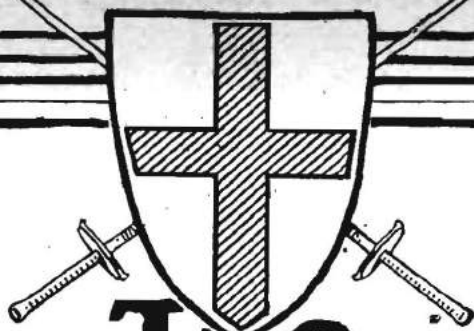


VOLUME
90



The Christian Guardian

Established 1829

NUMBER
51

TORONTO

DECEMBER 17th

1919

Making Room for Him

ONE simple sentence in the story of the Incarnation has always greatly impressed the thought and imagination of the Christian world. The Christ-child had his birth in the rude Bethlehem manger, "because there was no room for them in the inn." There is, it must be admitted, a touch of pathos in that, and many a man has found a moistness in his eyes as he has come to that part of the story. Of course, from His point of view, it didn't make much difference, and yet how incongruous it was. And if the innkeeper and his thronging guests had only known they might not have elbowed Him out among the cattle. They might not, and yet we are not so sure. We do know this, that for many long years he has tried to get into some hearts and homes and societies and businesses and civilizations and there has not seemed to be much place for Him, but thronging self-interests, ambitions and indifferences have elbowed Him out and taken up all the room. And Bethlehem had this excuse, they did not know Him; but surely we, after all these years, cannot say that.

*It surely is the tragedy of tragedies in any life that it
has no room for the Christ of Bethlehem.*

Christ in Action

"The Church of Christ is the world's only social hope and the sole promise of world peace."

—Baron Haig, to the General Assembly
of the Church of Scotland, May, 1919.

At Christmastide, 1918, all voices predicted that before Christmas Day, 1919, the world would be again at peace.

But in no real sense has this exuberant hope been proven as correct as the stern prophecy of the great British general.

Neither the cessation of hostilities nor the signing of a treaty has signalized, much less brought about, the peace that the soul of mankind craves.

The Church Militant--The Surer Hope

The hope of Christmas time is that the Body of Christ--his Church among men--shall speedily bring in His Kingdom.

Peace on earth, an essential of the Kingdom, is "to men of good will."

How Are You Answering the Angel Song?

Your Church nobly set its purpose to make a substantial effort towards the realization of the Kingdom this year.

Has your church's contribution to world peace been adequate?

What social hope has it brought its community this season?

Your Report for the first half of the National Campaign--would it satisfy the Saviour of Mankind?

Use the Inspiration of This Season

The weeks before the New Year commences are rich in opportunity for a Church which seeks to do great things for the Kingdom.

Plan prayerfully for the Day of Decision, December 28th, and the Watch Night, December 31st.

LET YOUR CHURCH SHOW CHRIST IN ACTION NOW

Methodist National Campaign

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Remittances should be by bank draft, express or post-office order, or registered letter. Personal cheques should be made for 10c. additional for exchange.

Manuscripts and all matter intended for publication should be forwarded direct to the editor.

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The Christian Guardian

(Established 1829)

A PAPER FOR THE FAMILY

Published under the authority of the Methodist Church

Issued Every WEDNESDAY from the Office 299 Queen Street West, Toronto.

Editor:

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REV. SAMUEL W. FALLIS, Book Steward.

REV. WM. BRIGGS, D.D., Book Steward Emeritus.

Entered as second-class matter, February 23rd, 1908, at the Post-Office at Buffalo, N.Y., under the Act of Congress, March 3rd, 1879.

Notice to Advertisers—Friday afternoon is the latest time for receiving communications and advertisements for insertion in the ensuing number. Letters regarding advertising should always be addressed to the Advertising Department—not to the Editor.

Classified Want Department—We desire to make this Department of the Christian Guardian a means by which at small cost our readers may communicate with each other and with the business interests of the Dominion. Our charges are only Two cents a word, and we give four insertions for the price of three. (The full directions given on the last page but one of each issue should be noted.)

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Ten Thousand New Subscribers!!!

Yes, Madam President, yourself and your friends throughout Canada have secured these, but you have done much more than this. You have given The Guardian the opportunity of placing in the hands of our Canadian church workers over Six Thousand Dollars in cash in seven short weeks. The campaign will continue, and at the Two Dollar price which began December 1st. We will pay NOT at the rate of SIXTY, but at SEVENTY-FIVE cents for each new subscription you send us. For each renewal you send in---and any church organization may now secure renewals---we will pay at the rate of THIRTY cents per year. One stipulation is made. These orders must be sent in on The Guardian's NEW subscription forms now being printed if you would secure the premiums offered. Send in for a supply to-day and for any amount of sample Guardians you may require for your campaign.

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TORONTO - - CANADA

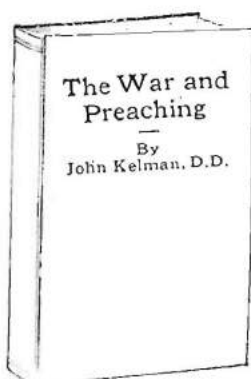
You Appreciate Your Preacher---

How he came so often when daughter broke her ankle---
when son was in trouble that time---when that bit of
bad news came---

You've appreciated his counsel, his sympathy, and those
good sermons.

Then---Let him know of that appreciation

Here's a Suggestion as to a graceful way to do it:



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no likelihood that he will already have it in his library. Don't you think he
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inscribed, coming to him in his morning's mail?

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By John Kelman, D.D.

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Christian Guardian

Established 1829

How England Pays Her Preachers

A RECENT article by "R. P. G.," the English correspondent of the *Pittsburgh Advocate*, deals with the salaries of the English clergy, whose remuneration is "the lowest of any class of professional men in the kingdom." Lawyers and doctors who receive less than \$4,000 per annum are accounted as very poorly paid, but the clergy would be in clover if they came reasonably near \$4,000. The Wesleyan Church pays its ministers fairly well, but the minister with an average family on the poorest circuit, counting stipend, children's fund, house rent, etc., will have only about \$1,500, and on the richest circuits he will get about \$2,500. The stipends paid by the Primitive Methodists and the United Methodists will run about from \$1,000 to \$1,700. The Congregationalists (including the Baptists) have a few churches in the largest towns which pay much better salaries than the Wesleyans, but in the smaller towns they pay much less, in some cases not more than \$750. The Presbyterians in England are not numerous, but they are a wealthy and influential Church, yet the minimum pay for a preacher is \$800 and a house. The Church of England pays the Archbishop of Canterbury \$75,000 a year, with the use of two immense palaces. There are a few vicars also with incomes approaching \$15,000, but there are 500 beneficed clergymen with incomes less than \$250, and more than 5,000 with incomes reaching only \$750. The average income of all the beneficed clergy is \$1,200 a year, and usually a parsonage is provided. But there are more than 10,000 curates, who in ordinary times seldom get more than \$900 a year, and sometimes as low as \$500. At present there is an effort being made to have the minimum salary for both vicars and curates placed at \$2,000. Evidently the clergymen in England are something like those in Canada, not apt to be spoiled by too liberal salaries.

The Vaccination Difficulty

TORONTO is just now in the grip of a smallpox epidemic. Over one thousand cases have been reported, and probably many have not been. The disease, however, seems to be of the mildest type, and people are discovered keeping at work with the pock-marks already visible. Despite the widespread nature of the epidemic there has not been a single death recorded so far as we are aware. All the means known to medical science are being used to combat the disease, but so far there seems no abatement in the number of new cases which are reported. Strict isolation and quarantine are being enforced, and it is conjectured that over 100,000 people have been vaccinated. The law, however, says that in such a case compulsory vaccination shall be resorted to. Dr. Hastings, the civic Medical Officer of Health, has recommended this, and has issued orders that no scholars be admitted to the public schools who have not been vaccinated, and some thousands of children whose parents are opposed to vaccination have been turned away from school. And now Dr. McCullough, the Provincial Health Officer, has ordered the whole of unvaccinated Toronto to be vaccinated. But the City Council is not prepared to agree to this. A few of the Council seem to be strenuously opposed to vaccination, and a number who believe in it are very doubtful of the wisdom of trying to compel a city of half a million to submit to it. The Mayor has notified Dr. McCullough of the fact that the Council has twice turned down compulsory vaccination, and the situation is, to say the least, somewhat strained. It is true that the law is on Dr. McCullough's side, but it is suggested that the new Provincial Government does not favor compulsion in the matter. It seems evident,

however, that so far the methods adopted to check the spread of the disease have been wholly insufficient, and it is just possible that not Toronto alone, but a large part of the province, is exposed to the contagion, with local foci of infection. In many cases, however, the type is so mild that the victims seem to suffer no more than from a bad case of chickenpox.

London to Port Darwin

FROM England to Australia in an airship is the remarkable achievement which was completed last week when Capt. Ross Smith, an Australian aviator, reached Port Darwin from London, England, after an adventurous trip of twenty-eight days. Capt. Smith left Hounslow Aviation Field, near London, on Nov. 12th; on Nov. 18th he was at Cairo; five days later he was at Delhi; thence he passed to Rangoon, and touched at several points along the Malay Peninsula and the islands of Oceania. He reached Bima, on Sunbawa Island, near Java, on Dec. 8th, and the last leg of the trip was from Timor to Port Darwin. The distance covered was about 11,500 miles, and the aviator made his own charts. From Cairo to Port Darwin his way lay mostly over deserts, seas, jungles and strange countries where no airship had ever been seen. He commenced the venturesome trip without boasting; he continued it without fear or blunder; he finished it with honor to himself and the island continent to which he belongs. The Commonwealth of Australia will award him a prize of \$50,000, but the world recognizes that it owes him very much more than that.

Mr. Raney's Report on Race Track Gambling

ON Oct. 23rd Mr. W. E. Raney, K.C., made an interim report on race-track gambling to the Social Service Council of Canada. In that report he showed that the Windsor Jockey Club, in 1916, took in at the gates and from the betting machines \$445,833; and out of this it paid out in purses \$85,800, or a little less than one-fifth of its receipts. Evidently its encouragement to the "thoroughbreds" is not on a very liberal scale; at least in regard to the four-legged "thoroughbreds." In three years—1915, 1916, 1917—the Ontario Jockey Club paid in dividends \$500,000, and the Windsor Jockey Club paid \$640,000; and these profits were made on an original investment, in the case of the Ontario Jockey Club, of \$10,000; and, in the case of the Windsor Jockey Club, of less than \$30,000. In the half season of 1917 the sum of \$12,557,351 passed through the betting machines of the seven principal tracks of Ontario, and the Jockey Clubs' share of this was \$1,162,543.35. Despite all that the distinguished lovers of the thoroughbred can do, however, the percentage of thoroughbred stallions has been dwindling since 1906. Out of a total of 1,729 stallions enrolled in this province only nineteen are thoroughbreds. Six years ago there were thirty-one. Moreover, there were more thoroughbred sires and more thoroughbred progeny in Ontario twenty-five years ago than there are to-day. And neither the standard bred nor the hackney strains are to-day using thoroughbred blood to improve these strains. Evidently the plea that race-track gambling is a help to the breeding of the thoroughbred is not true in this country, no matter what may be the case in England. And the money from the betting machines does not seem to have flowed in very large streams into purses for the horses, but rather into other channels. Race-track betting has no legitimate plea for its continued existence.

The Great Coal Strike Ended

AFTER five weeks of inactivity the bituminous coal mines of the United States are again at work producing coal for the nation's needs. But the strike was serious enough, and before it ended it threatened to paralyze the whole industrial life of the Eastern States. The coal shortage had already compelled a good many cities to cut working hours almost in half, and with colder weather the situation promised to become very acute. Canada was involved as well as the United States, and our outlook was, if anything, even worse than that of the United States. Even with the end of the strike the coal shortage is still most pronounced, and great economy in consumption will still be an absolute necessity. The cessation of the strike was consequent upon a letter from President Wilson to the strikers, suggesting that they accept the proposed increase of 14 per cent. in wages, and pledging himself to appoint a commission to go into the whole question of wages and also of the selling price of coal. Just why this would not have been just as satisfactory six weeks ago it will be difficult for the public to understand. Some think that the strike brings nearer the nationalization of the coal mines, but this is by no means clear; and it is not clear either how nationalization of itself would prevent such a strike. Probably the only solution lies in the substitution of reason and sympathy for ignorance and force.

Ontario's Political Straws

THE people of Ontario evidently expect the present Government to do something, but just what is perplexing some.

A wholesale grocery man in Hamilton is very much afraid that the Hon. Mr. Drury is going to investigate the wholesale grocers, and he warns him against doing any such thing, assuring him that it is distinctively class legislation. But we fear that this very protest against investigation will be apt to arouse a suspicion that an investigation may be needed. The merchant in question offers to supply Mr. Drury with all necessary information, but we rather think that the public will hold that it, and not Mr. Drury, has a right to the facts. And the Hon. W. E. Raney, Attorney-General, but not yet a member of the House, has requested J. S. Lundy, K.C., to enquire into the entire packing situation in Canada, and report on the combinations which have been, or are being, effected in Ontario. Possibly there are other mergers, or combines, also which may receive attention in due time. So much for Mr. Raney. Then the Hon. Mr. Grant, Minister of Education, is calling a conference of all school inspectors and others interested in common school education, to meet in January for consultation. This also should mean something. And then there is the action of the North Oxford Liberals agreeing to give their representative, Mr. John Calder, M.P.P., a free hand in supporting any measures which he deems to be in the best interests of the province. We should like to see other ridings,

both Conservative and Liberal, do the same thing. It seems generally to be understood, however, that this is just what will be done, and that party ties will be held very loosely during the coming sessions of the Legislature. This will not be welcome to some politicians, but it will certainly be good for the country.



SIR WILLIAM TYRRELL,
Secretary to Viscount Grey, who is reported as likely to be the first British Ambassador to Berlin following the war.

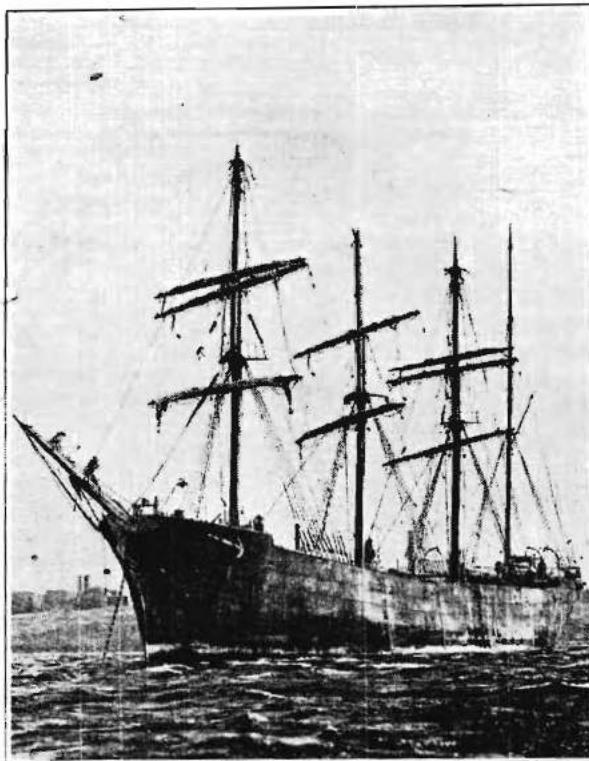
much money, but we are glad to note that at least he recognized his debt to the country which had given him his fortune to such an extent that he devised only about one-fifth of his fortune to his own immediate family. This is surely a hopeful sign that the idea of stewardship is gripping many men who have never posed peculiarly as churchmen.

