing in sight, but that fact did not cause the wise, old wolf, to throw aside caution. Something was wrong she knew.

Then, suddenly, from out of the cave crawled a strange creature. Although Mahaganeesis did not know the stranger, the wolf mother did, and a terrible growl rattled in her throat.

Quickly, as he had been taught, Mahaganeesis crouched rigidly behind a clump of grass to watch. As the strange figure straightened up, there was a savage cry of fury from the wolf mother, and she sprang into the opening. The creature near the cave carried Mahaganeesis' little brothers and sisters in his paws.

Mahaganeesis did not know man. He did not know how narrowly he had escaped the clutches of the Wolf Hunters. But he was to meet them many times again, and they were due to play a great part in his life. A feeling of hatred swept over the wolf cub—a feeling that was many times intensified in the next few minutes.

Mahagan knew the Wolf Hunters. She had had many adventures with them before. Many times it had been her own life that was at stake, and she had taken a wild pride in outwitting the man. But now, the little brood that she had brought into the world was in danger, and this time she knew no fear. The Wolf Hunter must let her children go, before he could attack her. At any cost she must rescue them. With a wild howl, she leaped to the attack, but—there was a sharp report, a piercing flash of flame, and Mahagan, the brave wolf-mother, sank quivering to the ground.

A second figure walked out from the dense thicket of willows on the far side of the cave. "Rather a close thing that time, boy. You want to be careful, and not take any chances with these brutes. She'd have been at your throat in another second." The speaker walked over to Mahagan's still body. "Well, it's another bounty, anyhow. I guess we are even with this one. She's probably fooled us more than once. How many were there? Only four? Gee! That's queer! Sure you got them all? Well, maybe one has died, and the old wolf buried it. They always do." He then held open a bag, and one by one Mahaganeesis' little brothers and sisters disappeared from sight.

Poor little Mahaganeesis lay crouching in the grass, trembling with fear and rage. Why had his mother fallen like that? Why didn't she get up and spring at the creatures that were taking his brothers and sisters, like she did when Meekisu tried to hurt him? For some time after the Wolf Hunters had gone he lay there wondering. At last he raised himself, and went slowly, cautiously toward the cave. The old, familiar scent of home was there, but all was desolation. He yelped, and called repeatedly, but the empty recesses of the cave echoed his despairing cries. All was gone, yet he could not believe it. Again he called loudly for Mahagan, but there was no answer. Everything was silent.

What should he do? Who would feed him and protect him from Meekisu? Why did men take little wolves? he wondered. Dejectedly, he walked out of the cave mouth and sank down on a rock overlooking the lake. What did it all matter? Meekisu could come and take him now if he wished. Why couldn't he have been taken with his brothers and sisters? Where had they taken his mother, who had lain so still and quiet as the man picked her up? Mahaganeesis raised his head and watched for a moment the black speck receding across the lake. Then the long, narrow shape

containing the men disappeared around an island. At that moment, there was born in his heart a great hatred for man. Some day he would be revenged for the terrible deed that the Wolf Hunters had done. Then a terrible feeling of loneliness came upon Mahaganeesis. A short time ago the world had seemed so bright, but now—

With a heart bursting with anger and sorrow Mahaganeesis raised his head and sent a piteous, heart-rending wail to the skies.

(To be continued)

Northern Alberta News

(Continued from page 10)

name Jesus? 20. What group of men were led by a star to come to Jerusalem? 21. Who was king of the Jews at the time of Jesus' birth?

Gambling at Western Fairs

THE so-called "attractions" on the midways at the annual exhibitions have been the subject of consideration by many citizens, and the Western Fairs Association is being severely criticized for perpetuating year after year the low-grade performances and various gambling devices thereon. The Edmonton General Ministerial Association, at a recent meeting unanimously passed the following resolution and sent copies to the Local Fair Board and the Western Fairs Association. They are also seeking the co-operation of other bodies, namely, the U.F.A., the Local Council of Women, the Women's Institutes, and the Ministerial Associations in other cities, with the hope of bringing strong pressure to bear upon the fair boards to discontinue this feature and adopt entertainment features of a higher order.

"To the President and Members of the Executive of the Edmonton Exhibition Association.

Gentlemen: The members of the Edmonton General Ministerial Association respectfully submit that, in their opinion, the general excellence of our annual exhibition is not maintained by the Midway features. We think it regrettable that a large group of adventurers and fakirs should be allowed to operate on the Midway, providing low-grade entertainment, and taking away annually huge sums of money from our city and province. We believe that other and better attractions could be obtained with less economic waste to the province. Edmonton is distinguished by having a World Champion Ladies' Basket Ball Team. Could they not be induced to put on a series of championship or exhibition games? In Northern Alberta there are many baseball leagues with teams that have won out in their respective leagues. Could not an athletic tournament of baseball and other games be put on, thus encouraging clean, amateur sports, while, at the same time, providing wholesome entertainment for patrons of the Fair? From the standpoint of dramatic performances, put on by the shows on the Midway, we have in Edmonton dramatic and musical organizations of a much higher order. We feel sure that if a large tent or tents similar to that used by the Chautauqua Association were erected, and really worthwhile entertainments given, that your association would have the support of

(Continued on page 18)

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J. F. McLAUGHLIN,
Dean

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Leaving a surplus over all liabilities and contingency funds of	\$17,872,000
(An increase for the year of \$3,603,000)	
The cash income for the year, from premiums, interest, rents, etc., was	\$46,965,000
(An increase for the year of \$10,714,000)	
Total payments to policy holders or their representatives for death claims, maturing policies and other benefits, in 1923 amounted to	\$22,145,000
New paid assurances issued during the year totalled	\$107,391,000
(An increase for the year of \$16,593,000)	
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Our Readers' Forum

The Homiletic Mind of Parsons and the Parsons

To the Editor of Christian Guardian:
Dear Sir,—The homiletic mind is said to be the type of mind developed by the preacher, whose search is ever for sermonic material and illustration. Edification and exhortation tend to create a bias or one-sidedness of mind. The amplification of texts tends to obscure facts and the preacher is dubbed a "prince of the plausible" or a "dealer in platitudes." This, by way of introduction.

Mr. Parsons entered your columns some months ago with the idea, I thought, of bringing a ray of hope in these dark economic days by the news that the tide in such affairs was no longer on the ebb. But this hope was scorned—his light was but a darker darkness. His next contribution pointed out that, with the restoration of the human touch in an industry, most of the alienation of owners and employees passed away. It was Huxley, or one of his generation, who said that a fact contrary to any theory was sufficient to disqualify the theory. Some who have replied to Mr. Parsons's letter have acted on the principle that the fact must give way to the theory. This is the homiletic mind; the former is the scientific one, and, I believe, the truthful one. In still another letter Mr. Parsons has indicated his conviction that individual initiative needs the incentive of "individual interest." Having one's own convictions and upholding them until convinced otherwise is characteristic of that individuality which Mr. Parsons is defending. Now, the parsons of Medora and Port Robinson have fallen upon Mr. Parsons. In urging their divergence of conviction from the latter these preachers have shown a lot of that personal initiative and self-assertion which they seem trying to condemn. When Mr. Parsons writes "blot out competition and we become a lot of pigmies," one sees in it advocacy of that ultra-competitive spirit, which has "drenched the earth with blood," or "filched the bread from mothers and babes." When Mr. Parsons quotes a writer to the effect that "individual interest is the indispensable incentive to labor and economy," he is shouted out of court (in the person of the writer he quotes), as ignoring a "Teacher who lived 2,000 years ago."

The homiletic mind is in part due to the protection from contradiction which the law gives the preacher in his Sunday services. But when the bad habit of raising prejudice against an opponent allows itself to go into print it must suffer "contradiction of sinners." Another parson ventures to contradict, and knowing all the stock-in-trade of parsons: straw-men, red herrings across the logic of an argument, party shibboleths, the art of labels, appeals to ignorance and prejudice, etc., I venture to be the "sinner" who contradicts.

"Personal interest" is not necessarily the "low incentive of the cash box," any more than is "if we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things" (1 Cor. 9:11). A son of the parsonage, I can vouch that if the great poets had no "motives of glory and profits" in giving the world their "immortal works," preachers, at least, expect to get enough to pay their bills. I believe that when we get behind the haze and glamor of the phrase, "inspired the immortal works," we will find in the close reading of the biographies of these great

poets, evidences of such sordid matters as daily bread and butcher's bills. Among these "immortals," such things as "pot-boilers," were not unknown. Some of these great poets had doles from the Governments of the day. Who wants doles?

Much of the letters of the parsons points back to a "Teacher of 2,000 years ago," "the world's ideal Man," etc. These phrases are used in that grand manner and with that indefinite reference, and failure-to-quote-texts, which is characteristic of the homiletic mind. "Personal interest" is private interest, merely private, callously private, inhumanly private, until "this vulgar incentive of profits is responsible for cunning, astuteness, tricks of trade, lawless and immoral traffic, etc." Exaggeration is homiletical, all this vilifying of "personal interest" is to give a dark background for such grandiloquent phrases as "True greatness and quality will express themselves in an irrepressible, elemental way; as the sun shine, the flower blooms, and the bird sings," and the parson spellbinds.