Henry Frick's Will

WHEN Henry Frick, the millionaire steel manufacturer, died, he left an estate valued at \$145,000,000. This is not very startling, as everyone knew that he had amassed great wealth. But when his will was made public it was found that of his great estate only \$25,000,000 was willed to his family, and the other \$120,000,000 was bequeathed to the public, some \$65,000,000 in his magnificent art collection going to the city of New York, \$15,000,000 to Princeton University, \$5,000,000 to Harvard, \$5,000,000 to Massachusetts Institute of Technology and the Educational Commission of Pittsburgh, and \$500,000 each to fifteen other educational institutions. Then there is a long list of philanthropic agencies which are remembered with donations. It may be argued that Mr. Frick had no right to so

The Man Behind the President

IT is reported that President Wilson and Col. House have parted company, one story declaring that the President broke with the Colonel, and another story intimating that it was the Colonel who dissolved the connection. Whatever the truth may be, the disagreement, if such there really is, dates from the time of the Peace Conference at Paris, and it is suggested that the Colonel differed from President Wilson on the vexed question of the "freedom of the seas." Colonel House was rather a unique figure in United States history. He is a taciturn and comparatively unknown Texan, occupying no official position, drawing no salary, but yet regarded by all as probably the most influential man in the political life of the United States. If President Wilson needed accurate and confidential information, whether from part of the Republic, from Mexico, or from Europe, Colonel House was his chosen envoy; and no one, other than the President, ever knew what the Colonel discovered. From this silent, unsalaried man, with no axe of his own to grind, President Wilson probably heard truths that no other man might care to utter; and, so far as stands revealed at present, the Colonel never used his influence for unworthy ends. His absence from the White House may leave the President the weaker because of the lack of one calm and unprejudiced judicial mind.



THE GERMAN BARQUE PAUL.

The first vessel of German registry to enter a Canadian port since the beginning of the war, at anchor in Halifax Harbor after a terrific battle with storms. The *Paul* lost 3 topmasts and 21 sails on her voyage, and was refused a tow by several British and American vessels because the captains remembered the *Lusitania* and other atrocities. Captain Krueger of the *Paul* served for three years with the German air force, and was not sure that he would be allowed to enter Halifax Harbor.

"LET US GO EVEN UNTO BETHLEHEM"

CAN we do anything better than did the wise men and the shepherds those centuries ago? Can we hope to find anywhere a light to shine upon the dark problems of our day such as that which glorified the stable manger and filled all the Bethlehem plain as if it were the very throne of God? If the Incarnation, with its revelation of God's thought and spirit and purpose for the world, cannot meet our need, dispel our gloom, and give to our life its proper direction and leading and inspiration, then is there any hope for us, or any other source of abiding comfort or succor? Can we indeed do any better to-day than go even unto Bethlehem?

There doesn't seem to be anything but an impassioned negative to all our questions. The hope of the world to-day, as in all days, lies in Him who came in the Father's name to bring peace and good-will to men. Shall we not go even unto Him, in this one of the days of the world's greatest need, that He may make plain to us wherein our salvation lies?

We go to Bethlehem, not to marvel and wonder, but to learn, to catch the spirit of the great thing that happened there, to realize in our lives the purpose and the meaning of it all. Shall we not go there even to-day, that the light of its great thought may lead our faltering steps into a new world of peace and righteousness and brotherhood.

Our going to Bethlehem, with clear vision and hearts open to the truth, will make us surer of God and of the reality and power of spiritual forces. And that, of all things, is what we need. In the terrible stress and strain of the time it has been very hard not to shut God out of our plans and programmes, and so easy to fall into the attitude that discounts the great spiritual forces and realities as prime factors in the life of men. Bethlehem reminds us once more of God's way of looking at things, and of His methods of achievement. Bethlehem and the Child, and all that He stands for, is God's way of looking at our human situation and His plan for the solution of all the ills of our human life. In some of our moods it all seems terribly inefficient, but we need to remind ourselves that, after all, that is as God sees it. And we will really get on only as we see it as He does.

And going to Bethlehem we will be encouraged and strengthened with this thought, that God has great and far-reaching purposes for the world, and that we are not left to flounder our misdirected way through as best we can. The ills and cares and burdens of the world are somehow in His plan. If we can believe that will there not come to us a new day of courage and of hope?

THE LIBERTY LEAGUE PARTY

THE Citizens' Liberty League, after due deliberation, has decided that the politics of Ontario are in sore need of regeneration, and it will undertake the job. After a two days' convention this is the decision; and it will be hailed with delight by all those bibulous individuals who are looking to the League, albeit with some misgiving, to give them back their beer and whiskey.

Col. H. C. Machin was present, as usual, and he had, we understand, a copy of the CHRISTIAN GUARDIAN in his hand, to which he referred occasionally. We are sorry to notice that the redoubtable colonel does not love the GUARDIAN, and he does not love the Methodists. He thinks that they are altogether too top-lofty in their religious, or irreligious, "super-Christianity"; and the colonel proposes that the League annihilate these "super-Christians", politically, and so get rid of "hypocrisy and deceit" throughout the province. We suppose naturally that this new body of reformers, the Liberty Leaguers, must all be Nathanaels, Israelites indeed "in whom there is no guile." We are glad to learn that our friends the distillers, the brewers, the liquor sellers of all kinds, and their patrons, have really entered upon this campaign, as this is one in which they will, we are sure, find the Methodists lined up right alongside. We also, brethren, shall be glad to join the crusade to rid Ontario of all "hypocrisy and deceit."

But the colonel rather "spilled the beans" when he declared that he did not like "the Sunday-school superintendent coming back to rule over Ontario." Why? Is the Sunday-school super-

intendent a hypocrite? Did he tell the Liberty League he was with them? Did he pat Col. Machin on the back and hand him \$100 for his campaign fund? Did he? Yet the colonel does not like a "Sunday-school superintendent" to rule over Ontario. A distiller would suit; a brewer would be agreeable; and a whiskey-soaked Liberty Leaguer, who wasn't afraid to drink and get drunk publicly, would possibly be ideal; but a Sunday-school superintendent!—bah! it leaves a bad taste in every Liberty Leaguer's mouth. You see, the Liberty League isn't strong on Sunday schools.

And so the Liberty League is throwing down the gauntlet, not to the temperance forces alone, but to the Churches and the Sunday-school forces. And all in the sacred name of liberty and for the "protection" of the home! Well, Colonel Machin my rest assured we shall not refuse the battle. He boasts that he comes of a race that never recognizes defeat. We don't know what race he refers to, but we might say that for some thousands of years the Church has been fighting the devil, and apparently he is still in the ring. But when a body of men band themselves together to bring back the liquor traffic, and so to render drunkard-making a legal industry, the debauchery of the home a profitable side-line, and the pollution of politics a customary thing, and do it all as a protest against "hypocrisy and deceit," we think they have undertaken a task which is beyond their ability. We imagine that fighting the Churches will not prove nearly as profitable as the colonel would like. But if the colonel wants to fight the Churches, we can assure him he will get all the fighting he wants. But we should like to assure the League that the Church is singing no "Hymn of Hate." If that is being done it is by the Liberty Leaguers, and not by the Church.

GET THE BEST

EARLY in the history of Canadian Methodism it was discovered that there was an urgent need that Methodism possess its own official organs, and so the CHRISTIAN GUARDIAN and *The Wesleyan* came into existence. And when our Sunday schools became a powerful factor in our Church, our Sunday-school periodicals sprang just as naturally into existence. Year by year these latter publications have been increasing in circulation and influence, and year by year they have been made more efficient and better adapted to our own Canadian and Newfoundland constituencies. And every additional subscriber has helped to build up our own publishing interests, and to make our Church one with distinctive Canadian leanings, and free from the fads of peculiar doctrine that too often distinguish free-lance Sunday-school literature.

We have found in not a few cases that the introduction into a Sunday school of periodicals which openly teach premillennialism, and teach it as the only biblical and Christian view, resulted in tainting the local church with these views to such an extent as in some cases seriously to interfere with the usefulness of otherwise good Methodists. The teaching that the Church has left its first love, and is getting farther away from Christ every day, and that there is no remedy for the declension save in the second coming of Christ, is a teaching that is not founded upon Scripture nor supported by the facts, and those who are deceived thereby are not wise. And when we add to this teaching the implied assumption that we ourselves, the faithful few who believe in the backslidden condition of the Church at large, are wholly exempt from this general backsliding and ready to meet the Lord at His coming, we get a state of mind which is singularly adapted to minister to spiritual pride, and to interfere with much useful and highly necessary Christian activity. Of course it is neither possible nor desirable that any Church should insist upon its members reading only its own literature; but we have at least the right to point out as calmly, yet as clearly, as we can, the evils which inhere in certain erroneous teachings. And we have a right to point out that the continuous reading of journals which teach such errors cannot fail to help in the perpetuation of these errors.

Our own Sunday-school periodicals bring to us the best thought of our Church, and while they allow for considerable differences of opinion in regard to biblical interpretation, at least they do not teach the doleful pessimism which too often seems to characterize the views of those who believe that "the coming of the Lord draweth near." As a Church we believe in a religion of

genuine Christian activity in every sphere of human life, and we make no scruple in invading economics, politics and social life in our efforts to make this world better worth living in. And our Sunday-school papers naturally reflect this spirit. If you wish to train up a vigorously aggressive generation of young people, one that shall not be either ashamed or afraid to fight the evils which afflict the nation, you cannot do better than train them upon our present Canadian Sunday-school literature.

And we should like to emphasize also that our literature is Canadian and British, and we are not ashamed of it. We have great admiration for other nations, but we naturally prefer our own. In these days of great international movements, when our immigration tide seems to threaten almost to overwhelm our national sense, we cannot too strongly insist that our Sunday schools shall teach the most virile and enthusiastic patriotism, and this means, not a literature which is nationally neutral, still less a literature which aggressively champions another nation, but a literature which teaches the greatness and the glory of our own land, a literature which makes our boys and girls proud of the name Canadian.

We think every Sunday-school superintendent and every Methodist preacher has a right to ask these questions: "Is the literature which we are securing for our schools of this type? Does it teach 'the truth as it is in Jesus,' without any pessimistic frills and fads? And does it help to develop the true Canadian spirit?" If it does not do these things it has surely no place in Canadian Methodist Sunday schools. And we think we can say without any hesitation that our own Canadian Methodist Sunday-school periodicals will do these things a little better than any other periodicals can possibly do them.

BROTHERHOOD BETTER THAN WEALTH

THERE is no disputing the fact that our world to-day is suffering sorely from a lack of brotherhood, and it is a mistake to think that this state of affairs can be remedied by any increase in wealth, no matter how colossal. Even if we could blot out poverty to-morrow, it would not mean the slightest increase in brotherhood, and it would not necessarily mean a very great increase in human happiness. Dr. John McDowell, of the Presbyterian Church in the United States, is right when he says, "Both the laborer and the capitalist should bear in mind that brotherhood, not wealth, is the only secure basis of human society."

This does not mean that there should be no attempt to increase the wealth of humanity until we have developed its brotherhood, nor does it mean that the increase, or decrease, of wealth should be a matter of indifference to us. So long as man remains man he will be found ever struggling toward what seems to him a higher social and physical level, and increase of wealth will ever be sought as a means to this end; and the man who would oppose this will find that the sober common sense of the race is not with him. Luxury, as commonly understood, is almost always a curse; but luxury is not necessarily the offspring of wealth. Wealth was intended for a blessing, and it should always be made so; but when it simply acts as a minister to luxury it becomes a curse.

But wealth, rightly used, is a blessing. It means better housing, it means better roads, it means better food, it means better transportation. It means railways and canals, ships and automobiles, finer horses and better cattle. It means paintings and music, books and schools and churches, the fruits of the tropics upon Canadian tables and Canadian fruits upon the tables of the tropics. It means the silks and linens of the East in exchange for the grain and manufactures of the West. It means warmer houses in winter and cooler houses in summer. It means electric lights, sewing machines and reaping machines, tractors and automobiles, and a thousand and one other things which help to make life what it is in these days. It is true that at times we grumble and declare that the world was really better off before all these new-fangled ideas were wrought into wood and iron and incorporated into our civilization; and yet few of us there are who would willingly go back to the days when these products which wealth has made possible were non-existent.

But the moment we begin to reckon that our civilization rests upon the productive wealth of the day we blunder badly. Wealth,

divorced from brotherhood, leads to hell rather than to heaven; and this our age has already discerned, or at least is beginning to discern. Wealth means power, but power may easily become a curse alike to its possessor and to those who feel its oppressive hand. Wealth used for selfish ends may make men's hearts harder than flint, and may easily mean a world in chains. Wealth un-Christianized may clutch the world in its unrelenting grip, and frighten, and beat, and starve men into abject submission. But this is only for a time. The slave will not always cower; the oppressed will not always do the bidding of his oppressor; and the longer the oppression, and the more heartless the control, the more bitter and deadly will be the certain ultimate reaction. No nation can ever continue to exist half-slave and half-free. And whether we are working from the capital or the labor end of society we should recognize clearly that wealth, and the power that wealth gives, can never form a safe or permanent basis of civilization.

Long ago the Man of Nazareth, speaking quietly to His disciples, laid down the only secure basis of human society when He said, "All ye are brethren." And to-day, after long millenniums of trying to find some other basis, we are slowly coming back to this. Men have written hundreds of learned and ponderous volumes to show that there are certain hard and fast economic laws which alone must prevail, and we have tried to conform our fiscal systems to them as best we might. But we have failed to interpret the true spirit of humanity. And now we are wondering if it is really possible to found society upon true brotherhood rather than upon enlightened and unenlightened selfishness. Some tell us plainly that we are chasing a rainbow, but at least it is a beautiful rainbow. Some insist that men are "evil," only evil, and that continually, and the only way to deal with them is by use of the strong arm; but when the strong arm is applied to its own advocates they are the most vigorous of all in denouncing it. Slowly, all too slowly, we are getting to where men are coming to recognize that Christ's law of brotherhood is not alone the best, but in reality the only, solid basis upon which human society can be built.

DECREASE IN DRUG IMPORTATION

WHEN Ontario was facing its tremendous fight on the referendum some figures were released at Ottawa which the Liberty League interpreted to mean that as liquor became more difficult to obtain, the supply of drugs increased. But such figures have always been looked upon with suspicion, and now we find the true explanation of the increase. The trouble lay in the laxness of the restrictions upon the importation of drugs, and last May these restrictions were made much more severe. Here are the figures:

	12 mos. ending March 31, 1919.	6 mos. ending Nov. 30, 1919.
Cocaine, ounces	12,333	3,293
Morphine, ounces	30,087	9,424
Crude opium, lbs.	34,263	7,222

But another startling fact has been made known and that is that Montreal, the wettest city in Canada, imports more than 95 per cent. of the whole quantity used in Canada, and the remaining 5 per cent. is said to come through Quebec. It is not supposed that Montreal uses this amount, but it is conjectured that a good part of it is smuggled into the United States. The reason for this is given in the fact that morphine valued at \$12 in Montreal is worth \$60 in Chicago. One thing is sure, that the importation of these drugs is not done by the prohibitionists but by the Liberty Leaguers or their kindred.

Of course we are not saying that the bringing in of prohibition does not turn the attention of thirsty individuals to various drugs as offering something like a substitute; but we do insist, and our contention has been proved over and over again, that in the final analysis prohibition is no friend of the drug habit, but that the liquor traffic and liquor drinking unquestionably are. And we do not think that any sane and reasonable man, who keeps his eyes open upon the world as it really is, will for a moment try to maintain the opposite contention. When we get rid of liquor drinking we get rid of quite a few other evil things that have a very marked tendency accompany it.

Automobilese

By
R. E. Fairbairn

IT sounds like a disease, but really it is a dialect. It stands for that enrichment of language which has come about through the popularization of the motor vehicle. If a captious reader should interject mentally that "enrichment of language" is only a euphemism for "slang," the writer is not in a position to contradict him. After all, what is the great, vivid and virile American language but a fecund and glorified slang? In comparison with it, the correct English laboriously taught in colleges as a hall-mark of culture, is but a curiously stilted archaism.

Although not a disease, it is very catching, like the aforesaid American language. Allowing for the more incomprehensible technicalities, and recognizing the considerable spread of the infection, automobilese offers a number of ideas and phrases of positive usefulness by way of illustration in preaching and teaching.

We all knew that our parson had got automobilitis a week before he made a public appearance in slightly worried dignity behind the wheel of a tin toy. We knew it because his pulpit style suddenly blossomed into automobilese. Not that that was any disadvantage, mind you! Illustrations have to be in terms that belong to the everyday and immediate experience of men, or else they do not illustrate, but merely ornament. Certainly, that Sabbath morning, the men folk in the congregation sat up and took notice. Perhaps they had been comfortably ensconced in the corner of their pew, with a far-away expression, meditating upon the little joy-ride planned for the afternoon, and the preacher butted in right on their line of thought. Anyhow, they talked about it afterwards; and what more satisfying tribute could any preacher desire to his pulpit efficiency?

We have for long been accustomed to think of life as a journey; it therefore involves no great strain to consider it as an auto trip. Whether made in the irreducible minimum of cheapness, or in the twelve cylinder last-word-in-luxury, the principles of the thing are the same. If one adventures the joyous and other surprises of the used car, the principles are still there, only more so. There is always the element of the unexpected, lurking, cunningly holding its hand, but present. We heard of a medical man the other day who drives in the Jehu style, and consequently is well known at the repair shop. It was reported of him quite seriously that when called to an urgent and distant case he usually left his car at home and took out his horse!

Breakdowns are not surprising when one considers the number of mechanical systems in an automobile. There is the internal combustion engine—a delicate piece of apparatus in itself. In addition there is the electrical system, the water-cooling system, the lubrication and the transmission. Isn't that a pretty good simile of human nature, with its body and mind and soul, utterly diverse, and yet working together harmoniously for an end which neither body, nor mind, nor soul could compass alone?

The really interesting and suggestive part of car management is undoubtedly the number and variety of automobile troubles that develop sooner or later, and challenge the owner to pit his resourcefulness against their malignant ingenuity. The person who turns his car into the garage every time something goes wrong may escape a good deal of hard work, dirt, broken nails and frayed nerves, but he loses a good deal of the pure joy of life. Speaking of moral peril, we overheard a motor mechanic conversing with a minister who had brought

perience of common human temptations. How can they teach others to use discretion in the choice of expletives if they are never themselves subjected to exasperation?

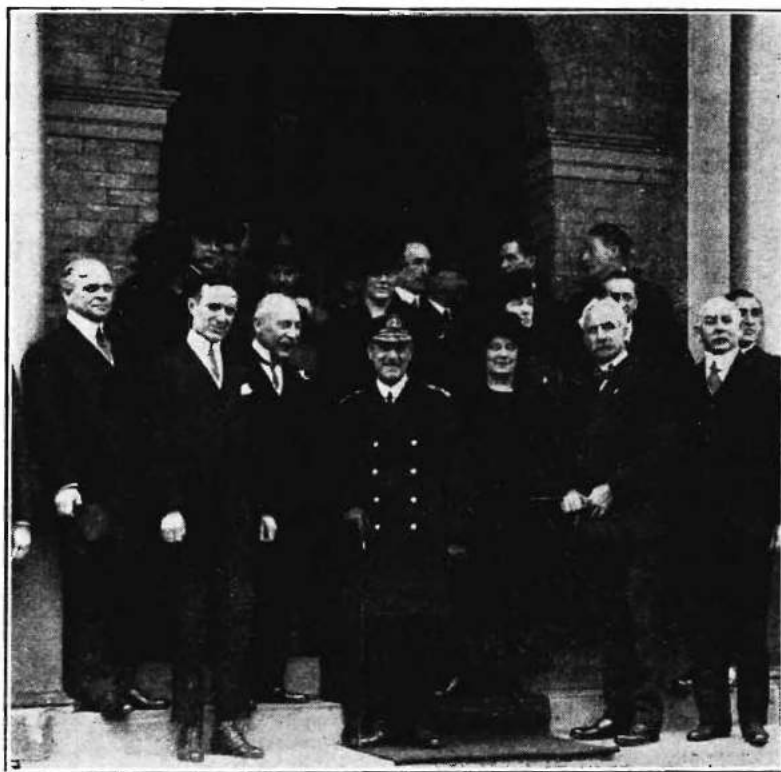
Anybody can learn to drive a car; that is only a matter of turning a wheel, pulling levers, pushing pedals and looking dignified. But car management is another thing. For that a certain aptitude and education are necessary in order to be able to diagnose a "knock," or locate a miss-fire. It also calls for the readiness at times to dive into the vitals of the machinery, dignity or no dignity. The other day a visitor called at our house, and was regretfully informed that we were not at home. The information was sincere, prudent, technically correct, and morally justifiable. We were in the barn, covered with black grease from head to foot, and rolling about on the floor under the car in convulsions of automobilitis.

There is a good deal of knocking trouble in churches, as well as in cars. If only it could be diagnosed and dealt with as easily. And the commonest variety is, curiously, of the same nature in both cases. The technical term is that the cylinders are carbonized; in plain language, they are plugged up with soot. The "cares" of the world and the deceitfulness of riches" have a way of choking souls. Well, for the remedy, one used to take the engine pretty well to pieces, and scrape the stuff out. Now, however, the stores sell a liquid with which one doses each cylinder, and then the carbon burns itself out as the engine works. Beautiful! After all, the remedy for worldliness is not any amount of dissecting and scraping invective, but the introduction of the new thought and vision of the more splendid-life.

Here is a lovely illustration (unpatented) of the moral situation of the persons who stand within the circle of religion, and yet show no activity therein. When one cylinder in an engine is, for any cause, not working, the result is not merely that the car loses the energy which that unit should contribute, but that particular cylinder actually acts as a brake,

momentarily checking the speed, and, on an up gradient, even stalling the engine.

If ever you want to reduce one of those obnoxious know-it-alls to stuttering confusion, just ask him to be so good as to explain to you the operation of the differential gear. Concerning that mechanical mystery all sensible people speak in hushed tones of awed respect. The writer confesses to having spent precious hours poring over diagrams and descriptions; but he is still in



ADMIRAL AND LADY JELlicoe IN TORONTO.

The Great Sea Lord is not a frequent smiler, but the camera caught him this time.

his car. After registering instructions for the job, the man remarked casually, "But, you know, a parson didn't ought to have anything to do with a car. It's a depraving business; preachers shouldn't come near temptations to profanity." The reverend gentleman acknowledged the force of the remark, but explained that when he had a worrying job with his own car he usually got a friend to assist him. Seriously, it cannot but be good for clerics to have ex-

the dark. Sometimes by a violent effort he thinks he begins to grasp the principle; but his brain, weakened by theological excesses, cannot stand the strain long enough to make sure. It is that contrivance contained in the mysterious bulb on the back axle, which, while steadily applying the power to both wheels, allows one to turn at a different rate of speed from the other. A baffling puzzle, but a most necessary arrangement. The differential is also required in Church and other social life, if there is to be co-operation among the many and varied types that make up the average congregation. The marvel is not that religious people occasionally squabble among themselves, but that they ever manage to pull together. As in married life, the very intimacy of the relation makes for friction, unless there is an adequate lubricating element present. The Christian spirit, given a fair chance, has a wonderful co-ordinating power, so that the most diverse temperaments can work together in harmony.

The sign of the plebeian in cars is that the owner has to start the engine by violent gymnastics with the cranking handle.

Now obviously every Christian ought to be a self-starter, but really very few are. Nearly all have to be cranked, and some of them are mighty stiff. What a perfectly heavenly state of things it would be for the ministers if their people would come to them and say, "Now what job is there in the church calling for me?" or "I really

believe I am not doing enough in the way of personal work." All but the most robust pastors would turn dizzy. What a lot of time they have to waste in going round hunting up suitable persons to do particular jobs, and then getting them worked up to the point of starting. When they do start, how easily some of them stall! Then the poor parson has to perform the cranking stunt all over again.

Finally, brethren (to use the orthodox form, though obsolescent, like so many things orthodox), consider the fruitful field for illustration offered by the principle of lubrication. At first sight the complicated arrangements for the lubrication of an auto seem like superfluities; but the driver who neglects this item will pay dearly for it. There will be a seizing, and a heating, and his bearings will melt and drop out, leaving loose sockets to racket and thump and break. What lubrication is in an engine, that courtesy is in social relations. There is a type of person so queerly constituted that he feels courtesy to be a kind of disgraceful affectation. No, sir! They will not round off the sharp edges of speech. They will speak their minds. Incidentally their minds are prone to see only the censurable in others. But let others take the same attitude towards themselves, and they immediately backfire, like a motor with a short-circuited commutator. Courtesy may at times approximate the oily; that is only to say that it is a form of lubrication.

Excess of oil may tend to soot up the engine, but one had better err on the ample side.

There is another application of this idea of lubrication worth mentioning. Some congregations seem to feel that the bare necessities of life ought to suffice for the needs, and are good for the soul, of the minister, his wife and family. No doubt many of the clergy would be willing, if need be, to live on the diet, and dress in the style set by, John the Baptist. (Even so, the price of locusts is away up; wild honey is nowadays an impossible luxury; and camel's hair is entirely unprocurable.) But, under the conditions of the modern ministry, John would find himself decidedly inadequate. The minister has to be an organizing expert, a systematic teacher, and a live preacher, and a number of other things, including a man among the rest of men. He is subjected to other forms of friction entirely unnecessary, in addition. He must run a household and keep out of debt; he must fight against mental impoverishment in spite of inability to buy books. He must forego the vacations he ought to have, and must work seven days out of seven. It is surely a case for lubrication. Physical and nervous breakdowns are far too frequent among ministers. The pace is too hot. The congregation is all sympathy and consideration when the bearings burn and the engine breaks down. But who is responsible?

The Silver Rule for this Day

By

Byron H. Stauffer

THE Silver Rule was thus phrased by Emanuel Kant: "Act so that the maxim of thy will can at the same time hold good as a principle of universal legislation." Can we find this rule in the Bible? Turn to the Sermon on the Mount: "Let your light so shine before men that they may see your good works and glorify your Father." They also! Do as you would have all men do.

Example is the thing. Personal responsibility is a Christian thought. I knew a man, the blatant infidel of a small community, who was constantly letting his church-going neighbors know how much was expected of them in the way of moral rectitude and square dealing. One day, when he was using very objectionable language on the steps of the post-office in the presence of men, old and young, I said to him: "I am surprised, sir, that you, an infidel, should use such language." His startled look was worth seeing. Then he waxed indignant and said: "I'm none of your hypocrite Christians, anyhow." Which meant that he didn't owe the world anything in the way of example. He had nothing to be consistent with. The moment a man feels that he owes his fellows a good example he assumes a Christian attitude. It is religious to ask: "If everybody does what I am about to do, will the world be happier or more miserable?"

Take the matter of personal conduct. Out of forty passengers on a street car one man was loudly whistling. There he sat, telling us that it was a long way to Tip-

perary. It made me nervous. Then I wondered whether I was getting peevish. I recalled that out in the country yesterday I had whistled uproariously. And yet it was manifest that it wasn't quite the thing for that man to occupy the centre of that stage. Wherein was he wrong? What was the difference between his whistling there and my whistling in the suburbs? Why, this: If everybody in the street car imitated him, what a bedlam! But if the three men in the square mile in the country should all whistle at once, no one would be disturbed. So there is where our Silver Rule comes in, even in this trifling matter.

At every service one or more will be sure to leave during the last hymn. It may be that an occasional one must catch a train or keep an engagement. The others leave to avoid the crowded aisles. It is a slow job, this snail-stepping up to the door among the throng. And yet if those folks should just think one moment how it would look if the whole congregation made a rush for the door when the last tune was raised, they would see the selfishness of their act and stop doing it. But here is an invalid. He finds it difficult to attend church, and yet how he loves to go. So he slips in a bit late and leaves right after the sermon. Now our Silver Rule permits it, for if only those with feeble frame or runaway heart leave before the benediction, little harm can result.

There is the man who spits on the sidewalk. He knows he is not tubercular, so where's the harm? Yet if he is told that he might after all be carrying the germs of disease, and at any rate some people who surely do will follow his example, he will stop his foul habit and obey the Silver Rule.

It is vicious to claim an exemption which all cannot claim. A man never goes with me on a camping trip *twice* who will not do his part of the chores, making the beds, carrying the water, cutting the wood. Suppose every camper shirked his part of the work. We are all fellow campers on this earthly journey. There are chores to be done, children to teach in religion and morals, churches to support with money and talent. Man outside the church, I ask you—if everybody did as you are doing, would we have a church or a Sunday school? But you say the church has outlived its usefulness. Very well, are you helping in establishing something better? So here is the place to apply the Silver Rule.

The Silver Rule is pre-eminently for commercial dealings. Whether you are rich or poor, employee or employer, borrower or lender, the rule applies in your case. Therein is its beauty. Ruskin defined a just act as one which, if all men should do likewise, will bring happiness to the majority. It has somewhat of the heroism of the soldier and the sailor about it. Suppose your city were besieged, or smitten by an earthquake. Food being scarce, you go to the distributors and seek by some special

influence to secure an adequate allowance. What would an honest official say to you? Why, that if you get more than your share, someone else will have to go hungry. Hold to that a moment. Is not that a pretty good question to ask? What is my share? Taking into account intrinsic merit, capital invested, time devoted, skill acquired, what is my share? In profit and dividends, salary or wages, what is my share? Would that some of our many commissions could figure it out and impose its findings upon society; wouldn't that settle all our problems? If too much is paid in wages, the proprietor must suffer. If too little is paid to the toiler, poverty, vice and degradation will come. What if every man acted as I do; would it mean an earthly heaven or hell?

If all men reasoned as I do, what about

the result? That is more important than you may at first blush imagine. Think what untold miseries the world has suffered because a piece of false logic was thrown into the German mind. The mediæval mind accepted the autocratic Church, and when men claimed the right to think for themselves they were put to the torture. The Stuart doctrine of the divine right of kings made patriots criminals. In the American Civil War the clergy divided exactly on Mason and Dixon's line. Those among slave-holders were all for the South, and defended the diabolical institution of slavery from the Bible. They accepted distorted facts and employed false logic. The United States Supreme Court has several times divided as to a verdict on the exact lines of the previous party affiliations of

the individual judges. In Canada we have often witnessed the spectacle of royal commissions bringing in exactly the decision which suited the Government which appointed them, and the Government had appointed them because they were of the same political faith.

Now the true Christian is responsible for his data and his logic. He ought to be able, since he is standing before his God, to render a catholic verdict, a decision which would be right in Germany or in France, among Conservatives or Liberals, a judgment righteous whether his own goods are in the balance or no. You say that is too much to expect. But the day must come when men will be fair with one another. That will usher in the day of the Lord.

The Slav a New Canadian

By

W. H. Pike

CANADA has a polyglot population. Our cities of any fair proportions have become cosmopolitan cities. They are here from almost every nation under heaven, here in the land of opportunity, of freedom and of wealth. With the blood and virility of more than a hundred races in their veins, they are "the hopeful chaps

"Who come so far over the foam
To this land of their heart's desire,
To rear their broods, to build their homes,
And to kindle their hearthstones' fire."

They have mingled with us in the industry, agriculture, business and professions of the country. One rubs shoulders with them on the streets and sits beside them in the street cars. Their voices vie with others in broken English in the market squares, and in better English in the schools and colleges.