As another parson, I protest that, to escape from selfishness, one need not be unselfed. The grocer is not in business for his health, or for mine. The good of the individual is found in social life, yet the individual is in society for individual ends. E. B. McGilvary writes, "When we seek to see with open eye and to understand with open minds we should recognize that our noblest impartialities are partialities eulogized, their nobility is derived by patent from our fundamental preference." Jesus is not interpreted best by the words "self-sacrifice" or "self-renunciation." That gives but the empty, negative side. That which lifts Christianity above the negation of self-sacrifice (as in Oriental religions), is consecration. Here is "personal interest." Paul says "I am crucified with Christ; yet I live, and yet no longer I but Christ liveth in me, and the life which I now live in the flesh I live in faith, the faith which is in the Son of God, who loved me and gave himself for me." (Gal. 2:24.)

Life reveals that all ends are glimpsed by persons and pursued as personal ends. "If the issue between moral ideals is to be decided by the issue, why should one ideal politely, nay, ignominiously, withdraw from the scene of conflict, and who is to fight for my ideals but myself and those who share them with me?" (E. B. McGilvary.)

Now, Mr. Editor, I wish to state that there is no interpretation of the teachings of Jesus which can, by just being referred to, wipe the arguments of and facts stated by Mr. Parsons off the board, as untrue to the Spirit of Jesus or the genius of Christianity. Even the work of Jesus was *His own choice*. (Heb. 12:2.) The attack on "the French writer" seems on the principle of "preach against him, he has no friends." The words of the late Justice Meredith, as given by Mr. Parsons are just as clearly in support of the same contention, and he has friends at hand. The "twenty-six pamphlets" on schemes to lessen the distance between capital and labor are all facts which point the way. Recognizing the danger which lurks in the homiletic mind, a dose of such facts is health-giving.

Such schemes reveal that the tendency in business to forget the human relation and to count the profits only, has turned like the tide. It is not revolution we need. My reading of the *Christian Century* gives me such facts that communism, as in-

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roduced by the revolution in Russia, and which has meant chaos, is passing and private ownership, private initiative and personal interest are being recognized as fundamentals. It is the task of the Church to inform and elevate the individual that his life with his fellows may reveal the higher interests and ideals of the individual. God breaks into society through individuals. Society is not to be a goose-step, but a world of individuals whose variety of individuality is a revelation of the manifold nature of God.

Already the emphasis by the Church on the estrangement of the employer and employee is bearing fruit: the human touch is being restored between labor and capital. We are waiting to see the tide turn in the relation between capital and the consumer. The Pinchot commission on the coal situation revealed in the explanation of the price of coal, beside the increase of wages, and freight charges, an increase in the scale of profit to the mine owner, that must rot his moral fibre. Over 200 per cent. profit on a commodity so necessary! We are waiting further to see the tide turn in the tendency in a prosperous concern to issue new stock at par to holders of the old, rather than to reduce the price of the commodity to the consumer. We are waiting to see business concerns become as dry of water as we hope yet to see the world dry of alcohol. But if the poor consumer at times mutters as he buys, "O Lord, how long?" it must not be assumed that any Utopian scheme of revolution can take the place of the regeneration of the souls of these men to whom God has entrusted the gifts of business insight and initiative.

J. H. PHILPS.

The Case of Dr. Darwin

To the Editor of Christian Guardian:

Dear Sir,—Permit me to thank you for publication of my letter, also for your wise and fair action in giving Dr. Manning space to make a reply in the same issue of Jan. 9th. I am not a trained newspaper man, skilled in the art of special pleading. I can only express myself in a plain, blunt way, sticking to all the facts as we see them. Further I have neither the intention or desire to write again on this subject. There are several points in Dr. Manning's reply, upon which, in fairness to us, the Church should have further light. If the General Secretary will give this, then I am willing to let the Church judge for itself, whether British Columbia is asking for special treatment, or protesting against it.

First—Will Dr. Manning tell us what Superintendents of Missions, other than Dr. Darwin, have been appointed without "the knowledge of the responsible officers and representatives of the Conference concerned?" (That is without the knowledge of the Conference representatives on the General Board.) We know of none.

Second—What Superintendent of Missions has been continued in office other than Dr. Darwin, in the face of a unanimous protest from the Conference concerned? We know of none.

Third—Where a superintendency is confined to a single Conference, is there any record of a man, other than Dr. Darwin, outside that Conference being appointed to this position? We know of none.

Fourth—Will Dr. Manning tell us what part of the ordination vow requires a man to accept a position outside the regular pastorate, outside his own Conference, and in defiance of the unanimous protest of the Conference in which he intends to work?

Fifth—Is it not a fact, that there

was available a man, who had an equally long experience as Missionary Superintendent, of equal physical vigor, and a very thorough knowledge of British Columbia missionaries and their fields, and who had the unanimous recommendation of the Annual Conference Standing Missionary Committee of British Columbia?

In view of the fact that we have in our active work in British Columbia, over fifty men, with from fifteen to thirty years' experience in our province, Dr. Manning's statement that "Dr. Darwin was the best available man," is unworthy of him, and wholly undeserved by the men of this Conference.

When our Conference met Dr. Manning in open session last May it was publicly stated that the Christian thing for him to do was to listen to our protest graciously, and co-operate cordially with us in this matter of supreme importance to our Conference. We have sufficient faith in his Christian spirit, to believe that he will yet do this. In fact, letters which have come from members of the General Board, and also from other Conferences would indicate that he may do this in the not distant future.

Again thanking you for space in your paper, and promising not to trespass further in discussing this subject which is extremely distasteful to me, I remain sincerely,

R. M. THOMPSON.
Secretary British Columbia Conference.

Dr. Manning's Reply to Mr. Thompson

To the Editor of Christian Guardian:

Dear Sir,—When I replied to Mr. Thompson's letter which appeared in the CHRISTIAN GUARDIAN of January 9, setting forth the facts in regard to the appointment of Dr. Darwin as Superintendent of Missions in British Columbia, I intended it to be my last word in regard to this matter. But since Mr. Thompson wants further information, I will give it to him very gladly.

Question No. 1—I take it that he wants to know in what other Conferences than British Columbia have Superintendents been appointed without the knowledge of the Conference representatives on the Board of Missions.—The Executive Committee in May, 1917, appointed Dr. Darwin Superintendent of Missions in Southern Manitoba, while he was yet a member of the Saskatchewan Conference, and when no representative from Manitoba was a member of the Executive Committee or present to state the views of Manitoba relative to such an appointment.

Question No. 2—He enquires what Superintendents of Missions have been continued in office, other than Dr. Darwin, in the face of unanimous protest of the Conference concerned.—I can find no record of any Conference ever protesting against the appointment of a Superintendent of Missions, except British Columbia. Its protest was not unanimous. Some ministers and laymen openly expressed their approval of Dr. Darwin's appointment on the floor of the Conference last May.

Question No. 3—Mr. Thompson asks where a superintendency is confined to a single Conference, is there any record of a man other than Dr. Darwin outside that Conference being appointed to this position.—Yes. The Rev. John Doyle, while a member of the Saskatchewan Conference, was appointed Superintendent of Missions in Manitoba by the Board of Missions in 1919. No other missions than those in Manitoba were to be under his supervision.

(Continued on page 22)

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Youth and Service

Young People's League

Senior Topic for March 9

The Missionary Society Organized—Our First Missionaries and Their Work

By Annie D. Stephenson

THE Dominion of Canada to-day with its outlook for the future is a strong contrast to our country a hundred years ago, when brave men and women were clearing the forests, establishing homes and laying the foundations of our nation-building. Then Canada was one great mission field of scattered settlers, chiefly from Great Britain and Ireland. Many of these were Loyalists from the United States. Quebec and Montreal were the only large towns. Toronto boasted of a population of about 1,500. Of the Great West little was known; it was spoken of as a country not fit for habitation by white people, and incapable of cultivation. From 1774, when Methodism was introduced by Paul and Barbara Heck, until 1824 Canada was a mission field of the Methodist Episcopal Church of the United States, and the men who established Methodism in Canada faced hardship and poverty as they travelled around circuits of long distances.

First Work Among the Indians

BESIDES the settlers scattered over wide areas, there were the Indians of many tribes settled on the reserves. Their superstitions, heathen practices, poverty, and miserable way of living made a constant appeal to the preachers. Elder Case, who was Superintendent of the work in Canada, was deeply concerned about their evangelization, but there was no one he could set apart for the work. He and his fellow-workers, wherever they went, impressed upon the people their responsibility for taking the Gospel to the Indian tribes scattered throughout Canada. The Indians of the Grand River reserve aroused the sympathy of Edmund Stoney, a young shoemaker, and a local preacher, who began work among them with great success. He gave all the time his shoemaking would allow to teaching some of the young men to read. Through the lessons in English the great truths of the Gospel reached their hearts.

About the same time as Stoney began work another young man named Crawford, from the United States, came to the reserve. He told the Indians he was called of God to give his life for their conversion. He asked permission to live among them, learn their language and teach school. This strange request was readily granted and he became a member of an Indian household. Crawford found in Stoney a fellow-volunteer, and together they worked and prayed for the young men of the reserve. The volunteer services of these workers led to the conversion of several young Indians, whom Elder Case had the great joy of baptizing.

The First Canada Conference

THE feeling aroused by the war of 1812 between the United States and Canada and the growing number of Canadians who were volunteering for the ministry, led to the conviction on the part of many ministers that Upper Canada should be free from the jurisdiction of the American Church.

After preparatory meetings, the whole question of separation was happily settled. The first Canada Conference was held at Hallowell (now Picton) in 1824. It was the first organization of ministers in Canada, having for its object the cultivation of the Canadian field. The work among the Indians was a mission field within a mission field. Peter Jones, a promising young Indian, of the Mohawk nation, had been converted, and began preaching to his own people. The first Indian church had been built by Christian Indians at Davisville (now North Toronto), and day schools were opened. The changed lives of many of the Indians was indisputable evidence of their conversion.

At the first Canada Conference, Elder Case reported the following missionary givings: Ancaster, \$22; Lyon's Creek, \$5; Trafalgar, \$10; Thorold, \$5; Smithville, \$9.25; Saltfleet, \$22; Bertie, \$7.50; Long Point, \$4; Beverley, \$5; Stamford, \$23; John Keagy, \$13.25; Conference Auxiliary, \$15.38. Total, \$141.38.

The Missionary Society Organized

THERE were at this time twenty-one churches in Upper Canada, and 6,150 members. The need of the Indians, the number of people interested in their welfare, and the gifts so generously given, resulted in the organization of the Missionary Society while the first Canada Conference was in session. The officers were: President, the Rev. Thomas Whitehead; secretary, The Rev. John Ryerson; treasurer, The Rev. Isaac B. Smith. The work of the Methodist Missionary Society was especially for the Indians, among whom very little work was being done by other Churches. The Moravians had begun a mission among the Wyandot Indians on the River Thames, and the Church of England had a mission among the Mohawks on the Grand River. Paganism and drunkenness were everywhere, and the missionaries of these Churches despaired of making conditions better.

Rev. Egerton Ryerson appointed to the Credit Mission

STONEY and Crawford, the two young men who began work on the Mohawk reserve, without money or appointment, prepared the way for a great work among the red men throughout Upper Canada. Some of the earliest missionaries were the Indians, who after conversion, began to work for their own people, among whom were Peter Jones, Henry Steinhauer, John Sunday and Peter Jacobs. A settlement of Indians was established with the aid of the Government at the Credit River near Toronto, and the Rev. Egerton Ryerson, to whom Methodism owes so much, was sent as missionary.

The Work begun in Hudson's Bay Territory

IN 1840 there came a request for Methodist missionaries to be sent to the Indians in the Hudson's Bay Territory. In response several missionaries were sent from England, and from Canada, the Rev. James Evans, Peter Jacobs and Henry Steinhauer. Their field was practically from Nor-

way House to Edmonton. While at Norway House James Evans succeeded in giving the Indians a written language so simple that in a few weeks they could learn to read.

The Cree Syllabic and Bible Translation

WITH type made from tea lead and ink made of fish oil and soot, Evans printed hymns on leaves of birch bark, which the women sewed together into books. It was not long until Christian hymns were sung by the Indians gathered around their camp fires throughout the hunting grounds of the Great Lone Land. Nothing has superseded the Cree syllabic, which over eighty years ago Evans gave to the Indians. It formed the basis of the written language which about ten years ago Pollard gave to the Miao tribes on the Tibetan border of Western China.

Henry Steinhauer, who went with the missionaries to the West, was an Ojibway Indian; born near Rama, Ontario. When a small boy he was baptized by William Case, who noticed that he was unusually attractive and bright. A Mr. Steinhauer, of Philadelphia, whose little boy had recently died, asked Mr. Case to choose an Indian boy and have him educated at his expense. Mr. Case selected the boy he had baptized and gave him the name of his benefactor. After some years at preparatory schools he entered Victoria College at Cobourg, in preparation for his life work. For forty-five years he worked among the Indians as teacher, preacher, interpreter and translator.

Evans needed some one at Norway House to help him in translation and sent for Henry Steinhauer, who was working among the Indians at Rainy Lake. Although he had been using the Ojibway language, he soon became familiar with the Cree, and in a very short time was able not only to act as interpreter, but to work at translating hymns and portions of the Scriptures. His scholarly attainments in Greek and Hebrew contributed in no small degree to the work of translating the Old and New Testament.

The First Protestant Missionary West of the Great Lakes

ROBERT TERRILL RUNDLE, one of the missionaries sent out from England, reached Montreal from New York in 1840. From Lachine he began his long canoe journey to Edmonton which was to be the centre of his work among the Indians.

Yesterday and To-day

CANADA'S pioneer days are not all in the past. All preachers of the pioneer days were missionaries in the truest sense of the word, whether under the direction of the Missionary Society or the Conference. They sacrificed and achieved. Their contribution in the foundation laying of our Dominion cannot be estimated. They left a heritage of an unfinished task, which is not yet complete, for pioneer days are still with us and the call to work and sacrifice is as insistent to-day as in the days of the saddle-bag preacher, and the organization of the Missionary Society.

Junior Programme

Peter Jones—The First Methodist Missionary to the Indians of Canada

IN 1802, a boy was born near Hamilton, Ontario, who became a great missionary to the Indians of Canada. His English name was Peter Jones, his Indian name Kah-Ke-wa-quo-ne-by. His father was a Welshman and his mother the daughter of an Indian chief of the great Mohawk nation. As a government land surveyor, his father was so busy with his work that Peter and his brother John were left to the care of their mother, who taught them all she thought brave Indian boys should know. When Peter received his Indian name, Kah-Ke-wa-quo-ne-by, which means "sacred waving feathers," a great feast was held and the boy was dedicated to the care of a particular god. His mother taught him the legends of her tribe, the ceremonies of the heathen feasts and the fear of the evil spirits and the gods. The god of thunder and the eagle, or "thunder bird" were sacred to his mother's clan.

When Peter was nine years old, his mother gave him to Captain Jim, an Indian chief, to take the place of his own little boy, who had died, and whose name was the same as Peter's Indian name. While this seems strange to us, it was an Indian custom. He went with Captain Jim and his family to the great Indian encampment at the mouth of the Credit River. Food was scarce, the weather cold and there was great suffering among the Indians. Peter caught cold and was so sick that for three months he could not walk. Captain Jim sent a messenger to tell his mother, who, with a friend of hers, came at once. They took Peter home carrying him by turns on their backs thirty miles through the dense forest.

Through his mother's care he became strong again, and delighted to go on long hunting trips with the Indians. As a little boy he could use the bow and arrow. Before he was fourteen he was one of the best "shots" in the tribe, and was proud of his rifle. He could also handle a canoe as well as the men. He wanted to be a great hunter, so would blacken his face with charcoal, attend the pagan dances, and fast, so that the spirits would not hurt him, but bring him good luck. The first fourteen years of his life he spent as an Indian. Then his father sent him to an English school, where, besides reading, writing and arithmetic, he was taught the Church of England catechism, and to read in the New Testament.

The family left Burlington Heights and went to live among the Mohawks on the Grand River, where there were missionaries of the Church of England, and the oldest church in the province. Peter's father persuaded him to be baptized in the old Mohawk church; this did not mean much more to him than the heathen ceremonies he had always attended, but he thought he would like to have a Christian name like the white people. Sometimes he read the Bible, and believed the Christian religion was true, but did not decide to be a Christian.

IT WAS not until he was twenty years of age that he became anxious to be a scholar. All through the summer he worked at brickmaking and earned enough money to go to school during the winter. The next summer he worked his father's farm on shares, with good success.

About this time Seth Crawford, a young man from the United States, who had pledged himself to God to work for the Indians, came to the reserve

to live among them and learn their language, so he could preach the Gospel in their own tongue. The Indians received him gladly and while he studied their language, he taught the children. Peter liked Crawford, and often went with him to the meetings held in the home of good Chief Davis.

There were many earnest Christians among the white settlers, who were friendly with the Indians. A Mrs. Hughes, a kind-hearted Methodist from Ireland, invited Peter and his sister to go with her to a camp meeting held at Ancaster, where they were both converted. There was great rejoicing over these two young Indians. When Elder Case, who was deeply interested in the Indians in Canada, saw Peter standing among those who had accepted Christ, he said, "Glory to God! There stands a son of Augustus Jones, of Grand River, among the converts; now is the door opened for work among his nation." When Peter went home, he began to tell his relatives and friends about his conversion. He was anxious to help everybody and began by opening a day school in his father's house. He decided to be a farmer and teach the Indians in his neighborhood how to farm. He again worked at making bricks and soon earned enough money to buy a fine yoke of oxen for his farm work.

IN THE spring of 1824 he went with Mr. Crawford to Davisville (now part of Toronto), and with the Christian Indians of that neighborhood helped to build the first Methodist Indian church in Canada. After the church was finished he went back to the Grand River to begin farming, but when he saw so many pagan Indians, he felt God could use him every day, so he gave up the farm, presented the yoke of oxen to an uncle, and then offered his life to God for missionary service. Elder Case was delighted when Peter told him what he intended to do.