Of all our New-Canadians the Slav is by no means the least progressive nor the most hopeless. He is sturdy and strong, patient and painstaking, reverent and religious, and has within him the inherent qualities of the New-Canadian. He has large capacities to appreciate any culture that we can give him. He comes from a race that has produced some of the great musicians, writers, scientists, artists and patriots of the world. With what facility he acquires our language, how soon he imitates our style of dress and our methods of work; his adaptability to new conditions in a strange environment, how wonderful. The odd, outlandish customs, the strange jargon of an unfamiliar speech, the disgusting habits of drinking and brawling, the filthy conditions of living, all are passing away before the stimulus and example of a higher and nobler interpretation of life than they have hitherto known. Even the habits and customs of generations and centuries are being driven out by "the expulsive love of a new affection." Weddings, dances, feasts and other social activities are assuming a new phase, and are being conducted more in harmony with the requirements of a newer civilization. The old order is surely changing; old things are passing away and all things becoming new. The predominating influence of a true and

good Canadianism is permeating into the very roots of a decadent order that may have been satisfying enough under old conditions, but is not vigorous enough to survive the spirit of the new world. The public schools, with teachers of true Canadian spirit; Anglo-Saxon neighbors of good calibre; storekeepers, bankers, millers, etc., of integrity; doctors, nurses and missionaries with the true spirit of service; politicians of a type better than they have yet known, will help very materially to lead them into their heritage.

We Canadians must come to know and understand the Slav. We must go to him with the throb of noble purposes and the urge of high ideals within our lives, in order to lift him up from his ignorance, superstition, distrust and despair. Cognizant of his shortcomings, conscious of his yearnings and strivings after our citizenship, familiar with the nature of the environment out of which he has struggled, we must be patient, tactful and brotherly with him, in order to help him emerge into partnership with us. He is, among other things, nationalistic, with assemblies, institutes and numerous other agencies that have for their purpose the fostering of foreign ideals and institutions. Eastern Europe is full of submerged nationalities which but lately have begun to regain self-consciousness. Ukrainians, Poles, Serbs, Bulgars, Slovaks and others have had national awakenings, in which the language is revived and a study of national literature and history have played a large part. The Slavs who have come to Canada with this quickened sense of nationality cling to old customs and ideals, and do all they can to foster them here. They have resisted absorption by other nationalities at home; they endeavor to do their best to resist them here. This is the reason for so many nationalistic movements among the Slavs in Canada. Nationalistic sentiment will not be so strong in the next generation as it is to-day. Already in the foreign night classes, where a serious effort is made to

teach Ukrainian, the pupils will persist in talking English. Many attempts to carry on such classes have failed because of this. The children do not want to study Ukrainian; it is the insistence of the old people that keeps them at it as long as they stay; but it is doomed to failure. Only a small percentage of the Ukrainian pupils at the Ukrainian institutes, such as the Peter Mohyla and the Hreushevski Institutes, make the grades in the public schools that they have come to the city to attend, because too much time is given in these institutes to the study of Ukrainian, and the culture of Ukrainian instead of Canadian ideals. The more thoughtful ones are beginning to realize that a change is due. It is inevitable.

We have not given the Slav a fair chance yet, have not made him conversant with true Canadian ideals, have withheld our treasure, poorly administered our trust, and wasted many precious years. What have we done in all these years since the Slavs have been among us to give them—a spiritually destitute people from a land whose religious ideals have been a spiritual desert—the inspiring beliefs and the true ideals that have made our own land blossom and bear fruit? How much have we been interested in building up for the Slav the same fair structures of life which we plan for ourselves and our children? We have done very little indeed to build them up as citizens of a great Dominion and of a great Empire. True, splendid things are being done. Our Churches are becoming alive to the problem, our Departments of Education are undertaking a constructive work of importance, our city schools are maintaining classes for the foreign-born; but we need more than that. We need community centres, pageants of patriotism, loyalty days, bureaus of information, fireside leagues, brotherhoods, etc., in the great campaign of New-Canadianism.

We are not forgetful of the loyal work of many devoted patriots who have and are giving themselves to this task. But have the Churches of Canada sufficient agencies for handling the foreign-born problem? Have they established great enterprises at strategic points? Have they put their

facilities at the disposal of the crowded foreign sections? Have they interested themselves in the multitudinous activities and national organizations that catch the fancy of the Slav and other foreign-born? Have the Christian women of our Churches interested themselves in the poor foreign women, who have very little else in life than toil, and toil, and double toil? Canadianization is a message which not a few, but many, can carry.

The Slavs are grateful for the privileges afforded them in Canada, and appreciate the opportunities that confront them. As speedily as possible they acquire naturalization and become more Canadian than we concede them to be. The new land of their adoption, the birthplace of their children, the home of their families, is in a new but very real sense their land, their Canada. When the War Measures Act deprived many so-called "aliens" of the franchise, one young Slav who had adopted Canada as his country cried, with bitter disappointment, "My God, I have no country now." Canada his country? What an honor to Canadians! An Anglo-Saxon who had wandered into a Ukrainian home on the prairies was surprised, upon asking the names of the prolific progeny of the farmer, to learn that they were Annie, Mary, George, Alex, Lizzie, James, Alice, and so on. Upon asking why Galician children had been given English names, he was further surprised, but pleased, when the farmer replied, "Me no raise Galicians; me raise Canadians." That's the spirit of the New-Canadian. I take off my hat to that "foreigner."

The following lines of inspired authorship indicate as much the spirit of our New-Canadians as the cosmopolitan character of our population:

"Just to-day we chanced to meet,
Down upon the busy street,
And I wondered whence he came,
What was once his nation's name.
So I asked him, 'Tell me true,
Are you Pole, or Russian Jew,
English, Irish, German, Prussian,
French, Italian, Scotch, or Russian;
Belgian, Spanish, Swiss Moravian,
Dutch, or Greek, or Scandinavian?'"

"Thus he gave me his reply,
As he raised his head on high:
'What I was is naught to me
In this land of liberty.
In my soul, as man to man,
I am just Canadian.'"

INTERESTING BROTHERHOOD SUNDAY

A new stimulus to the work of the Forward Movement, as well as to the ordinary activities of the churches, has been provided in Bowmanville by the brotherhood day held recently in that city.

A brotherhood in the Methodist church was formed during the visit of Mr. Robert McHardy, field secretary of the Canadian Brotherhood Federation. Ministers and laymen met to discuss plans for getting the men of the city together. A union banquet was given, all denominations co-operating. Capt. J. Coburn spoke on "World Brotherhood and Present Day Problems," and Mr. I. W. Williamson explained "The Aims and Objects of the Canadian Brotherhood Federation."

The meeting was largely attended and most enthusiastic. Men who had not been to church for years were present. The result has been a great enthusiasm for church work.

Recruiting

BY ARTHUR BARNER.

RECRUITING became a household word during the war. Ministers and laymen of all denominations were busy. The women took a great share in the task. What mighty results were accomplished everybody knows.

Can we not carry over that spirit and activity into the greater war upon which we have entered? We must not forget that the National Campaign is warfare. Any who think that the powers of evil will allow the organization of this movement to be perfected without protest of the most vigorous type are sadly mistaken. Let us not live in a fool's paradise concerning this matter. The object of the campaign is to oppose "the powers of darkness," no matter whether that darkness be in the life of the follower of Christ or in the life of the community steeped in paganism.

Recruits are needed for many different tasks, but all recruits are eligible to enter the "school of prayer." Every Christian ought to be learning this art, and the most effective training open to us is the practice of prayer.

The "Cycle of Prayer" which is being sent out from headquarters forms a very natural point of approach in recruiting. Are we using this faithfully ourselves and recommending it to others? If not, we are

missing the foundation-stone of the structure.

Dr. Mott's words are very significant: "We are in the greatest need of help in what, I believe in my inmost soul, is the most important thing, next to prayer itself, that we ever have to do, and that is the enlisting of men and women in the exercise of real prayer."

"The Church has not yet discovered, still less begun to realize, the limitless possibilities of intercession. Every other consideration and plan and emphasis is secondary to that of wielding the forces of prayer."

Are we intelligent upon the subject of prayer? Have we clear ideas regarding the ministry of intercession? Can we give the people reasons which will challenge them to enlist as members of the League of Intercessors?

Maybe now is the strategic time for a re-reading on our part, and a large sale to others for study, of Prof. Fosdick's book, "The Meaning of Prayer." This, accompanied by the use of the "Cycle of Prayer," will establish thousands of people in the practice of prayer to the enriching of their own lives and the spread of the kingdom of God throughout the world.

A Rural Survey

BY ARTHUR L. PHELPS.

THE time seems most opportune for the making of a survey on every circuit in Canadian Methodism. What one man called, more or less happily, the Divine impertinence of the National Campaign is raising concrete questions that call for concrete responses. If the campaign suggests to a circuit the possibility of an increase in membership, it becomes a thing of prime importance to that circuit to know how many members it already has. Probably seventy-five per cent. of the members of most Quarterly Official Boards do not know exactly how many church members are on their local church roll, nor for exactly how many families they legislate as officials. When it comes to the further intimate and necessary enquiry as to the exact number of membership prospects there are in the particular area of their responsibility, few ministers and relatively fewer laymen have ever scientifically considered the matter. The other day a stranger, speaking at a church gathering in the country, said he doubted if more than seventy per cent. of the community was in contact with the church. The local minister challenged the statement in a spirit of seriousness, saying he thought ninety-five per cent. were in touch with the church. By a survey, made in co-operation with the board and Sunday school, that minister discovered that thirty-three per cent. of the community were virtually outside church influence. He was

amazed and challenged by the facts of his discovery.

A circuit survey need not be an intricate thing. Its comprehensiveness can be defined and limited or extended as local needs demand or time seems to allow. Whether comprehensive or not, in whatever department it sets out to work, it should gather and tabulate *exact* returns. A successful survey may be as successful and limited as one that consists in a board sitting about the furnace in the basement with its pastor, and drawing a map of the concessions and side roads—a big map—and placing thereon at their proper geographical points all the families of the district of all denominations (the denominational responsibility to be allotted afterwards). In the squares indicating houses the names of every individual the roof covers should be registered. An evening given up to this bit of interesting business will reveal many things. It will put a picture of their jurisdiction and responsibility indelibly upon the minds alike of minister and officials.

If such a simple survey were actually made on every charge it would be the beginning on many a circuit of better things. It would mean eventually an adequate survey of the community from all significant viewpoints. What people are waiting for to-day is revelation. A circuit survey is one of God's modern ways of giving it to them.

THE HOME FIRESIDE

Our First Christmas

(The author of this poem is ninety-one years of age.)

I have a story of love to tell
Which long ago was heard;
It came from Angel Gabriel,
So called in God's own Word.

Abiding in the fields, nigh
To David's city gate,
Shepherds, with their flocks close by,
The morning hours await.

Suddenly, light beyond compare
With brightest noonday sun
Shone around; midst beings fair,
An angel thus begun:

"Fear not, good tidings do I bring;
In Bethlehem this day
Is born a Saviour, Christ, your King;
Come your sins to take away."

In sweetest, perfect harmony,
Thousands of angels sang—
"Glory to God in the Highest,
Peace on earth, good-will to man."
Was ever heard such symphony?
Through the air its echoes rang.

The Star in the East was speeding
Its way to Bethlehem;
Three wise Chaldeans leading
On to Jerusalem.

Two faithful souls, God's chosen ones,
Within a lowly shed,
Are crooning in soft, lulling tones
O'er the infant Saviour's head.

When lo! the door is opened wide—
There stood from plains nearby,
A shepherd host, who loudly cried,
"Where is He? Quick, reply."

Mary, the Virgin mother, smiled,
And to their awe-struck eyes
Revealed the wondrous Holy Child
From realms beyond the skies.

Reverently they bend the knee,
Accept Him as their King.
From all unbelief set free,
Rejoice, in psalms they sing.

To eager listeners they tell
The vision of the plain;
The great message of the angel,
The chorus of refrain.

Ere they had ceased, sounds were heard
Of camels at the door;
Tired men were gazing upward—
The star doth move no more.

Sleeping on His hallowed bed is
The Babe they came to see;
King David's Lord, and Son, he is,
Is here to set us free.

At His feet they pour the gold,
Frankincense and sweet myrrh;
And all unite, in words untold,
To worship their Redeemer.

Far and wide the tidings spread,
At crowded gate and well;
In palace fair and lowly shed
They cry "Emmanuel!"

Oh, sing again, "Emmanuel,"
We need Thee now, as then;
Lord Jesus, come and with us dwell,
So sinful, and "but men."

ELIZABETH JACKSON.

Christmas Shopping

Every year we make a resolution that the next first of December will see all gifts ready. We are not going to leave everything until the last minute, when it is twice as hard to shop and we never can get exactly what we want. The resolution is a splendid one, but how many of us carry it out? Not a great number, judging from the crowds that are in the stores. We are in such a hurry to get through that we only glance at the beautiful decorations in the familiar colors of red, green and gold that change the store into a Christmasy fairyland. It takes some little time to get served, and, while waiting for the change, we look around us. Nearby is a weary little mother, trying to shop to the tune of "Take us to see Santa Claus." There are a number of young men at the jewelry counter who do not look altogether at ease. This question of a suitable gift is a mighty serious one. Here and there we see a woman accompanied by a good-natured man. Of course he is good-natured, or he would never be in that crowd! To be sure he oftentimes looks as if he wished himself anywhere else but there, for there are few men who really enjoy shopping. Here is the smiling lady who knows exactly what she wants; and the fussy, hard-to-please shopper, who takes up precious time, never thinking of anyone but herself.

It is impossible to get away from the crowds; they are everywhere! The floor devoted to children's toys and Santa Claus is very popular. On every side childish voices are exclaiming at the wonders, and requesting Santa Claus to bring them an almost endless list of things. In front of an exhibit of those wonderful Bubble Books stands a chubby three-year-old, intently listening to the rhyme being sung, and every time the words "Cock-a-doodle-do" are heard she glances at mother, the most contagious smile flitting across the little face, and we discover that we are smiling, too.

The game of shopping is an interesting one; but is also hard work. At the end of a day spent in the stores, and after a long ride in a crowded street car, we find ourselves telling the home people that next year it will be different. And we wonder why they smile.

England's First Woman Member of Parliament

The day was disagreeable and wet, and at four o'clock the lights of Westminster looked blurred through the rain. Pedestrians, holding umbrellas low, did not even look as a carriage drew up before the Palace gates, and seemed oblivious to the fact that anything unprecedented was happening within the historic walls. That

afternoon (Dec. 1st), for the first time, a woman passed through the gates and advanced up the floor of the House. She was Lady Astor, England's first woman member of Parliament. And in the reporters' gallery, three women, with pads and pencils, made their first appearance. Lady Astor was quite at ease as, accompanied by her sponsors, Mr. Balfour and the Prime Minister, she crossed the line that represents the bar across the House. The Clerk of the House took her credentials, gave her the book, administered the oath, and bade her sign her name on the list where never before a woman's name had appeared. He then led her to the chair where the Speaker sits enthroned, and that very dignified person leaned forward, took the lady's hand and smilingly congratulated her. Lady Astor will occupy a corner seat almost within arm's length of the Premier's seat, which, by courtesy of the male members, was allotted to her.

Philip Gibbs, in describing it, said that a revolution had occurred in England; that Lady Astor is but the forerunner of many women who will be among the legislators and contrivers of that new world which is already appearing above the horizon of old thought and old traditions.

Neighborhood Workers' Association Christmas Exchange

In a large city such as Toronto, where there is much hardship and suffering, the Christmas season affords a splendid opportunity to lighten the burden to some extent. As there are several organizations at work, oftentimes a family will receive two and sometimes three Christmas baskets, while others, just as deserving, will not receive any. To avoid duplication the Christmas Exchange has been organized in connection with the Neighborhood Workers' Association, the object of which is:

1. To avoid duplication by notifying social agencies and churches in any cases where two or more have the same family on their list.