It was not long before he was at work among the Mohawks on the Grand River. One of the first things he did was to teach a few Indians how to clear the ground, plough and sow seed; this was their first attempt toward civilization. He went with Elder Case throughout Canada, preaching to the Indians. Many gave up their heathen practices and became Christians. He was so much in earnest that many white people were also converted through his preaching.

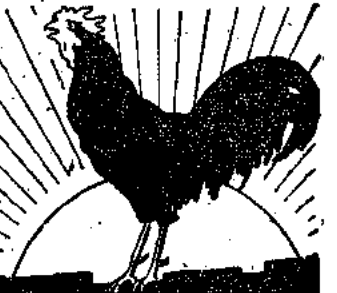
In 1831 he went to England with the Rev. George Ryerson, who had been appointed by the Committee on Religious Liberty, to take petitions to the Imperial Parliament. Peter had been visiting the Chippeway Indians, who were without the Scriptures in their own language. He and his brother John began translating the Gospels. While in England, he arranged for publishing the New Testament. Later he translated hymns which were published and used by the Ojibway Indians.

Up and down throughout England he preached in the Methodist churches and by his eloquence and earnestness aroused great interest in the Indians of Canada. He received many gifts of goods and money for the work and was in constant demand for great missionary meetings. The novelty of a Canadian Indian in native dress attracted large audiences.

He was presented to King William IV, who sent messages of thanks back to the Six Nations Indians for their loyalty to the Empire. Returning from England, he at once began visiting the Indian settlements, from Rice Lake to Sault Ste. Marie. Besides preaching, he helped the Indians by his wise

(Continued on page 23)

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The Vision of a Great Unifying Force

(Continued from page 11)

Surely Japan is moving Christward. Mrs. Lavell spoke of the missionary enterprise as the greatest movement of modern times, so broad in its international boundaries, so deep in international sympathies, so high in its eternal ideals and so Christlike in its boundless love for humanity.

"Nothing is so powerful as an ideal ready to be born." Mrs. Henry Peabody, President of the Federation, launched the theme of a federation of the Christian women of the world. This thought came to her, to a missionary in India, and to a young lady in Korea at the same time. It has already been presented to many groups in many lands. The women are keen for it, and there is a great hunger among isolated groups for such fellowship. The idea is affiliation, sisterhood rather than organization; the whole kept in touch by an inexpensive, quarterly bulletin.

The time is ripe for such a movement. During the last fifty years the Women's Boards have invested in foreign lands no less a sum than \$125,000,000. Women are being educated, and are coming together of themselves for better things in industrial pursuits—500,000 in a trade union in Bombay. This great forward step is but the completion and perfection of what we have been doing all through the years. The thought of such a linking together of the Christian women of the world is wonderful in beauty and potentiality. May it come to pass.

Through the generosity of Vassar College an "Institute of International Relations on Christian Basis" will be held on the campus, June 14-23, when 1,000 women of all faiths and denominations will study the practicality of the application of Christian ideals to changing national and international life.

A new world order.—We cannot preach peace and substitute law for war unless we can keep our own laws. Women can change public opinion; they have done so many times. Let them now in this present crisis insist on law enforcement.

In both Federation and Mission Conference, great emphasis was laid upon the scope and need for Christian literature. "Most pitiful is the poverty of books in all lands, as found by our missionaries." People are keen for reading. One copy of "Happy Childhood" often supplies a whole village with information and pleasure. Study books are being used more and more. The middle-aged mind can be kept fresh and youthful by wholesome exercise, and can keep pace with our young people in their up-to-date ideas.

Suggestive.—When God would move, men, He first moved one man. Our source of power is Christ. If we give ourselves to Him, He can do great things through us. We have many resources not yet realized, "organization enough to run the world, but not power enough to run a coffee mill." "We must meet new days with new ways." Our appeals have been too often apologetic instead of challenging. If the girls are made to feel Christ is depending on them and they have power, if they will use it, to give Christ to the world, we shall win them." Another suggestion was that all teachers for conferences and summer schools reach the meeting place a day early, and spend the day in study, prayer and discussion.

Messages of striking interest were given by Christian women from Japan, China, India, beautiful in ex-

pression, "bewitching English," and devout in spirit, each pleading for her own dear land. Miss Hirako Koika, one of our own mission school graduates, charmed all with her lovely voice and song. She is now studying in New York, and must make her own future, her father having lost all his property. We shall not forget her.

"Christian Women and International Relations," was the theme of the address by Dr. Robert Speer on Sunday afternoon. He dwelt on the nature and sovereignty of Christ. Is it partial or whole? Christ the Saviour of the world holds mastery over all life. The Christian Church recognizes that sovereignty everywhere. Whatever applies to individual life applies to all associated life, the life of the world. Christianity is the only bond strong enough to knit nations together. Christianity hides the kernel of truth in a transformed life and a renewed spirit. It is adaptable to peoples and realms of every tongue, and is the one religion to provide mankind with a new spirit. Christian women of the world linked together are thereby strengthening international relations.

Northern Alberta News

(Continued from page 12)

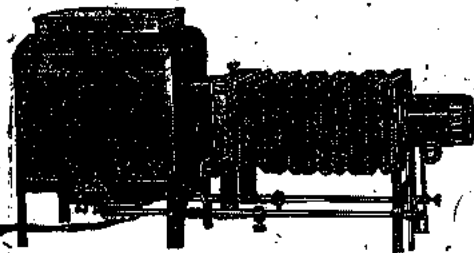
the various service clubs, musical and dramatic societies, as well as the enthusiastic patronage of the public. Let the capital city lead the way in raising the standard of entertainment in the fairs of the province."

With the New Canadians in Edmonton

UNDER the superintendency of Rev. W. H. Pike, Methodist, the Methodist and Presbyterian Churches are carrying on a difficult but important and hopeful work among our New Canadians. In all, thirteen nationalities are ministered to, and some twenty-nine organizations are employed, namely: three Sunday schools, three Sunday lantern services, two kindergartens, one mothers' meeting, one night school, eight junior groups of boys and girls from seven to twelve, four C.S.E.T. and three C.G.I.T. groups, three monthly moving picture shows, one Daily Vacation Bible School at three centres. A lantern service for adults and children is conducted every Sunday evening, hymns are thrown on the screen and Biblical and missionary themes are thus taught. A phonograph is used to provide sacred music.

To carry on this varied programme calls for consecration and rare executive ability on the part of the superintendent. Mr. Pike not only gives these in full measure, but is an expert with the lantern, and a capable leader of boys. There are three Institutes from which centres Mr. Pike and his staff direct their many-aided activities. Mrs. M. Erratt, Methodist, a graduate deaconess, is directress at Buchanan Institute. Some time ago Mrs. Erratt was obliged to ask for leave of absence on account of illness. Her many friends rejoice that she is back again at work very much improved in health. At McQueen Institute Miss M. McDougall, Presbyterian, is in charge, and at Beverley, Miss F. Kinghorn, Presbyterian. These two churches are to be congratulated on having on the staff of this co-operative mission these three trained and devoted women. Patriotically as well as religiously their work, among the boys and girls especially, is of great value. Mr. Peter Dawson, a student at Robertson College, is devoting part of his time to the work and is rendering fine service as Assistant Boys' Work Secretary.

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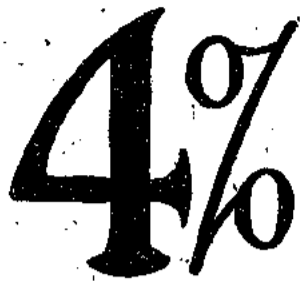
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Our Montreal Letter

(Continued from page 9)

look upon your face again." The son was firm, and Professor Masih related how he left the parental roof that morning, and how one of his relatives, probably acting from supposed conscientious motives, sent food after him which was poisoned, and which nearly cost him his life. The young man, however, recovered, and Professor Masih told us that during all the intervening years, he has been a Christian missionary, travelling from one Indian village to another, preaching the Gospel, but entirely cut off from all his family; such was the price he had to pay.

I think I never heard Dr. James Endicott speak with more fervor or eloquence than on that evening, when he told us of the work of Carey in India, Judson in Burmah, and Morrison in China. Dr. Endicott spoke out of a long experience, for as we all know, he was our missionary representative in China for a period of twenty years.

At the Laymen's Banquet of the World Missions Conference last Saturday night, Robert P. Wilder, of New York, founder of the Student Volunteer Movement, told of the compensations that come to those who are brave enough to carry Christianity to foreign lands. Marked enthusiasm was shown and three resolutions were unanimously adopted. A. Be it resolved that we affirm our belief in world-wide missions as the supreme task of the Church. B. Be it resolved that under a deep sense of personal responsibility we acquaint ourselves with the needs, achievements and opportunities of missions at home and abroad, and that we give practical recognition to Christ's claim upon our lives and our possessions. C. Resolved that as members of the various churches, we seek to cultivate the missionary spirit in our congregations; and by securing the hearty support of our membership to do our utmost to enable the Church of Christ to accomplish her world task.

On Sunday evening last, the third day of the conference, Dr. J. Lovell Murray, Director of the Canadian School of Missions, Toronto, was the speaker at Emmanuel Church, where nearly all the meetings of the Mission were held. Dr. Murray has been in India four years as a missionary, and in his work at the head of the Canadian School of Missions, has undertaken to fit others for the great work of carrying the Gospel to the uttermost corners of the earth and thus bringing in the Kingdom of God. He read from Revelations 23, and his subject was "The Responsibilities of World Discipleship." After the meeting I had a little chat with him in which he referred to the approaching departure of Sybil Hosking, who has been a student at the Canadian School of Missions, and who is leaving Montreal this week for Lisbon, where she is to study Portuguese, preparatory to carrying the Gospel message to Africa. Others whose names appeared on the programme of the World Missions Conference, but whom I did not have the pleasure of hearing, were Rev. Dr. R. P. MacKay, the venerable secretary of the Foreign Mission Board of the Presbyterian Church in Canada, and Rev. J. T. Taylor, Principal of Malwa College, Indore, India, who preached at MacVicar Church on Sunday morning last, and at Chalmer's Church, Verdun, in the evening.

According to Dr. James Endicott, Montreal Methodists do not contribute as much to mission finances as they did in former days. Fifty years

ago, he said, Montreal Methodists gave an average of \$8 per member. Last year, statistics showed that this average dropped to \$3 per member, notwithstanding the fact that people of the present generation command greater resources than their forefathers. This is an indictment that it would be well for us to consider very carefully, for it would appear that our enthusiasm for missions both at home and abroad is a very correct gauge of the religion that is within us. Feb. 2nd, 1924. EDITH M. LUKE.

Southern Alberta News

(Continued from page 10)

with the Seneca Square of the Baptist Church, Canucks (United), and La Premiere (Coaldale), following closely. In the Trail Ranger contest the Beavers, of the Baptist Church, won first place, with the Standards of Coaldale second.

The evening together afforded an opportunity to note the progress being made in the work of the different groups, and some noteworthy features are reported. One of the Coaldale groups, has for its mentor, Don Baldwin, a product of C.S.E.T., who is making good, and proving a worthy leader among the boys in his community.

The Duces Taxis Square, of North Lethbridge United, started in about four years ago with a membership of ten, and of those "ten originals" seven are now working in connection with the boys' work, either in connection with the Sunday school, or mid-week activities, or both. Are there other groups in Alberta with as good a record as this? Here is a group that is seriously seeking to live up to its name, and is providing leaders. With a membership of eleven the group is at work on the programme enthusiastically, and aim to train for leadership service in various ways. Such work is worth while. North Lethbridge United is to be congratulated on the unique success which is attending its work among both boys and girls, of the 'teen ages.

Some Brieflets

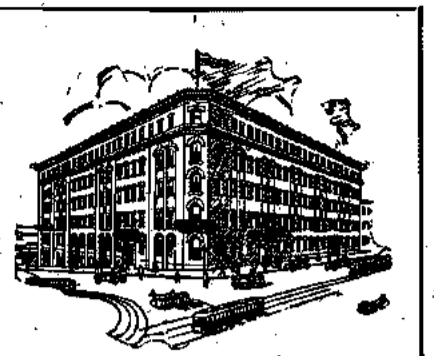
AIRDRIE reports a series of interesting and successful evangelistic services just preceding Christmas. The pastor, Rev. Sidney Pike, was assisted by Rev. Thos. Powell, C. A. Sykes, B.D., and A. B. Argue, whose timely messages were a great blessing to the church and community. A spiritual stimulus to the work of the church has been realized as a result of the two weeks' services. The work on the whole circuit is moving along with encouraging success. The hearty, progressive spirit manifested in the regular services gives promise of further progress. The church debt at Airdrie is being lowered, the Ladies' Aid having before them an objective of \$500 per year as the goal of their activities.

The sympathy of the ministers and people will be felt for the Rev. John R. Geeson, M.A., B.D., of Parkland, who received the sad news, recently of the death of his mother in the old home town in England. Brother Geeson had the privilege of a visit with his mother last summer.

G. G. W.

Little Elinora, aged nine, who has recently moved from a distant city, corresponds frequently with Mary, who was her closest chum. A few days ago, Elinora received a letter from Mary which said:

"Tell me when your birthday comes, for I want to send you a present. My birthday is next Tuesday."—*Indianapolis News.*



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The Spirit of Jesus in the Early Church

Studies in the Acts of the Apostles

By REV. G. C. PIDGEON, D.D.

CORINTH—Adjustments to New Moral Standards

Lesson for March 2

1 Cor. 5: 1-8; 6: 12-20; 7: 1-40; 11: 1-19.

HERE were two tendencies in the life of Corinth, which bear on our study. One was their exaggerated individualism. They emphasized the privileges and possibilities of personality to such an extent that the solidarity of the Christian community was threatened. Their attitude on marriage and on all personal indulgences was warped by this mistaken idea.

Another was their contempt for the body. In those days there was a great school of thought which taught that our physical nature was inherently corrupt. Matter was essentially evil. The body was, therefore, a drag on the soul. "They branded the body as the untamed bullock which dragged his yoke-fellow, the soul, out of the straight path." Philosophers gave thanks to God that He had not tied their spirit to an immortal body, and refused to allow their portraits to be taken lest they should be remembered and honored by means of their material part." (Dods). The great goal of man's spiritual development, therefore, was held to be deliverance from the bondage of the body, that the spirit might rise into its true element. Now, when people regard matter as the evil element in us, and when they think the soul's chief aim is to get rid of it, they are likely to run in practical matters to one of two extremes. In Paul's day some people said what the body may do cannot signify; it cannot influence the soul. A coin in the ditch is a coin still; the mire cannot change its nature; rub off the dirt and it is the same as before. So the indulgences of the flesh left the spirit untouched because the spirit was independent of it. The broad school in the Corinth Church fell into this error when they pushed their liberty to the length of indulging any desire. This same contempt of the body, however, drove other men to the opposite extreme, that of the ascetic. The body is only evil; therefore it is to be kept down, denied and thwarted at every turn, and gradually disciplined out of existence. Its natural appetites and passions are to be gratified only in so far as is necessary to continued life, and they must be not only controlled but stifled whenever possible.

This, too, appeared in the Corinthian Church. So that the one error of despising the body drove people into two opposite camps morally, according to their view of life, encouraging the laxer to libertinism, and the stricter to asceticism. One can easily see the basis that people found on which to build such ideas in Paul's system. He had taught the weakness of the flesh, and had spoken of it as barren of good and as the seat of evil, and as possessed by passions that easily became sinful. His own term "carnal" had a moral content—the carnal man was the one subject to the flesh. At the same time he pointed

out against these errors, that the bodily nature might be sanctified, and ought to be. Against the libertine he insisted on the unity of our nature. Man is one; he is responsible for all his actions, and physical sin will bring spiritual death. (1 Cor. 6: 9-10.) Against the ascetic he pointed out that the body may be made the temple of the Holy Ghost, and that its appetites and passions may become instruments in God's hand for the doing of God's work.

First, we note here the moral difference made by Christianity. The immorality of the heathen world was indescribable. The description of its condition in Romans 1: 18-32 is one of the most terrible in literature, and shows how it horrified St. Paul's soul. What startled him in Corinth was that his converts had taken his principle, "All things are lawful unto me," and they had pushed it to the length of permitting all sorts of sensual indulgences. Paul deals with it in 1 Corinthians 6: 12-20. His answer is, "True, all things are lawful unto me, but all things are not expedient. The fact that all things are lawful unto me does not warrant me in allowing myself to be brought under their power." (vs. 12.) As Godet puts it, "The reasonable use of my liberty cannot go the length of involving my own loss of it." Or Carlisle, "Enjoying things that are pleasant—that is not the evil; it is the reducing of our moral self to slavery by them. That is, let a man assert that he is king over his habits, that he could and would shake them off on cause shown: this is an excellent law." Paul goes further. As we have seen, he teaches that our bodies are sacred, that they are members of the body of Christ, that they are temples of the Holy God. They are bought with a great price and are not ours to use or abuse at will. Union with Christ can never be realized by those who join themselves to bodily sin. You cannot be united both with Christ and with sin at the same time. He expected the incoming of Christ to transform the moral nature and turn all the currents of the life Godward. A real moral transformation was effected, and here he teaches that the man is not really Christian unless this change is evident to all the world.

SECOND, their exaggerated individuality and contempt for the body both appeared in their attitude toward marriage. Some condemned marriage as an unwarrantable concession to the flesh. Others, who were married, began to find the bond irksome, and asked: Why maintain a relationship that has become disagreeable? Behind Paul's answer is Christ's teaching on marriage in Mark 10: 2-12 and 12: 18-27, and they should be studied as the background of 1 Corinthians 7. Dealing with the situation before him, Paul teaches as follows: (1) Marriage is necessary. Human nature requires it, and it is denied at

(Continued on page 22)

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Mr. Black's Bible Class

A Failure as King

SAMUEL'S defeat of the Philistines was not a permanent one. They still held positions in the country that made them an ever-present threat to the Hebrew tribes. Samuel realized that if ever the enemy was to be driven from the land it could only be by a union of force of the Hebrews under some one capable leader. Unlike the earlier judges, however, he must be a permanent leader, with some sort of control over all the tribes. He must be "on the job" all the time, as elected military chieftain or king. The Hebrew tribes were disinclined to united action, but the Philistine peril was forcing them to it, and Samuel felt that they would accept a permanent leader if he could find the man with the proper gifts.