2. To prevent all really needy families from being overlooked, forms will be sent out on which can be registered the names of families who should receive help. An investigation of the cases not properly vouched for will be made. These families will be cared for largely by being passed on to uptown churches wishing to help, but not having any poor families in their congregations. Organizations or private individuals may contribute money directly to the Exchange (409-10 Ryrie Building), which will be used to care for cases for which no other provision can be made.

Organizations wishing to take advantage of the Exchange, and whose lists have not already been sent in, should forward same immediately.

Now It's Mother's Turn

Say! Mothers are queer, aren't they? They plan and skimp and save to buy Christmas boxes for everybody else, but as for themselves, "There's nothing, really nothing in the world that I need."

That's what they sometimes say, but just let the whole family unite in some real fine gift for Mother and you can stand back and see her eyes glisten and heart swell and you'll soon know whether she appreciates it or not.

In the way of strictly personal gifts, towards which all in the family may contribute, we have Diamond Rings from \$50.00 to \$5,000.00, Diamond Bar Pins, \$65.00 to \$2,500.00, Cameo Pins, \$15.00 to \$125.00, Wrist watches, \$16.50 to \$3,000.00, Lorgnettes, \$9.00 to \$585.00, Silver Toilet Sets, \$35.00 to \$350.00, Mesh Bags, \$10.00 to \$550.00, Fine Leather Travelling Bags, \$45.00 to \$400.00.

Sometimes Mother prefers a gift that everybody can enjoy with her, a Grandfather Clock, for instance, or a Cabinet of Spoons and Forks, a Silver Tea Service, a China Dinner Service, an Artistic Lamp, a Desert Set, a Tea Wagon, a Nest of Mahogany Tables—Oh! no end of things for beautifying the home. Call in and look at them—that's all we ask—or if you are too far away to do this, you can shop almost as well from the Ryrie Year Book—free on application.

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Women and the War

Commenting on the last paragraph of the article, "Women and the War," which appeared in the GUARDIAN, Dec. 3rd, Mrs. Mary Morgan Dean, associate editor of *Women's Century, Ltd.*, expresses surprise that any Canadian women should object to their sisters from overseas coming to the Dominion, and says that so far from Canadian women objecting, there has been a conference held, at which representatives of the National Council of Women, Interprovincial Farm Women, Young Women's Christian Association, I.O.D.E., W.C.T.U., Federated Women's Councils, Social Service Councils and many other nationally organized bodies, were present. This conference was held to arrange for the welfare of the immigrants, whether for those taking up land, becoming nurses, entering office or domestic service; to oversee hostels where they could be accommodated temporarily. Touching on the domestic problem, Mrs. Dean advocates the scheme of hostels where training in Canadian methods could be provided for newcomers from the old lands, as conditions are totally different, and much confusion would be avoided if this were done. In conclusion, she says: "All honor to the Canadian women who recognize the splendid courage, endurance and 'grit' of our sisters in the Empire, and who are glad to have the women amongst us who were trained—as so many have been—on the battlefields of France, where they labored for the comfort of our Canadian boys, and they should be insured a hearty welcome in Canada."

"The End of a Perfect Day"

It was to be a busy day, so reflected the mistress of the parsonage, as she stepped briskly into the living-room, dust-cloth in hand. Yes, indeed, a very busy day. "Just as if there were any other kind," she told herself delightedly. But—with a swift glance at the clock—she was up to schedule time this morning, and would finish in time to make out that missionary report, prepare dinner for company, and make the usual calls with the pastor this afternoon.

But just at that moment a small, warm hand patted the mother's arm, and a puzzled voice asked, "Mother, oh mother, where does God live? In our beautiful church there at the altar, or up in heaven? And how can He punish bad boys all over the world?"

The dust-cloth paused in its busy round as the mother looked into the upturned, expectant face of her little son. The glance told her that this was no idle, curious question suggested by a passing whim. It was not a question that could be answered in a single hurried sentence. The child-mind was reaching out vaguely, but with delicious trusting concreteness, into the great realm of the infinite. But wouldn't tonight do to answer little son? Or couldn't she explain it to him next Sunday in the Sunday-school class? No, little son would be sleepy to-night after choir practice, and next Sunday he might not be so ready to hear the answer. No, the natural and easy time had come for unfolding to his mind the thought of God's unfailing presence

and care. How far he had already wandered in the alluring fields of spiritual mystery she could not know; but she would not risk bringing him back without giving to him an illuminating picture that would furnish a setting for his further explorations. And besides, suppose that at that moment a man all vile and sick with sin should go staggering up the steps leading to the study at the church and call, "What must I do to be saved?" Would not the pastor lay aside his firstly and secondly, and gladly show that stricken, sinful soul the path that led back to the Father? And was not her task of moulding a life as great as his of saving a soul?

The next moment a very much surprised and outraged dust-cloth lay limp and forgotten in a corner. Mother and little son were occupying the "big chair," with little son's head where it "just fit" into mother's arm. Brown eyes met blue ones, while mother explained the great truth she had so long striven to impress, that "God is love." He is not a mighty, lordly king, who sits upon a jewelled throne, and rules with an iron hand; not a great, big man who spies around upon little boys, ready to pounce upon them and punish them when they are bad, though punishment often naturally follows wrong doing. But He is a kind Heavenly Father, with a great, loving heart, who watches over us, protects us, loves us, speaks to us as He did to Samuel, if we will listen; is sorry if we do wrong. Fifteen minutes later little son slid down from the chair with a happy sigh of content and returned to his toys. Some bookcases that had expected to have their glass faces polished that day were told very politely, but without apology, that the mistress would have plenty of time to polish them every day when she became old and useless and had no little boys' souls to keep clean.

"But isn't all that just a bit—well, just a bit too idealistic?" asks a doubtful voice. "We can't stop our work every time a child asks a question." No, indeed, we cannot; nor should we. But ought we not, as mothers, learn to better measure values and to discover when the golden time has come for ministering to children's heart hunger? At such times "the life is more than meat, and the body than raiment."

As the sun mounts higher and higher toward the zenith we are enabled more and more to see matters in their correct perspective. We find that the lives of us who are mothers are made up almost entirely of "just littles." The great big thing does not often come our way. But so long as addition is true, so long will it be true that many "littles" make a "big." What if Susannah Wesley had grown tired of her task, and had petulantly cried out to the father of the Wesleys, "Well, this certainly grows tiresome and exceedingly monotonous! I never get to go anywhere! Can't ever get away from Jackie, John, Charles and all the rest of the brood!" Ah, me! What if she had! The most of us believe that through some other family than the Wesley must have come the founding of our great Church.

These joyous moments which we now have the privilege of spending with our children will pass all too soon. Only to-morrow, the

arms that are now soft, caressing and dimpling will be strong, muscular and sinewy. Let us be sure that when the sun sets we shall have something else to look back upon besides miles of scrubbed lino-leums and dizzy piles of fancy work. A thirteen-year-old boy points proudly to thirteen volumes of Markham's "History in Romance," saying, "Mother and I read all those together." Why recount that here? Just because in the treasure boxes which memory will unseal in the distant days there will be a picture of shelves of books thus labelled, "Books read by mother and son."

One day a number of us sat in a little wooden raft on the dark, still waters of Echo River, in Mammoth Cave. The guide called us to silence for a moment, then directed us to sing a single strain of song in four-part harmony. We did so, and waited. The music came back to us, yes—but oh, not just the music we had sung but a moment before! The strains of a splendid organ, with flutes, diapasons, crescendo pedals, came sweeping majestically over us, bathing us all in its liquid flow. The wondrous harmony rolled on, oboes and dulcianos speaking in tender voice, melting at length into the soft whisper of the

Akoline. We sat entranced, and were rowed silently back to the landing.

So let it be. Some day we shall sit very quietly in the twilight. The chairs which have forgotten how to be horses will rest sedately upon a rug that never sees a marble or a cookie crumb. The papers and books will lie primly upon the library table all day. But if we sang the song in the morning, there will come to us the sound of music beautiful to our ears. It will be the music of our children's voices out in the big, throbbing, busy world. And it will be "The End of a Perfect Day."—*Phebe L. Peterson, "Central Christian Advocate."*

FOR THE BOYS AND GIRLS

The Lad's Gift to his Lord

Two shepherds and a shepherd lad
Came running from afar
To greet the little new-born One
Whose herald was a star.

But empty were their toil-worn hands,
And on the stable floor
The Wise Men knelt with precious gifts
The Saviour to adore.

"Oh, take my cloak," one shepherd cried,
" 'Twill keep the Babe from cold."
"And take my staff," the other said,
" 'Twill guide Him o'er the wold."

The shepherd lad looked sadly down;
No gift at all had he,
But only on his breast a lamb
He cherished tenderly.

So young it was, so dear it was—
The dearest of the flock—
For days he had been guarding it,
Close wrapped within his smock.

He took the little, clinging thing
And laid it by the Child,
And all the place with glory shone—
For lo! Lord Jesus smiled.

Imogen Clark, in "New York Evening Post."

Children's Books

"To really love books so that they may be woven into the warp and woof of his life a child should have his own individual library, which grows year by year with his growth, yet which contains friends to whom he will return time and time again, secure in the knowledge of a happy companionship full of pleasant association. A large number of books is not essential to have, but a few should be added each year, and the standard of choice should be kept high."—*Seattle Public Library Bulletin.*

In the Reference Library, Toronto, arranged on tables decorated with potted plants that lend a Christmasy air, are the children's books that we would like to own. This is the seventh exhibition, and a most beautiful one it is. Here we find that old favorite, "Mother Goose," and in the introduction we learn that the first time the name was used was in the year 1696, when Chas. Perrault published eight stories under that

title, among them being "Blue Beard," "Little Red Riding Hood," "Puss-in-Boots" and "Cinderella." This edition is illustrated by Jessie Wilcox Smith, whose pictures of children are so popular. The frontispiece, "Bye-Baby-Bunting," is so beautiful that immediately you desire to go right through to the end.

"I have just to shut my eyes
To go sailing through the skies;
To go sailing far away
To the pleasant land of play."

This is one verse of "The Land of Play," from Stevenson's "Child's Garden of Verse," which is also illustrated by Jessie Wilcox Smith, and would make a delightful gift. Do you remember Peter Pan, the little boy who would not grow up? He is there in a green and gold suit, and so is "The Pied Piper of Hamelin," who played the magic music that lured away all the children, with the exception of the little lame boy. Tom, from Kingsley's "Water Babies," is dressed in a new suit, too; and "Robin Hood," "The Romance of King Arthur," "Gulliver's Travels," Norman Duncan's "Billy Topsail" stories, "Treasure Island," "Kidnapped," are well liked by the boys. There is a set of five books published by Rand, McNally and Co., that would make a very attractive gift. The titles are, Hawthorne's "Wonder Book," "Swiss Family Robinson," Anderson's

"Fairy Tales," "Alice's Adventures in Wonderland," "Through the Looking Glass" and "Arabian Nights." Every library should have copies of Joe Chandler Harris' "Uncle Remus" stories, and also "Heidi," by Johann Spyri, the story of a little Swiss girl. For Sunday reading we have no hesitation in recommending "Bible Stories to Read and Tell," by F. J. Olcott. It is one of the very best.

Give books to the children as gifts this year. Encourage them to read, for we all know that

"Books are keys to wisdom's treasure;
Books are gates to lands of pleasure;
Books are paths that upward lead;
Books are friends. Come, let us read."

—*Emilie Pöhlsson.*

Fairy Lace

Marjorie sat looking out of the window one cold, snowy, blowy, wintry day. It had been blowy and snowy and cold all night. The pretty snowflakes came softly down like dancing fairies, and even the verandah railing was so deeply hidden that you would never have guessed there was a pleasant verandah there at all. It was hard to imagine that not long ago you sat there in a hammock!

Marjorie was watching the snow and wishing it would stop, because mother had

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said she couldn't go out until the storm was over. Besides, if it snowed much longer, the snow would be too deep for a sled, and Marjorie did want to go sliding. But until it stopped there was nothing to do but play dolls, or read, or—oh, yes, there was one more thing—and that one more thing was "just thinking things." Marjorie had found out just lately what fun that was, so now she began to play it all by herself. She had found that wondering was really the very best way to begin her new game.

So she said to herself, but right out loud, "I wonder where the fairies go in winter?" and she said it so loud that mother, who was in another room sewing, thought she must be asking her, and said:

"I don't know, dear. I suppose it would be too cold for a tiny little fairy to stay here when it snows, wouldn't it? Perhaps they go down South, where Aunt Alice lives, you know. There is never any snow there."

Then she went on with her sewing and forgot all about fairies in winter.

Perhaps she thought Marjorie had forgotten, too, because she didn't say anything more either, not out loud at least. But though mother did not know, Marjorie went right on with her game, and even if she didn't really say any more she talked with the same little elf who always came when she began to wonder about anything. Now he hopped right out of the book where she had seen him so often, and he said:

"Ho-ha-ha-ha! Where do the fairies go



THE OLDEST TOY-MAKER.

For more than 70 years Jesse Armour Crandall, of Brooklyn, N.Y., has been making toys for children, and at the age of 86 is still at his bench preparing Christmas toys for the youngsters of 1919, just as he did in 1850.

in winter? Why, I supposed all children knew that!"

Marjorie had to admit that she did not; but she was so anxious to learn that he said:

"Down south is a land where there never is snow—

'Tis the land where Jack Frost and his fairy folk go!"

"Oh, is it where Aunt Alice lives?" asked Marjorie.

"That's one of the places," said Elf, "but there are lots of others, too. As soon as it begins to get cold, Jack Frost calls all the fairies together and gives them his orders:

"Come, my fairies, haste away!
Can't you see Jack Frost is here?
He has come to paint the leaves
And brown the nuts—for winter's near.
He must stay till cheeks are red,
Till it's time to use a sled."

"Oh," said Marjorie again, "doesn't he go with them?"

"No," said Elf, "they always go with the wild geese, who fly ahead in the shape of an arrow to point the way for them."

"But—" began Marjorie.

"Have patience," answered her little teacher, "have patience, and I will tell you all about it. When it is time for the snow to come, Jack Frost makes a flying trip to the Southland. The fairies are all waiting for him there, ready and eager to begin the winter work which they know must be done. Then 'Quick—quick—the time has come!' he cries as soon as he arrives, and a thousand fairy fingers immediately set to work making tiny little pieces of beautiful, fragile white lace, which fly into the air as fast as they are woven and follow Jack Frost back into the winter land again, and you can see the fairy lace everywhere!" Here Elf pointed out the window and repeated, "Everywhere!"

Marjorie's eyes grew wide with wonder. "Oh!" she said. "Snow?"

"Yes, yes—snow, snow!" said Elf, and went on:

"Fairy fingers weave the snowflakes,
Jack Frost's orders are obeyed.
Busily they fashion laces
Till a winter storm is made.
When he cries: 'Enough, my workers!
Cease your labors, one and all!
Then the winter storm is over,
For there's no more snow to fall.'"

"Oh!" said Marjorie, louder than ever this time. "O-oh!" She wanted to hear more, but Elf had gone, and mother, who had heard the last "O-oh!" dropped her sewing and came in to see what Marjorie was doing.

"Yes, dear, it has stopped snowing; now you may go out if you want to."

She bundled her little daughter all up warm in her little red coat and fuzzy little red hat and leggings, and opened the big, front door, and Marjorie went out over the snowy verandah, where the hammock used to hang, and into the white, white yard.

Then it was that she realized that the elf-teacher must have known what he was talking about, for a few belated snowflakes fell and lay upon the red coat, and when Marjorie looked closely at them she saw that each one was really just like a tiny piece of very beautiful lace.