The needed king was found in a strange way. A prosperous farmer of Gibeah lost some asses and sent his son, Saul, out to search for them. Saul turned in to Ramah to see if Samuel could tell him where the asses were. As soon as Samuel saw Saul he knew that the man he was in search of was before him. He laid before the young man his country's needs. Around them everywhere were signs of the Philistine occupation. Gibeah was garrisoned by the Philistines, they held Bethlehem in their grip, Shiloh was in ruins. Strong though they were, the enemy could be driven out by a resolute leader. The Hebrews had already proved that they could on fair terms meet the Philistines successfully. That leader, Samuel urged, was Saul himself. He so inspired Saul with his own enthusiasm that Saul went away committed to the task of liberating his countrymen.

Saul had everything in his favor for the work which he was called upon to do. He had the hardy frame and the endurance that came from his outdoor life. He was a commanding figure, head and shoulders in height above the ordinary man. He possessed the power of arousing enthusiasm in others, the rare faculty of binding men to him, even when his actions might otherwise tend to alienate them from him. In short, he was the ideal leader for the times.

Saul made a good beginning in his work, such a beginning as justified Samuel's choice of him. The Ammonites instituted a siege of Jabesh in Gilead, across the Jordan, and consented to raise the siege only on the shameful condition of putting out the right eyes of the inhabitants. The men of Jabesh secured a seven days' delay, and sent for help to their kinsmen on the west of the Jordan. Saul saw that this was his opportunity to prove his right to command, raised a force of his countrymen, and by a forced march surprised the Ammonites and delivered the city. At Gilgal his countrymen now formally elected him their king. The Philistines took this as a declaration of war, as indeed it was, and began active hostilities. The Philistines scored the first success, but Saul's valiant son Jonathan showed the way to victory, and eventually Saul won a striking triumph that relieved the country from the Philistine menace, for the time being, at least. Victories over other foes on the borders of Israel helped to consolidate the new kingdom. Yet Saul failed in his task. Our lesson endeavors to point out the reason. There are those who say that

Saul was quite right in disobeying Samuel, that Samuel misread God's will when he thought that "both man and woman, infant and suckling, ox and sheep, camel and ass" of the Amalekites should be put to the sword. However that may be, Samuel represented the religious forces in the new state, and to them Saul owed his present position, and this much we can be sure of from the story, he and they had parted company. With success had come pride and arrogance. Saul thought he could go his way alone, with no consideration or deference for the man or men who had made his success possible. The natural result was discord in the country, and when the Philistines again massed their forces and invaded the Hebrew land Saul went into his last battle defeated before he drew his sword. He was chosen to deliver his nation from the Philistines; when he died on the battlefield, the hold of the enemy on his country was stronger than ever before.

We should accord Saul strict justice. Not all failures are as absolute as they appear on the surface. Ex-President Wilson died with his plans for world peace far from realization, yet some day his seeming failure will reveal itself as due only to a lack of perspective on our part. Saul died with his country under the heel of a conqueror. He died a true patriot, however, giving his life for his country. He had shown his countrymen that union meant strength and that victory over the Philistines was not an impossible thing. Finally, he had trained and developed a Hebrew fighting force, the nucleus of which still remained, though its leader was gone. He who could leave such a legacy to his people was not an utter failure.

Personals

The Methodist Church, Waterloo, has invited the pastor, Rev. W. H. Harvey, to return for a fourth year.

Rev. Joseph Jones has been invited to return for a third year to the Methodist Church, Wyoming.

Rev. Joseph and Mrs. Philp, of Hamilton, leave on Friday, Feb. 15th, to spend a couple of months in Hamilton, Bermuda.

The official board of the Methodist Church, Elmira, have invited their pastor, Rev. Chas. G. F. Cole, to remain for the second year.

At the February meeting of the official board of the Thornhill Methodist Church a unanimous invitation was given the pastor, Rev. R. S. Fralick, to return for a fifth year. The invitation was accepted.

We were surprised and shocked at the report in the daily papers that the Rev. W. S. Mercer, of Fogo Islands, Newfoundland, had perished in a blizzard while carrying on the work on his lonely field. The report was that he was travelling on foot over a twelve-mile stretch from Seldom-Come-By to the village of Fogo. Our brother entered the work in 1913, and this was his second year on his present charge. A brother, Rev. R. F. Mercer, is stationed at Drew in the Hamilton Conference. There will be general regret at the sudden ending of a life which promised many years of usefulness, and there will be also unstinted admiration at the fidelity which flinched at nothing in the path of duty.

International Sunday School Lesson for March 9. The Reign of Saul. 1 Samuel, chaps. 8-15. Golden Text.—Behold, to obey is better than sacrifice. 1 Sam. 15: 22. Home Readings—Monday, The Reign of Saul, 1 Sam. 15: 13-23. Tuesday, Saul Anointed, 1 Sam. 10: 1-9. Wednesday, Saul Chosen King, 1 Sam. 10: 17-27. Thursday, Saul's Victory, 1 Sam. 31: 1-11. Friday, Saul's Disobedience, 1 Sam. 15: 10-16. Saturday, Saul's Rejection, 1 Sam. 15: 17-23. Sunday, God's Omniscience, Psalm 139: 1-12.

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Our Readers' Forum

(Continued from page 15)

Question No. 4.—This refers to Dr. Darwin fulfilling his ordination vows by going where he was sent.—Appointments of ministers are made by the Stationing Committees of the Conferences, the General Conference or the Boards of the Church. If a minister refuses to accept the appointment given him by the Stationing Committee, unless he can show satisfactory cause why he refuses he is usually looked upon as untrue to his ordination vow. The case is not essentially different when the appointment is made by a Board of the Church under which he has been serving. Conference boundaries do not affect the principle involved, though technically in matters of discipline he is amenable only to his Conference. Dr. Darwin's appointment was made and accepted by him before any protest was received from the British Columbia Conference.

Question No. 5.—In this paragraph Mr. Thompson refers to the recommendation of the Standing Missionary Committee of the British Columbia Conference to the effect that Dr. White be continued in office.—Dr. White's resignation had been pending for more than two years. When it was first presented in 1920, Dr. Sipprell, a member of the British Columbia Conference, was appointed Superintendent of Missions, and after long deliberation declined to accept the position. Dr. White was, consequently, continued in office until the close of the Conference in May, 1923. On different occasions, while his resignation was pending he assured me that he did not want to continue to do the full work of a Superintendent of Missions, and I had every reason to believe that he would not be satisfied to remain in office unless his duties were greatly reduced. He was then in his sixty-ninth year. If the work required a Superintendent of Missions at all, he should be a man who, because of the far scattered missions in British Columbia, is prepared to endure strenuous and constant toil. It has such a man in Dr. Darwin.

May I assure Mr. Thompson that I shall always co-operate cordially with the members of the British Columbia Conference in promoting the work of the Church, but I cannot join with them to secure the early termination of Dr. Darwin's present relation to the Missions in the British Columbia Conference. They have allowed themselves to be disturbed over a matter in relation to which, the General Conference in 1922 deliberately and decisively refused to give them any responsibility. For the Board to cancel Dr. Darwin's appointment now, because of any reason advanced by Mr. Thompson or his Conference, would be to do a grave injustice to one of its most faithful and capable servants. He was appointed by the Executive of the Board of Missions, not by me as one might suppose from Mr. Thompson's closing appeal. The Board of Missions—which is representative of every Conference and of the Mission Councils of China and Japan—reaffirmed his appointment at its session last October. The only men to oppose it were the representatives from British Columbia Conference.

C. E. MANNING.

Corinth

(Continued from page 20)

our peril. (1 Cor. 7:1-9.) Modern sociology shows in a startling way the sturdiness of this position. If greater emphasis were laid on marriage in

early life and if society made stronger demands and fuller provision for it, the results would immeasurably benefit the race. (ii) Marriage is permanent. So sacred a relationship ought not to be dependent on the whim of the individual. (1 Cor. 7:10-15.) This is the great error of our day. The individual's own comfort is the first concern; no obligation to society is recognized. Yet marriage cannot be consummated without the consent of organized society, and its interests must be considered in every instance. Human society rests on the stability of the home, and any sacrifice is worth while which secures that result. Then, marriage should be made to serve spiritual ends. (vs. 14, 16.) The salvation of the unsaved partner is its first result. Monica, the mother of St. Augustine, was married to an unbelieving man, and her son went far in the ways of sin. By her prayers she won both to God. So it should be with the Christian partner in any home.

All this is applied to life as Paul found it in Corinth, where one member of the family might be a Christian and the other a pagan. Looking



Mr. and Mrs. Hugh Sherk who celebrated the sixtieth anniversary of their marriage at Ridgeway, Ontario, December 29, 1923.

toward the future, his advice is to marry only in the Lord. (1 Cor. 7:40.) So close a bond is tolerable only when both live in and for Christ and His love. Never was it as necessary to emphasize this truth as it is to-day.

The principle by which Paul urges Christian adjustment to new moral standards is subordination of the claims of self to the common good. In applying the great principles of the Gospel to our life, we must have regard to their effect on the whole body of Christ. Many a thing that is right in the abstract is both wrong and hurtful in the circumstances. Paul never showed his wisdom more clearly than in the way he adjusts his ideals to the actual circumstances of his time, and the situations in which his converts lived. It is one thing to teach great truths, but it requires Christian wisdom and insight of the rarest order to fit them into the actual circumstances of the time and make them a blessing to all. We must work gradually toward our ideals, guided in every step by the Spirit of God.

Kries: "I see Gray graduated from college with very high honors."
Kross: "Indeed, he did. He has so many letters after his name that his card looks as if he was advertising several broadcasting stations."
Judge.

The Conferences

TORONTO

Islington; Rev. E. Ryerson Young, B.A., pastor.—Anniversary services of Islington Methodist Church were held on Sunday, February 3rd, when Principal Gandier, Moderator of the General Assembly, and Chancellor Bowles, of Victoria College, preached before large congregations. At the morning service, the pastor, Rev. E. R. Young, was assisted by Rev. Dr. Crews, and in the evening by Rev. D. D. Franks. Dr. Gandier, who preached in the morning, expressed his pleasure in being permitted to take part in the anniversary services. Last Sunday morning, he had spoken in a Methodist church, and he was invited to speak in another next Sunday. He was beginning to feel quite at home in Methodist pulpits, which was, perhaps, as it should be, he said. In the evening Chancellor Bowles gave a stirring address, calling people to live the Christian life. If people only knew Jesus Christ better more would follow Him, he said, Islington being one of Dr. Bowles' first charges, his remarks were full of happy reminiscences, and he congratulated the congregation upon the improvements that they had made in the church. These services were a fitting climax of good work done by this congregation. During the past few months extensive improvements in the church have been undertaken by the trustees and their helpers. The choir loft has been changed and enlarged, a pipe organ installed, and surplices purchased for the members of the choir. The cost of all these improvements has practically been met.

MONTREAL

Athens; Rev. S. F. Newton, pastor.—On Christmas Sunday the choir appeared in Geneva gowns for the first time. This change was introduced with the unanimous consent of the official board, and was made possible by the generosity of the Ladies' Aid, who donated the gowns. Anniversary services were held on Sunday, January 20th, followed by a supper on Monday evening. Despite the extremely cold weather of both days, the services and supper were very successful. Large audiences on Sunday greeted the Rev. G. W. McCall, B.A., of Brockville, chairman of the district. His messages, in the morning on "Service," and in the evening on "The Church," were helpful and inspiring. Following the supper on Monday evening, which was well attended, a musical and literary programme was enjoyed, Mr. D. A. Cummings, of Brockville, with his vocal solos, adding much to the evening's enjoyment. The financial results of the anniversary were satisfactory.

At the February meeting of the official board a resolution of appreciation of the pastor's work during the past four years was moved by Mr. H. R. Knowlton, and was supported by a few words from nearly every one present, testifying to the helpfulness of his ministry. Coupled with it was an invitation to Rev. Mr. Newton to remain a fifth year, which was carried unanimously. Old students of the Athens High School, will be interested to learn, that the contract has been given for a new high school to replace the one destroyed by fire two years ago.

R. S.

Japanese Relief Fund

From February 6 to 12

Cobourg, Ont., \$61.30; Seymour, Ont., \$23.04; A. Friend, \$10; Zion S.S., Roland, Man., \$6.35; Theford, Ont., \$2.60; Trinity, Vancouver, B.C., \$20; Queen St., Toronto, Ont., \$3; Muscouche, Que., \$3; Stanstead, Que., \$24.50; Metcalfe, Ont., \$45; A. Friend, \$10; Kamloops, B.C., \$10.50; Lawrenceton, N.S., \$20; Berwick, N.S., \$10; Rev. Chas. Teeter, Selkirk, Man., \$20; Maywood Mission S.S., Ont., \$4.04; Hampton, N.B., \$32.80; Jerseyville, Ont., \$75; Mountainview, Vancouver, B.C., \$41.26; Clinton St., Toronto, \$57; Stroud, Ont., \$4; Stouffville, Ont., \$2. Total Receipts to date, \$108,829.42. Gagetown, N.B., \$28, entered as Fredericton, N.B.

Births, Marriages, Deaths

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

Obituary

Mrs. Farquhar McRae

While visiting her daughter at Lanark, death claimed Mrs. Farquhar McRae, of Munster, at the age of sixty-four. She had been in fair health previous to her illness, but she suddenly took ill with shingles. From this other complications set in and after much suffering she fell asleep in Jesus, on November 5th. Her remains were brought to her home in

Goulbourn, and her funeral service was held in Munster Methodist Church, where she was a faithful member from childhood. A most impressive service was held by her pastor, Rev. Geo. Bradford, assisted by Rev. Lewis Conley and Rev. Ernest Brownlee. The body was laid away to rest in the family plot in Munster cemetery. She leaves to mourn her loss her husband and three children—Mrs. Herbert McFarlane, of Lanark; Mrs. J. E. Galbraith, of Montreal, and Earl at home. Her life was well lived and she will be very much missed by her family and all who knew her.

In Memoriam

WICKETT—In loving memory of my dear husband, John H. Wickett, who passed away at Brandon, Man., February 20th, 1915. At rest. Cherished memory of one so dear. Sadly missed by,
—His loving wife and children.

HAWLEY—Corra Wedgeworth Hawley, wife of Major John A. Hawley, of Clarenceville, Que., was a daughter of the parsonage, her father being the late Rev. Clark Wedgeworth, of the Methodist Episcopal Church. She was a graduate of the University of Vermont, Burlington, Vermont, receiving her B.A. degree in 1888. She was successful as a school teacher, talented as a musician, and of great assistance to her father in the pastorate. She united with the Clarenceville Methodist Church, under the pastorate of Rev. F. A. Read, and was an active worker in the Sunday school as primary superintendent. Our church and community will miss her, but she has joined the Church Triumphant.

Connexional Notice

Hamilton Conference Examinations

The annual examination of candidates and probationers for the ministry of the Methodist Church will commence in the Hamilton Conference on Tuesday, April 15th, 1924. Probationers and candidates are required to forward to the secretary of the board of examiners a list of the subjects on which they intend to write. These lists should be in the hands of the secretary of the board on or before the first of March, 1924. Candidates are also asked to forward a certificate of literary status before the time fixed for the examinations.—C. D. Draper, President; J. A. McLachlan, Secretary, Chesley, Ont.

District Meetings

WATERLOO—The February district meeting will be held in Farnham on Tuesday 26th, at 10.30 a.m., and 1.30 p.m. The afternoon session will be given up largely to the consideration of Prof. W. C. Graham's new book, "The Meaning of the Cross." Six brethren will each submit a synopsis of one of the six chapters. It is hoped this study may supply helpful thoughts for Lenten services.—Wm. Howitt, Chairman; J. B. Hicks, Fin. Sec.

New Record Set by Sun Life of Canada

Evidence of widespread prosperity is afforded by the statement published by the Sun Life Assurance Company of Canada, covering its transactions for the year 1923. This Company, which is international in its character, operating in over fifty countries, reports substantial advances in all departments, confirming its position as the leading insurance company, doing an ordinary life business exclusively in the British Empire, and maintaining its high rank amongst the great financial institutions of the world.

Of particular public interest is the fact that no fewer than 318,443 policyholders are assured under ordinary contracts issued by the Company, while in addition 22,781 employees of a great diversity of industries are protected under Group Insurance policies. These figures, taken in conjunction with the impressive gains in business,

demonstrate a growing sense of prudence and family responsibility on the part of the public, and indicate the universal confidence in which the Company is held.

The large increases in new business and total business in force are well supported by the striking advances in those figures indicative of the strength and resources of the Company. Throughout the fifty-three years of its active operation the aggressive policy which has brought the Company to its present position has been accompanied by wise and conservative management. It will be a matter of special gratification to the great army of participating policyholders that they share in the general prosperity of the Company in the form of increased dividends.

The business in force at December 31st last reached the tremendous total of \$703,765,243, showing an increase for the year of \$72,360,373. The new business written during the year amounted to \$119,804,657, the policies actually issued and paid for being 35,975, for a total of \$107,391,255. During the year the payments to policyholders and their beneficiaries in respect to Death Claims, Matured Endowments, Profits, etc., amounted to \$22,145,979, bringing the total so paid since the organization of the Company to \$151,916,489. This amount exceeds the total business in force with the Company fourteen years ago, and affords striking testimony to the degree in which its function is being fulfilled.

Wise and Otherwise

We wonder if the symbol of the Republican Party will be changed under the Coolidge influence from the elephant to the clam.—*Life*.

Bluster—"Do, you mean to say that I am a liar?"