"Oh, fairies, thank you; thank you for working so hard for Jack Frost! Thank you for my beautiful snow!"

And Marjorie ran to get her sled, and soon her cheeks were as rosy as her coat and she was as warm as warm could be, and as happy—well, as happy as every little girl with a sled is when it has just stopped snowing.

Elf, who had, of course, gone back into his book, laughed joyously, for he, too, had enjoyed his part in the game that Marjorie played.—*Christian Register.*

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Meeting the Doukhobor at Home

By Exeter Hall

It was a pleasant October day when the Rev. Gordon Tanner, of Grand Forks, British Columbia, took me out to the Doukhobor colony in his car. I had been enjoying a few days with Mr. and Mrs. Tanner and their son Dallas, in their hospitable home in this pleasant part of the famous Kettle Valley, in connection with the Forward Movement.

At this particular settlement the Doukhobors have a school for boys, and it was this in particular that we were anxious to

heads, the hair being kept out short, and looked the picture of health. There was a vacancy, however, about their expression, for which an arrested mental development, by lack of education, was responsible. There were no plates to eat from, neither knives or forks. The meal was entirely of vegetables and fruit, as these people will eat of nothing killed. Potatoes lay in little heaps, cooked in their skins; these were peeled with the fingers. Thick chunks of very brown bread were piled on platters

basins, principally hot water, with a few prunes and pieces of apple floating in it. Miss Spence, the school-teacher, who had never eaten at their board before, was with us, and bravely ate the soup, where I miserably failed. We were looked upon with much interest, and while we could not make ourselves understood save to a very few, by speech, sympathetic nods and smiles were in evidence all the time. The Lord's Prayer was recited by all, standing, both before and after the meal.

We were then invited to see their domestic quarters, all very clean, but to us somewhat bare. They weave their own cloth, fifty sheep being kept for the wool only; as stated before, they kill nothing. They also raise flax and make linen. We saw excellent rugs and bedspreads made by these industrious people. We were conducted to the wash-house where the clothes lay in long wooden tubs. The water is heated in a big boiler in the middle of the wash-house, a very primitive arrangement, with no connecting pipes to save labor. Time does not count evidently. The floor sloped, so that waste water turned on to it, could quickly run away. Descending to the cellars we saw plentiful stores for the winter. Potatoes and other roots, peas, beans, flour, porridge and soup materials in abundance. Two extra large potatoes were shown to us, weighing over five pounds the pair. Our admiration so moved the people, that we were pressed to take these fine specimens of their industry with us. These have been forwarded to the Minister of Agriculture at Ottawa. Of the one man speaking fairly good English, we asked many questions. They lived in community groups of about 30, with one directing head in each. They had no trouble with unruly people—very little sickness. When sickness came, they prayed to God. The results of their labor went into a common fund; no one owned it—they all owned it. They had shipped many car-loads of apples. The boxes bore the label, "The Christian Community of Universal Brotherhood," an ambitious, and let us hope, prophetic title. They cared for their people when they were too old to work. They practically all worked in the fields. The woman cook in that house rose at four in the morning. They went to bed at eight, sometimes later. They used no meat, no strong drink. The man himself told me—and he was a strong-looking fellow—that he had never tasted meat. They respect the Sabbath, and have a service which they conduct themselves, two hours long. How's that for short sermon hunters? These



PETER VEREGIN (centre).

The head of the Doukhobors in Western Canada, with his legal adviser (holding camera).

see. The teacher, Miss Spence, very kindly welcomed us, and gave us ample proof of the rapid progress which these lads were making. The writing was exceptionally good, and neater than that of many English-speaking children. They were being taught the names of things pictorially; a number of illustrations cut from magazines being pasted on separate pieces of paper, and these pinned on the wall. Object lessons, such as grass and a bird's nest, were upon the table. As we looked into the faces of these little lads we were profoundly thankful that they are being allowed their rightful privilege of the blessings of education. At present no girls are permitted to attend school, and the boys are taken away at twelve years of age, just when they are doing their best work.

We may very confidently look forward to the day when all prejudice against the schools will be removed, and when these hard-working and thrifty people will fully recognize the value of what our Government is trying to do for their children. The youngsters sang to us in their own tongue—"When He cometh," and "Keep the Home Fires Burning," also a Russian melody in a severely minor key, which was particularly attractive. Brother Tanner and I returned the compliment by singing a duet, much to the delight of the children, but we both felt thankful that no encore was requested, owing to the high key in which we pitched our offering; when we came to the chorus, I instinctively felt that there would be trouble, and as my partner, scenting the danger, took refuge in bass, I was left alone to negotiate the F sharps without offending the sensitive audience!

Anxious to get within closer range, we asked permission to eat with the community, it then being noon hour. One of the trustees of the school, himself a Doukhobor, very readily assented, and we were ushered into a long, well-built cook-house and kitchen combined. About twenty adults were sitting at the tables; also a number of children. The men were swarthy, and true children of the fields. The women were generally of large frame, equally sunburnt, with white or colored cloths over their

at regular intervals; bowls of beets cut up small and cooked with pieces of apple, basins of sour milk, others of soup, and platters of baked apples graced the board. There was no butter. Salt was placed in wooden receptacles like large egg-cups; these containers were made by the people; each person took the salt with pinched fingers. We followed suit. Wooden spoons shaped like soup-ladles were placed before each person. These were also home made, and evidenced the rough, but pleasing, art of these dwellers among us. These spoons they dipped into the basin nearest them, several dipping from the same basin; first soup, then beet, then sour milk, and so on. They favored us with separate basins, for which we were devoutly thankful. As a



SOME BRIGHT DOUKHOBOR LADS WITH THEIR SCHOOL JANITOR.

mark of special favor, they gave brother Tanner a big fat red pepper; I ate a part of it with a raw onion, and inwardly recited "The Charge of The Light Brigade," a few minutes later! Brother T., I fancy, was struggling with his own emotions, but to what particular classic he devoted his attention has not yet been divulged. Dessert was brought to the table in

people whom we visited are regarded as progressives; there are some of the old originals in the same locality who live in a very different manner, and refuse all our overtures for their enlightenment with undisguised suspicion. These refuse to put any burden upon a beast, pulling their own carts and ploughs; consequently they are only able to barely exist in the rudest

manner. There are several schools in the province now, and it is likely that these will be increased as the progressives see the advantage of education. Miss Spence, who has had some three years' experience among the Doukhobors, speaks very hopefully regarding the future. However difficult this question may be, education is undoubtedly the solvent, and for this we must patiently and persistently work and legislate. Brother Tanner intends to visit this colony with his lantern this winter, and this may be the beginning of some useful work among these secluded people.

VICTORIA NEEDS MORE RESIDENCES

The annual open meeting of the Victoria Women's Association is an event to which all who have ever been privileged to attend look forward with pleasure. This year realization fully equalled anticipation. At 3 p.m. on Wednesday, Nov. 26th, the president, Mrs. J. W. Graham, with Chancellor and Mrs. Bowles and the guest of the afternoon, Brig.-General C. B. Mitchell, C.B., C.M.G., D.S.O., dean of faculty of applied science and engineering in the University of Toronto, and Mrs. Mitchell, held an informal reception in the palm-decked upper hall of Victoria College. The happy buzz of conversation proved how thoroughly the three hundred representative Methodist women were enjoying the reunion.

The more formal meeting in the chapel opened with the singing of the National Anthem, and prayer by Rev. Dr. Chown. Chancellor Bowles spoke of the first morning of college prayers this season, when the chapel was filled with students, many of whom had passed through the testing experiences of life overseas and have now returned to resume their interrupted college courses. It seemed that the spirits of the sixty-four Victoria men who will not come again in the body hovered near and joined in the memorable moments. As we sat in the dear old chapel, the quiet, helpful moments of college prayers in the bygone days came to our mind, especially those mornings when Dr. Reynar and Dr. Wallace led; then the memory of a wedding, with the late Chancellor Burwash officiating; then the picture of a funeral, when judges, ministers, doctors, the first men in the land, came to pay tribute to the silent frame of the students' friend, Robert Beare, for whose benefit the immortal "Bobs" was

initiated—Robert, who never forgot a student or his pranks, and delighted to recall the name of a visiting graduate after ten or even twenty years' absence. It was a good place to meet for graduates and those to whom, through many ties, Victoria is dear. Chancellor Bowles referred to the new spirit in college life, due largely to the presence of the returned men, older in years and experience than the average college man. Financially, conditions are better than ever, but while the endowment has been materially increased by subscriptions from graduates and friends, returns are coming in from Mrs. Massey-Treble's bequest, and the Educational Society is giving a larger grant, large sums of money are still needed to keep up with the growing demands. The rapidly increasing num-

BOYS' CONFERENCE, NEW BRUNSWICK

The boys' leaders' conference opened in Moncton, on Friday, Oct. 31st, at 6.30 o'clock, in the Central Methodist Church Social Hall, by a banquet. Rev. W. H. Barraclough presided. Dr. Robertson then spoke on the aims and objects of the Tuxis organization. Mr. Gregg also spoke on "The Personal Interview."

The boys' conference opened at eight o'clock, in the Sunday-schoolroom of the Central Methodist Church. Rev. W. H. Barraclough presided. The service of worship which preceded every business session of the conference was led by Rev. R. T. McKim. During the service of worship Mr. McKim spoke about earnest-mindedness,



SOME DOUKHOBOR WOMEN.

bers require more accommodation in classrooms and housing, and expenses have increased amazingly. For example, while Victoria College was once heated for \$1,200 annually, now the college, the library, Annesley Hall, Burwash Hall and the Students' Union cost about \$16,000 to heat. There must be more accommodation for women students almost immediately. This point was further stressed by Miss Addison in her report. There are 202 women students this year, and 15 per cent. are unable to find rooms in residence. Less than one-quarter of the girls live in Toronto, and it is for the others who come from the province and the Dominion that homes must be found. A college residence provides for a girl of the impressionable college age home-like Christian surroundings, the benefit of community life with her classmates and seniors, the opportunity of meeting and hearing many distinguished guests, of practising the social graces, and of helping to raise the social standard for men and women. This year the fourth-year girls cannot be accommodated in residence, a loss both to them and to the juniors. Next year even larger classes will be coming up. You have the girls. What are you going to do with them?

Brig.-General Mitchell was felicitously introduced by his classmate, Dr. J. W. Graham, who said that half the alphabet and all the honors bestowed so deservedly upon General Mitchell had not spoiled him in the least. General Mitchell spoke of the influence upon the men overseas of the women at home through their Red Cross work, their letters and their prayers. He paid a high tribute to the English staff officers with whom he had worked. The men, he said, could not travel and see such wonders in architecture, such marvellous achievements in engineering, and painstaking care in farming as is taken by the French and Belgian peasants without unconsciously absorbing much that will make them broader and better prepared to face conditions at home.

Mrs. Norman DeWitt added much to the enjoyment of the afternoon by her piano solo. Prof. Lang kindly invited the ladies to complete the afternoon by visiting the library.

MERCY E. McCULLOCH.

saying he considered that the reason so many boys were in attendance at the conference. Mr. Barraclough then spoke, welcoming the boys from points outside of Moncton to the city and to the church. Mayor Pride, of Moncton, was then called upon, and he officially welcomed the boys on behalf of the city and city council. The officers of the conference were elected, the following being the result: Ralph Mootehouse, Grand Proctor; Ed. Lawson, Deputy Grand Proctor; and W. E. Hopkins, Grand Scriptor. The first two are from Moncton, and the third from St. John. Mr. L. A. Buckley then spoke on "The Tuxis Boys and the New Era," touching on the choosing of a life-work. The different squares or groups were then organized. This concluded the business of the conference for the day.

The conference resumed its sessions Saturday morning, at nine o'clock. The service of worship was led by Mr. Gregg. Mr. McKim then led a discussion on the "Organization of Squares," touching on books that were a great help, such as the *Senior Scholars' Quarterly*. Jack Angevine, of Hampton, then told the conference how Hampton had carried on its C.S.E.T. programme. Dr. Robertson then spoke about the Sunday session of the squares. L. A. Buckley then gave an address, "Find Yourselves." The different denominations then had conferences, at which resolutions were drawn up to be read Sunday at the closing session. Being present at only the Methodist conference, which was led by Dr. King, that is the only meeting I can report on. The following resolutions were moved and passed and read at the Sunday closing session. The Methodist Tuxis Boys, assembled in their rally on Saturday morning, resolved: "1. To do their best to introduce a Tuxis group in every church in this district. 2. To stand behind our ministers in the National Forward Movement. 3. We appreciate the action of the Nova Scotia Conference in permitting Mr. Buckley to engage in this great work. 4. To attend church in a body Sunday morning. 5. That a report of the conference be forwarded to the *Wesleyan* and the *GUARDIAN*. After the picture of the conference was taken the Saturday morning session adjourned.

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The conference resumed its sessions at 2.30. The service of worship was conducted by Rev. J. A. Ramsey. Rev. Dr. Jas. King then gave an address on "A Boy's Responsibility to his Community." Dr. Robertson then explained the meaning of a Tuxis conclave, being the meeting of four or more squares. After the squares had a session the meeting adjourned till six o'clock, when they met at a splendid supper in the social room of the Central Methodist Church. A vote of thanks was tendered to the ladies of the different Moncton churches which had provided the supper, on motion of H. Sibly, seconded by Hugh Buchanan. During the evening we heard talks by Capt. Masters, Dr. Robertson and Dr. King; also songs by Mr. Buckley. During the evening the different squares put on a stunt or act, to be judges along with the minutes of the squares, different meetings, the yell, the attendance of members, etc., for the best all-round square. The winners were Dr. Robertson's square, the Alerts.

The closing session of the conference was held Sunday evening, in Central Methodist Church. It was in charge of the Grand Proctor, and consisted of the reading of the different resolutions of the squares and denominations. It is worth mentioning that the Excelsior Class of the Exmouth Street Methodist Church, St. John, N.B., was in attendance at the conference in a body, there being only two members absent. Also, out of 113 boys in attendance at the conference, fifty were Methodists.

W. E. H.

SHIDZUOKA—A JAPANESE CITY SPECIALLY INTERESTING TO CANADIANS

Why should the people of our Canadian Methodist Church be interested in this city of 75,000 people?

For historic reasons first of all, because forty years ago a big man with a big heart, the Rev. D. McDonald, M.D., came here as a medical missionary and as a teacher in the Government schools. He was welcomed by the samurai, the old warrior class of Japan, because he represented the education and culture of the West. Not many probably wanted to hear his religious message, but they wanted to study English and to find out from him all they could about the things that had made the British Empire great.

Not a few of these, however, did not stop there, for they had not been coming to his house long to learn English before they began to ask themselves the reason for that peculiar something in the life of their teacher, that intellectual culture did not seem sufficiently able to account for. The tactful teacher that Dr. McDonald was, did not fail to see the opportunity to answer their inquiring minds by directing them to the great Personality after which he had been trying to shape his own life.

From that first class of Dr. McDonald's went out men to preach the gospel, men into high official positions, into the business and educational world, and we still have a few of them who are true to their teacher's Master working actively as laymen in the city churches.

The church which Dr. McDonald founded was fortunate in having a long series of our ablest Japanese pastors, among whom was the present Bishop Hiraiwa, and was one of the first I think to become financially independent of our old Canadian churches. No more beautiful or central location could be found in the city than the one this church occupies within the inner moat of the old castle walls and close neighbor to the Crown Prince's detached palace and the Provincial Government Buildings. Those who built it were wise in making it a commodious structure, for without it there is no place in the city where we could have accommodated the big audiences such as came night after night to hear the noted evangelist, Paul Kanamori, or the rallies that we have for young men and Sunday-school children from time to time.

On Sundays the church fills up about

half its seating capacity with women and girls, and they are usually in such a great majority that one is tempted to call it a women's church. This is due to a great extent to the large number of girl students with their teachers who come from our W.M.S. high school.

But the work of Methodism has been spreading, and we have now in the city, outside of this central church, chapels in two districts, a Y.M.C.A. building and dormitory in another, an orphanage of fifty children, a Girls' High School and Primary School of 200 students. There are besides three kindergartens of an attendance of 150 and a night school of forty young men, and twenty-seven Sunday schools in the city and suburbs with an attendance totaling 1,500, all of which is the work of our General Board or our Woman's Society.

Of course other denominations have come in since Dr. McDonald's day and we have Presbyterians, United Brethren, Episcopalians, Salvation Army, Roman Catholics



REV. D. McDONALD, M.D.

and the Greek Church, the relations among which and our own people are the most cordial. But the prosperity of these churches, if attendance at services is to be taken as a test, is very slow. We must make an exception of the Roman Catholic, however, which has a beautiful red brick church and one of the finest school plants in the city. They carry on primary and high school work for girls, and have an attendance of over 600. These people never advertise by big bill boards and newspaper notices yet they get the people. They claim that they teach no Christianity in the school, which is just next door to the church, but somehow or other before graduation the high school girls for the most part receive baptism at the church font. The official and military classes too seem attracted by their form of worship and belief. The priest is a Frenchman, and not being able to speak English, and my knowledge of French being about as good as none, we get on very well in our conversations in Japanese, getting stuck occasionally for a good word. The Universalists have a missionary stationed here, as have the Episcopalians, the latter of which, the Rev. D. M. Shaw, is a grandson of one of the pioneer families of old York, now the City of Toronto. Here then are four male missionaries and four of our Canadian W.M.S. and a staff of eighteen native workers, besides a teaching staff in the girls' school of about twenty-five. What have we to show for this number of workers in this city? Christians, 1,492; Sunday-school scholars 1,500, and nearly a thousand in attendance at Christian schools.

The number of Christians is not large, but it shows that Christianity has got a good start in this city, and it will readily be seen that the influence of the girls' schools on the future wives and mothers of this province is one that cannot be easily estimated. We should be grateful to God that our Methodist Church and Mission has had the largest share in laying this foundation for the Kingdom of Christ.

The attitude of most of the people towards the message of the gospel and the

messenger is distinctly friendly. The majority of the educated portion of the people, at any rate, have come to know something about us and our teaching, principally through the campaigns we have had in great evangelistic meetings and in a widespread distribution of literature.

But the rice question is the one that troubles the people more than religion. It is more rice rather than more religion that they are seeking after. Religions of all kinds figure little in the lives of the common man. What he wants to know is whether your religion can make his living conditions easier. What solution for the high prices of rice and fish can Shintoism, Buddhism or Christianity give?

They ask these questions about the bettering of their material conditions when at the same time there was never so much drinking among the laboring classes. Of course the working man's wages are in many instances double that which they were a few years ago, but he seems to be little better off, for the reason that his surplus money often goes in a wasteful way for drink and into the till of the brothel house keeper. Never were the houses of ill fame so prosperous as to-day.

The thing then that we have to meet here as our greatest obstacle is not an active opposition on the part of any other religion or persecution from those who hate us or our religion, but a right down real indifference to all religions, to all spiritual things. Men are willing to risk the postponing of their religion until they get everything else fixed up, until they get all that the world's pleasures offer them.

I am now speaking of the masses outside of our church doors who pass by and do not seem to get into any close vital connection. It is only right that we should be reminded here, however, that the ordinary working man has no day of rest on Sunday, and that his hours of labor are so long and exhausting as to make it well nigh impossible to get him to our religious meetings.

In our young men's work we are reaching railway clerks, bank and post office clerks, men in tea offices, teachers, students and young business men. We are encouraged by the appetite that so many of these fine young fellows manifest for spiritual things.

Our greatest hope, however, lies in those 1,500 Sunday-school children in our city. It is indeed an inspiring sight to see them carrying their school banners as they march through the streets to attend the annual fall Rally Day exercises. If any of you come over to the World's Sunday School Convention, which is to be held in Tokyo next year, be sure and pay us a visit.

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Illustrated Weekly Papers



Uniform Lesson Helps

Departmental Graded Lesson Helps



Methodist Sunday-School Publications For 1920

A. C. CREWS, Editor

S. W. FALLIS, Publisher

By looking over the opposite page you will be able to form some idea of the scope of our Sunday-School publications. Count the title pages shown there and you will find that the Editor is held accountable for 22 separate and distinct papers and magazines. Our aim is to meet the needs of progressive Sunday Schools by providing the necessary helps, even though it has to be done, in some cases, without profit.

Our Illustrated Papers compare favorably with any others in size, quality and price. Notwithstanding the ever-increasing cost of preparing them, they are not allowed to deteriorate in quality, but are kept up to the highest standard both in reading matter and illustrations.

Onward our Young People's Paper, with its circulation of 115,000, exercises a wide-spread influence, being read by many adults, in addition to the young folks. It always stands for patriotism, temperance, missionary advance, and loyalty to Christ. Subscription Price—For Single Copy, \$1.00 per year. In clubs of five or more, to one address, 75 cents per year each.

Pleasant Hours a paper for boys and girls of the Intermediate Classes. Special attention is given to puzzles, stories, inventions, and other things that are appreciated by those who are in their early teen age. Price—Single Copy, 40 cents per year. In clubs of five or more, to one address, 35 cents each.

Playmate a very attractive paper for the Juniors, full of attractive stories adapted to teach unselfishness, obedience, kindness to animals, etc. Without any preaching, some good lesson is always inculcated. Price—For Single Copy, 35 cents per year. Five copies or more to one address, 30 cents per year, each.

Dewdrops intended for the very little folks or "Beginners," as they are usually designated. This paper is written in simple style, with no big words beyond the average child's vocabulary, and full of bright illustrations. Price—Under Five Copies, 25 cents each. Five copies or over, to one address, 20 cents each, per year.

In comparing these prices with those of other publishers, the only fair way is to place papers of the same grade or department side by side and consider size, quality and appropriateness. To compare our Young People's Paper, ONWARD, with the Intermediate paper of some other publisher is exceedingly unfair.

Departmental Graded Lessons

Many schools are satisfied with the Uniform Lessons, but an increasing number are asking for lessons adapted to the different ages of scholars. To meet this need these courses have been prepared. As may be seen by glancing at the opposite page a magazine is provided for both scholar and teacher in the Beginners, Primary, Junior, Intermediate, and Senior Departments. These quarterlies are very attractively gotten up, the illustrations for the little folks being especially beautiful.

These lesson helps have given the highest satisfaction to those who have used them. They are much simpler and easier to handle than what is known as "The closely graded system." Their circulation is growing rapidly. Price list will be sent on application.

If you would like to see samples of any of our publications, they will be sent free.

OUR NEW ILLUSTRATED CATALOGUE of Sunday-School requisites is just out. It is the largest and most comprehensive we have ever published. Send for a copy if you are interested.

Our Uniform Lesson Helps consist of two monthlies and four quarterlies, in addition to the Berean Leaf.

The Sunday School Banner is an all Canadian production of which we are proud. In the opinion of many competent judges no better lesson help for teachers can be obtained anywhere. The circulation is increasing rapidly. We aim to make it "better than ever" during the coming year. Subscription Price, 75 cents per year each.

The Adult Class Monthly is published in the interests of the Adult Class Movement which has made itself such a force for good. In addition to very helpful lesson expositions this magazine contains many practical articles showing how organized classes are being successfully conducted. Single Copy, 55 cents per year. In clubs of five or more, to one address, 50 cents per year each.

The Senior Quarterly contains very helpful notes on the improved uniform lessons, for scholars over 16 years of age, under the headings: "The Lesson introduced," "The Lesson Explained," "The Lesson Illustrated," and "Topics for Class Discussion." Price, 24 cents per year each.

The Intermediate Quarterly is intended to popularize home study of the lesson by supplying lesson notes that are brief and interesting. Two pages are devoted to each lesson. As one Superintendent remarked: "Less would not be enough and more would be too much." Price, 16 cents per year each.

The Primary Quarterly contains the Uniform Lesson in story form, printed in large type and beautifully illustrated, together with appropriate children's hymns and music. Price, per year, 24 cents each.

Home Department Quarterly This is for the use of persons who cannot conveniently attend the Sunday School, but are willing to give half an hour each week to the study of the lesson. It should have a wide circulation among adult Church members. Single copy, 25 cents per year. Two copies or more, to one address, 24 cents per year each.

The Berean Leaf does not contain any exposition of the lesson, but simply provides the text, with a few questions. It is a four-page leaflet, intended specially for schools whose means are limited. Price, 6 cents per copy per year.

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(CHORAL I)

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MUSIC By F. VIRTINE MORRIS

pp *p* *pp*

Acc. ad lib. Gen - tle Ma - ry wrapped her child, Laid Him in a man - ger,

p *mf* *p*

There He lay all un - de - filed To the world a stran - ger.

p *mf* *p*

Such a babe in such a place Can it be the Sa - viour?

f

Ask the saved of all the race Who have found God's fa - vor.

+) 1st Sopranos

mf (brightly)

gradual cresc. to climax

An - gels sang a - bout His birth, Wise men sought and found Him,

Sustained and subdued

2nd Sop.

Alto An - gels Wise men

Ten.

Bass

+) Augmented if desired by boy soprano voices

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fff

Hea - ven's star shone bright-ly forth Glo - ry! Glo - ry!

fff Glo - ry! Glo - ry!

(2nd Sop.)

(Alto)

Hea - ven's star shone forth Glo - ry all a - round them.

(Ten.)

(Basses)

fff Glo - ry all a - round them.

(CHORAL II)

All Sopranos

mf

Shep-herds saw the won - drous sight, Heard the an - gels sing - ing.

mf

f

cresc.

ad lib. ff

All the plains were lit that night All the hills were ring - ing

cresc.

ad lib. ff

pp

p

pp

p

Gen - tle Ma - ry wrapped her child, Laid Him in a man - ger,

pp

p

pp

p

mf cresc.

f

ad lib.

He is still the un - de - filed But no more a stran - ger.

mf cresc.

f

ad lib.

London Conference Letter

(From Our Regular Correspondent.)

The religious life of London has been recently stirred by two series of great meetings. The one was the Gipsy Smith campaign, and the other was the convention of the Inter-Church Forward Movement.

The Gipsy Smith campaign had been planned for and looked forward to for some time. The Presbyterians, the Methodists, the Baptists and some Anglicans co-operated. This proved to be a good thing for the churches themselves. Each afternoon, at three o'clock, a meeting was held in St. Andrew's Presbyterian Church, at which one minister of the city spoke for fifteen or twenty minutes, followed by Gipsy Smith. These afternoon meetings were well attended, and made an impression on the church people especially. In the evening the meetings were held in the Armories, in a great auditorium seating about five thousand people, and it proved to be too small.

The first significant thing about the whole series of meetings was the newspaper reports. The London daily newspapers must surely have been converted. Everybody who reads the London papers was talking about it. Never were better reports given of any religious gathering. Day after day a liberal amount of valuable space was given up to a report of the meetings. Both newspapers referred to the meetings in a helpful way in their editorial columns. At the beginning of the campaign one of the papers had an editorial about Gipsy Smith which ended with the words, "Hear him." It was a general satisfaction to all to see the newspapers taking such an interest, for they have not always shown much regard for religious gatherings.

As might be expected, the meetings drew largely from the church-going public. That, however, was regarded by the evangelist as an opportunity to help the Church. Many an appeal did he make to church members to reconsecrate themselves; and thousands of them did. It is reported that 5,000 cards were signed, and many of these were signed by church members.

I asked one man what the Gipsy Smith meetings had done for London. "The atmosphere of London has been changed. You can talk religion to people now on the street car or anywhere. You can speak to people about it that you do not know." That was his reply, and I believe him, for not long after I went into a store for some article, and the clerk not only sold merchandise, but "talked religion." Probably it will be found that the greatest benefit of the whole campaign will be to those who were already members of the church.

Of course many are trying to search out the reason for the success of Gipsy Smith. Wherever the secret is, it is certain that he is a man with a great experience and a flaming soul.

On Tuesday evening, Dec. 2nd, and Wednesday, Dec. 3rd, the Inter-Church Forward Movement convention was held in the Armories. The Gipsy Smith meetings had just closed, but something of the atmosphere remained. On Tuesday evening Mayor Summerville was chairman, and in his opening address said that the Forward Movement was a call to the Church to go forward in the same spirit in which the soldiers went to their work of overcoming the enemy.

Bishop Farthing, of Montreal, said some remarkable things, some of them very old truths, but they came upon one's ears almost like something new. He said he believed that the greatest task since apostolic times was now before the Church. He referred to the unrest of the present time that is manifesting itself in strikes and strife,

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and indicated that for these times the Church has a message. "Her message is not a new one, but a message which men have not always heeded because of materialism. Her message is," he said (and here the old truth sounded like new) "God has come down to men. God has lifted men up through His Incarnate Son." Then he made it clear that the union of men in the world was to be a union brought about by the sharing the one life. "This life is in Christ."

Again he said: "We need to be practising Christians. No one can hold a faith unless we put it in practice in everyday life." He referred also to the financial aspect of the campaign, and made it plain that money alone would never save the world. "We may raise money and get nothing else." "A powerful Church is one whose people's souls are on fire of God, and whose lives are consecrated to Christ, and whose service is dedicated to their fellow men."

Rev. John MacNeil, D.D., a Baptist from Toronto, also gave a great address. He also referred to these critical times, and impressed the audience with the idea that much now depended upon the behavior of the people of God. During the war, he said, "Christianity is the only thing that has not been discredited."

He said that it was not only church people who were feeling that there was great need of better living. A sentence was quoted from the editorial page of a leading financial journal which was very significant. It was this: "We need a revival of religion which will make men and women strive to do that which, on the Judgment Day, they will wish they had done when the Judgment Day comes."

Wednesday morning was taken up largely with reports after Bishop Williams and Rev. J. H. Arnup had addressed the meeting. In the afternoon denominational conferences were held. The Methodist conference was held in the First Methodist Church, under the chairmanship of Rev. W. H. Graham, the president of the Conference. Various phases of the National Campaign were discussed, and inspirational addresses were given by Rev. Lloyd Smith and Rev. Dr. Moore, of Toronto. There was a good attendance. In the evening the convention met at the Armories, and inspirational addresses were given. W. R. O.

PERSONALS

The Rev. D. D. Franks, of Dundalk, is in Grace Hospital, where he recently underwent a very serious operation.

Rev. J. G. Lewis, of Omamee, has exchanged for the Conference Year with Rev. R. F. Stillman, of Ladner, B.C.

Rev. W. Harold Young, assistant pastor of St. James Church, Montreal, has been invited to George Street, Peterborough.

Rev. Dr. J. P. and Mrs. Wilson, of St. Clair Avenue, Toronto, left this week for Southern California, to remain until June.

We regret to record the passing of Sarah Carter, widow of the late Rev. H. S. Matthews. Mrs. Matthews was a resident of Toronto, and had reached her seventy-seventh year.

Ex-Ald. Henry B. Ashplant, of London, Ont., has been placed in nomination for Mayor of London for 1920 by the Labor-Soldier United Convention of that city, representing the Trades and Labor Council, the Independent Labor Party, the Grand Army of Canada, the Army and Navy Veterans, the local trades unions and Teachers' Association.

The Rev. Alex. Martin, a superannuated minister in connection with the Bay of

Quinte Conference, died on Dec. 10th, at his home in Belleville. Born in 1833, he entered the ministry in 1861, and continued in active service until 1896, when he superannuated. Most of his active ministerial life was spent in the Bay of Quinte Conference. He leaves a widow and three daughters to mourn his loss.