Blister—"I hope that I could not do so ungentlemanly a thing; but I see you catch my idea."—*Illustrated Bits*.

After the manufacturers have put a few more controls on the wheel and the dash and have added a few dinguses for the feet to manipulate, the only persons who will be able to drive a car will be pipe organists.—*Detroit Motor News*.

Mrs. Crawford: "How is it you and your husband can't agree about a budget?"

Mrs. Crabslaw: "He tries to put over too many Thrift Weeks on me."—*Life*.

Some one is always taking the romance out of life. Here's Hilaire Belloc telling us that the true-lover's knot is a purely ornamental knot which comes undone when a strain is put upon it—so the term, after all, is less poetical than cynical.—*Boston Transcript*.

Father: "If I give you a penny will you stop crying?"

Bobbie: "Yes, but I—I—I've cried a nickel's worth" already."

"Nature is a grand thing," said Jones. "It is wonderful to think of how nature brings the seed to shoot, the shoot to plant, the plant to bud, the bud to blossom, and the blossom to fruit."

"Yeah," said Bingham, "you're right. An' didn't nature act sensible when it put four legs on a quadruped so's t'hold up all th' corners!"—*Richmond Times-Dispatch*.

Personal Service Department

STORY WRITING AND STORY TELLING are desirable qualifications for increased usefulness and additional earning power. Shaw Schools, Toronto, offer fine Postal Courses in these subjects. Write A. J. Mallory, Director, Literary Dept. (S.S.W.)—46 Bloor St. West, Toronto.

AGENTS WANTED to sell Two Money Makers. Samples prepaid, 35 cents. Now's the time, Purity Mfg. Co., Exeter, Ontario.

SECRETARY with stenographic and clerical experience (Teacher's certificate) will type sermons, circular letters, notices, envelopes, cards, etc., for ministers and laymen, at reasonable rates. Secretarial work arranged for full or part time with ministers of church boards as desired. Ministerial and business references. Phone Miss Fox, Hudson 2226W, or write 20 Hillsdale Ave. East, North Toronto.

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PRIVATE NURSES earn \$15 to \$20 a week. Learn by home study. Catalogue free. Dept. 44, Royal College of Science, Toronto, Canada.

FIRST CLASS first mortgage loans on improved Toronto property are available at 7 1/2 per cent. We seek money for such, and shall be glad to send particulars. Briggs, Frost, Dillon & Birks, 85 Richmond St. West, Toronto.

LOCH SLOY REST HOME, Winona, Ont. In garden of Canada; ideal environment in which to recuperate.

WANTED—Furnished or unfurnished apartments. Elderly lady is seeking accommodation in a quiet family in good Toronto district. Box 248; Christian Guardian.

ORGANIST WANTED—Methodist Church, Pembroke, Ontario. Initial salary \$2000. C. I. Winters, Recording Steward.

PROFESSIONAL CARDS

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BRIGGS, FROST, DILLON & BIRKS, Barristers, etc., 85 Richmond St. W., Toronto, Alfred W. Briggs, K.C., Harold R. Frost, E. Macaulay Dillon, Ray T. Birks.

Dentist

DR. R. GEORGE REID, Dentist, 24 Bloor St. East, Toronto. Telephone Randolph 1543.

DR. HAROLD H. CUMMER, Dentist, 298 Bloor St. West (Corner Brunswick Avenue) Toronto. Phone Trinity 1616.

Architects

ALEC W. PERCIVAL, O.A.A., Registered Architect, Room 1105, 36 Toronto St., Toronto. Main 7434.

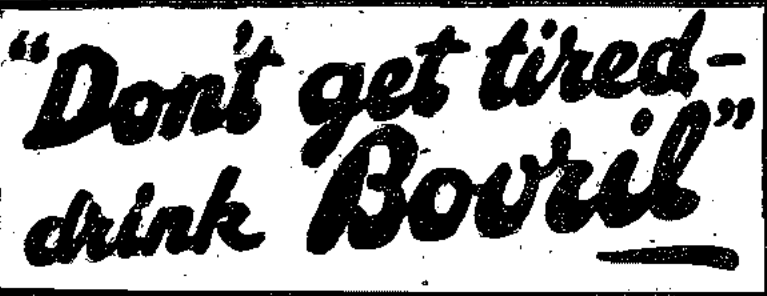
BURKE, HORWOOD & WHITE (now Horwood & White), architects, 229 Yonge St., Toronto. Main 3105.

Youth and Service

(Continued from page 17)

counsel, but most of all by his everyday life. In 1837 he again visited England and was presented to Queen Victoria. He gave many addresses at missionary meetings, met missionary committees, and renewed friendships.

Through many years he worked hard and faithfully for the Master in whose service he enlisted when a young man on the Grand River reserve. He was the first native missionary of the Methodist Church in Canada. His life and work brought joy into the lives of hundreds of the Indians, for through his preaching many were brought to know and love their Heavenly Father. A. D. S.



**"Yes Dick,
We Can Now
Afford the
Things We
Need!"**



***At Last*
I've Found
a Way to Turn
Spare Time
Into Extra Money!"**

"YOU know Dick, you'd never admit there was anything worth while in these spare-time home-work plans. But I knew you were wrong, and now I'm going to prove it. You are one of those matter-of-fact practical, business men—a little stubborn at times—who thinks a woman has no head for business. I was willing to give up my position when we were married, for I knew it would hurt your pride to see me going to work; but I didn't agree to merely spend my spare hours at home twirling my thumbs and looking pretty. And when I saw you, worrying—fretting—figuring—trying to make your salary buy the things we need and want, I made up my mind I'd find a way to help you.

"One night last June when you were working late at the office, Mary Smith ran in for a little chat. You know how hard up Mary and John have been since they were married—and how pitifully dowdy Mary was beginning to look in that same dress and hat. Well, when she stepped into the room I could hardly believe my eyes. She had on a stunning tailored suit, an adorable fall hat, brown satin slippers, and one of the prettiest furs I have ever seen. I guess she noticed my first look of surprise, for she laughed and said 'I see you don't know me.' Then she told me her story.

"It seems that John's salary wasn't quite enough to meet their regular household expenses, much less buy clothes or furniture and the many things they needed. They were slowly getting into debt, the rent had been raised and things were going from bad to worse. John was desperate and Mary was pretty well discouraged too. She wanted to take a position for a while, but John would not hear of it.

"One day, more out of curiosity than anything else, Mary answered an advertisement of the Auto Knitter Hosiery (Canada) Company of Toronto—large distributors of pure wool socks and knitted hosiery. The advertisement announced a new plan whereby women at home could knit socks with the aid of an ingenious little machine called the Auto Knitter. And the company offered to buy back all the standard-grade socks made on this machine, at a guaranteed weekly wage.

"Mary sent for the free book, and was so convinced by the letters from thousands of other women, telling what this plan had meant to them that she decided to give it a trial. She ordered the little machine and a supply of pure wool yarn and set to work. Every day she devoted a few spare hours to the pleasant, interesting work—without interfering with regular household duties in any way. Each week she shipped a package of fine, durable, well-shaped socks to Toronto, and back came the welcome pay cheque. Before she realized it she had \$200 in the bank; and with every package of socks shipped off to Toronto her balance grew and grew.

"That's how she was able to buy those beautiful clothes. And besides, she now has an electric washing machine, a dandy vacuum cleaner, and many other things they had never been able to afford.

"When Mary had gone, I did some quick thinking. What Mary had done, I could do, I reasoned. And I made up my mind to start without delay. I, too, sent for the free book. It told how, through the remarkable new plan, hundreds of women everywhere were turning into money the spare hours and half hours that might otherwise be wasted. I got the little machine and started out to help solve our problem of 'not quite enough money.' Each day, after my work was done, I turned out pair after pair of fine wool socks; and when it was time to get dinner, I hid the ma-

chine away in my dresser drawer and put the socks and wool high up on the closet shelf. I made up my mind not to tell you what I was doing, for I was afraid you'd laugh and ridicule my scheme. So I just kept on making socks, and with every package that went off to Toronto another entry appeared in my bank book.

"That's my little secret, Dick. And from now on it will be our secret. For I'm going to keep right on knitting my spare hours into extra dollars until you get the promised salary you deserve. But the best of it all is that we will no longer have to worry over nasty money problems. And we can now afford the things we need, for at last I've found a way to turn my spare time into extra dollars.

"If every woman only knew what I know about this wonderful Auto Knitter Home-work Plan they wouldn't hesitate another day. For all you have to do is to send off the coupon, get the free book, read the facts and judge for yourself. There is no obligation to buy anything or do anything—just a splendid big opportunity to turn wasted hours into extra money. The coupon will prove it." The Auto Knitter Hosiery (Canada) Co., Ltd., Dept. 802, 1870 Davenport Road, West Toronto, Ont.

**Auto Knitter Hosiery (Canada) Co., Dept. 802,
1870 Davenport Road, West Toronto, Ont.**

I am interested. Without any obligation on my part please send me the free book which tells how to turn spare hours at home into extra money. I am enclosing a 3c. stamp to cover the cost of mailing this information to me.

Name
Address
City Province