The grandchildren of Mrs. John C. Wells, Tamworth, made a pleasant birthday celebration for her at the home of her daughter, Mrs. C. W. Thomson, 231 Grenadier Road, it being her eighty-ninth birthday. Mrs. Wells enjoys the best of health, and takes an active interest in everything in life. She has been a constant subscriber to the CHRISTIAN GUARDIAN for over fifty years, and still proclaims it is the best religious paper offered to the public.

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MOSTLY ABOUT PEOPLE

The Rev. Paul Kanamori, the noted Japanese Christian evangelist, is now visiting in the United States. In many ways he is a remarkable man, and undoubtedly one of the most successful evangelists in the world to-day. During the last three years he has spoken to no less than 300,000 of his own countrymen, and has secured from that number no less than 40,000 actual de-

paid minister in the whole country might have a big parcel of good books laid upon his table next New Year's morning. It would be a good investment from the Church's point of view.

Ninety Years Ago

Items from the CHRISTIAN GUARDIAN of Dec. 19th, 1829.

(Before Chief Justice Tindal.)

A Lover of Pudding.—Thomas Penny, a boy fourteen years of age, was charged with breaking and entering the dwelling-house of John Batten (no person being therein), and stealing therefrom a piece of gooseberry pudding. The reading of the charge against the youthful prisoner, who was brought into the dock in heavy irons, excited considerable laughter. It was a Sunday, and the lad, who fancied he should like pudding for his Sabbath meal, introduced his hand into the dairy window and helped himself to a tart. The youthful delinquent was convicted, without its being



MISS MARY CONAN DOYLE.

Who recently arrived in America, is the daughter of the famous writer of detective stories.

cisions for the Christian life. On his way to the United States Mr. Kanamori held a series of very successful meetings in Hawaii. His meetings are very unique, in that he talks for nearly three hours, and delivers practically the same sermon every night. His sermons are said to be simple, though keenly intellectual.

Miss Daisy Ashford, who wrote that masterpiece of unconscious humor, "The Young Visitors," when she was nine years of age, gave a public reading of her story in London the other day. This ought to convince the most obdurate doubter that Sir J. M. Barrie did not write the story, though there is said to have been at least one member of the audience that listened to Miss Ashford who insisted that she did not look the least like the chubby little girl whose portrait appears in the book. However, the majority of the audience is said to have been absolutely convinced. Miss Ashford is said to have read the lugubrious story of Mr. Salteena with much self-possession, and the audience was greatly amused. Without doubt this story is one of the unique things in modern literature. It is interesting to remember how some higher critics proved conclusively that Sir J. M. Barrie must have written it.

Sir J. D. McClure, president of the Congregational Union of England and Wales, had some strong things to say about the necessity for a living wage for ministers at the annual meeting in Bradford the other day. He insisted that unless something was done to enable the minister properly to educate and bring up his children, some measure of celibacy, after the manner of the Roman Catholic Church, would have to be enforced. He thought, too, that a very serious side of the prevailing low salary for the preacher lay in the fact that it prevented his buying books. Many ministers' brains were being starved, and that was a serious thing in a day when the general standard of education and intelligence was everywhere rising. He thought that local church organizations could help to make good this deficiency, and he hoped that every under-



MR. JAMES DIXON.

The well-known Irish Evangelist, who is at present laboring in Canada.

thought necessary to produce the pudding, prove its identity to the satisfaction of the jury, or hand it round to be tasted for their still further gratification.

Flying.—It is stated, in a letter from Vienna, that a Frenchman is now in that city who has really brought to perfection the long-desired art of flying in the air. He is said to have reached, in his last essay, a height of more than nine hundred feet, and to have then proceeded with perfect ease for a great distance horizontally. No particulars are given to enable us to judge

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of the merits of this invention, nor is it stated when the experiment in question was performed.

From the Editorial.—Our brethren and friends are aware that the most indefatigable and determined exertions have been made to divide our ministry and rend the Church of God, which He hath purchased with His own blood. Yes, some of the journals of the day even now teem with the most libellous articles on the economy, Conference and conduct of several ministers of our Church. But have these efforts, these intrigues, these combinations succeeded? They have succeeded only in uniting and prospering those whom they would fain divide and destroy, so that our Conferences, for the two last sessions, unlike those of preceding years, have been throughout sweet seasons of friendly counsel, and, for the most part, refreshing feasts of love; so that not an itinerant has deserted his post, and peace pervades the borders of our Zion; so that our members have increased more latterly than in former years; so that our ministers and people have been, in their feelings, views and measures, formed into a religious phalanx of united operation, to spread the knowledge, liberty and blessings of the gospel throughout the province. The circulation of this paper is an instance illustrative of these observations. To our subscription list, during the last four weeks since we issued the first number, has been added weekly the names of between 100 and 200 subscribers, and the increase of subscribers during the present week has been greater than that of any former one.

In press, and will shortly be published, a Discipline of the Methodist Episcopal Church in Canada. Agents will please send their orders as soon as possible.

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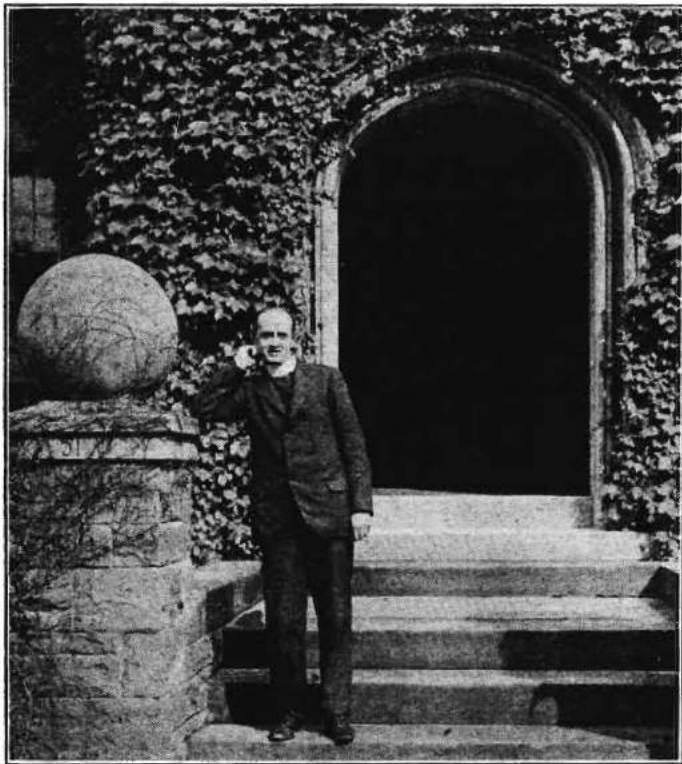
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Among the New Books

—SPIRITUAL VOICES IN MODERN LITERATURE. By Trevor H. Davies. (Toronto: The Ryerson Press.) \$1.75.

Dr. Davies, pastor of the Metropolitan Church, Toronto, delivered in his own church last winter a series of addresses founded upon some of the great masterpieces of literature which illustrate a few of the fundamental truths and teachings of the Christian faith. These addresses were very greatly enjoyed, and pronounced wonderfully inspiring and helpful. At the urgent request of many of his friends their author has consented to their publication, and they have been brought together in a volume of an unusually chaste and attractive appearance. Those who know Dr. Davies do not need to be told that the substance of the

religion; Robert Browning's "Saul," the heart's cry for Jesus Christ; Hawthorne's "The Scarlet Letter," the fact of sin; and Masfield's "The Everlasting Mercy," the fact of conversion. It need hardly be added that Dr. Davies' chapters are not merely literary discussions, though they are altogether appreciative of true literary quality; they grapple with the great problems and matters of the soul. And one of the abiding thoughts from a reading of his book is that the great masterpieces of literature are such just because they deal with such great problems and high themes. If we were suggesting an appropriate gift for any thoughtful and high-purposed reader, we would mention "Spiritual Voices in Modern Literature."



DR. TREVOR H. DAVIES

Pastor of the Metropolitan Church, Toronto, and author of "Spiritual Voices in Modern Literature."

book is quite as charming as its form. As a preacher Dr. Davies combines in a rather remarkable way beauty and chasteness of thought, with deep earnestness and spiritual fervor. And this combination finds continued illustration throughout the addresses in this volume. There is not only beautiful thought effectively expressed, but a very manifest and sincere desire to make that thought serve the purposes of helpful and holy living. The first lecture is founded upon Francis Thompson's "The Hound of Heaven," which the author treats as an epic of the love that will not let us go. The theme is worked out with fidelity to the poem, and with great impressiveness. The second lecture deals with Ibsen's "Peer Gynt," the great truth of which Dr. Davies holds to be "The Ignominy of Half-Heartedness." Among the other subjects are Tennyson's "In Memoriam," a poet's plea for faith; "The Letters of James Smetham," the use of the imagination in

—MARTY LENDS A HAND. By Harold S. Latham. (Toronto: The Macmillan Co. of Canada.) \$1.75.

This is the tale of a sixteen-year-old lad whose father is rendered temporarily helpless by an accident, causing the responsibility for the care of the family to fall upon the boy. An abandoned copper mine, a retired horticulturist, some German spies and the lad's young school friends all dovetail into a story of considerable interest.

—CANADIAN SINGERS AND THEIR SONGS—A Collection of Portraits and Autograph Poems. Compiled by Edward S. Caswell. (Toronto: McClelland and Stewart.) \$1.50.

The work on this volume, so excellently done both by compiler and publisher, was, so far as Mr. Caswell was concerned, a labor of love indeed. For many years connected with the Methodist Book Room, no man in Canada has done more to encourage

Canadian authors or develop a distinctively Canadian literature. Some of the authors whose poems appear in this very attractive volume, would not be as well known as they are had it not been for its compiler. And Canadians everywhere will not only thank Mr. Caswell, but will feel grateful that he had such a wealth of material to work with.

—THE EXPOSITOR (November). Edited by Rev. Sir W. Robertson Nicoll, M.A., LL.D. (Hodder and Stoughton.)

Contents: "The Use of $\gamma\pi\epsilon\rho$ in Business Documents in the Papyri," Rev. Prof. A. T. Robertson, D.D.; "The Saints at Ephesus," Rev. W. Bartlett; "2 Timothy 3: 10 f.," Rev. Canon G. H. Whitaker, M.A.; "Jesus the Householder," Rev. J. A. Robertson, M.A.; "The Moral Necessity of Atonement," Rev. Prof. Robert Mackintosh, D.D.; "The Nature of the 'Advent,'" Rev. W. F. Adeney, D.D.; "The Communist Production of the Greek Testament," Prof. Frank Grainger, Litt.D.; "Some New Testament Notes," Rev. F. R. Montgomery Hitchcock, D.D.

—A LAWYER'S STUDY OF THE BIBLE. By Everett P. Wheeler, M.A. (New York: Fleming H. Revell Co.) \$1.50 net.

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Mr. Russell here gives reminiscences and impressions (some of them those of his boyish days), of no less than seven Prime Ministers, from Lord Palmerston to his relative, Lord Russell, onwards to Sir Henry Campbell-Bannerman. He devotes successive sections of his book to religion and the church, to politics, and to various aspects of the education question. He concludes with two interesting stories—"A Forgotten Panic" and "A Crimean Episode"—both founded on fact. As so many readers now know, Mr. Russell writes from a richly stored mind and with great charm of style.

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tive discussion as to methods of study of the Bible and its teaching in regard to some of the great practical problems of our time.

—HOW CAN I LEAD MY PUPILS TO CHRIST? By Edward Leigh Pell. (New York: Fleming H. Revell Co.) \$1.25 net.

This author writes with a sincere and earnest purpose, but strikes us as being too formal and academic to get very helpfully into the real heart of his subject.

—WHY I PREACH THE SECOND COMING. By I. M. Haldeman, D.D. (New York: Fleming H. Revell Co.) \$1.00 net.

All the stock arguments in favor of an extreme view touching the question of the second coming of Christ.

—HOW TO CONDUCT PUBLIC MEETINGS IN CANADA, and Where to Find the Rules. By Helen Gregory MacGill, M.A. (Toronto: Thomas Allen.) 75c.

The sub-title tells us that this little book is "a ready reference to Bourinot and Bourinot-Flint; and Comparison with United States Procedure; the authority supporting each rule or statement being indicated by name, section, or chapter and page, for the use of persons acting as officers or taking part as members in public meetings." A very carefully prepared and exceedingly useful work.

—THE GOSPEL AND THE NEW WORLD. By Robert E. Speer, Secretary of the Board of Foreign Missions of the Presbyterian Church. (New York: Fleming H. Revell Co.) \$2.00 net.

Dr. Speer believes, of course, that it is the old gospel that must be given to the world for its uplift and redemption; but he believes also that it is in many ways a new world following the war. And the missionary problem, therefore, has taken on many new phases, and the missionary enterprise must adopt some new methods, even though its great spiritual purpose and ideal remains the same. His volume is comprehensive, statesmanlike and earnestly evangelical.

—SUFFERING, PUNISHMENT AND ATONEMENT. An Essay in Constructive Interpretation of Experience. By Ernest W. Johnson. (Toronto: The Macmillan Co. of Canada.) \$1.65.

In this essay the writer endeavors to treat of atonement from the empirical standpoint. He views suffering and punishment for the light they throw on atonement. Suffering is part of the law of nature, and is not to be conceived as punishment for wrong-doing. The wrong-doer suffers, but his suffering is not in proportion to his wrong, but to his sensitiveness. Suffering exercises a beneficent function in man's development, warning him of dangers and stimulating him to greater activities. While punishment has a retributory character, its outlook is towards the future, and its purpose is to induce men to follow justice and righteousness. Man may, however, because of his freedom thwart that purpose. Atonement is the reconciliation of God and man, rendered necessary by sin. Sin is a conscious defiance of the will of God. The alienation created by a free act of will can only be removed by such. Repentance is necessary. But God has not left man alone; through countless ages He has endeavored to win man back, and in the fullness of time He sent His Son into the world. Through Him there is atonement. In that atonement the sufferings of Christ should not be regarded as a punishment for sin, nor should it be thought that God requires an equivalent for the sinner. The sufferings of Christ were freely chosen, and as such have the power of winning men back to a state of righteousness. The argument is very deliberately wrought out. The author does not deal adequately with the relation of the repentant individual to his own past or with the relation of sin to the moral order. As an attempt to meet a difficult problem from the standpoint of experience the book is, nevertheless, well worth earnest study.

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The Conference s

TORONTO

Cooksville; Rev. Harry Pawson, pastor.—On Sunday, Nov. 9th, special services commemorating the jubilee of the church were held at Sheridan appointment. Addresses signalizing the event were delivered by the pastor at the morning service, and by Rev. Mr. Cransford at the evening service. A very real and deep sentiment binds the Sheridan community to the church of their fathers, and the anniversary was marked by the reunion in worship of the present members and of a large number of those who have taken up their residence away from the district. The building of the Sheridan church was begun during the pastorate of the Rev. Thos. Howard, in 1867, and completed during the superintendency of Rev. S. C. Philips, the first service being held on Nov. 9th, 1869. The dedication sermon was preached by Rev. L. Taylor, D.D. A most interesting letter recovered from the files of the CHRISTIAN GUARDIAN, written by Mr. Philips in 1869, reporting the inspirational character of the dedication services and the financial generosity of the people, was read by Mr. Pawson at the social gathering on Monday evening following the anniversary services.—Recording Steward.

MONTREAL

Almonte; Rev. W. Howitt, pastor.—At recent anniversary services, in which the Rev. Thos. Brown and the Rev. Geo. McIntosh rendered valuable assistance, the response considerably exceeded the amount, \$900, asked for, thus putting the officials in a position to clear off the balance of a \$2,000 mortgage which had encumbered the parsonage ever since its erection years ago.

BAY OF QUINTE

Myrtle and Columbus; Rev. Geo. Nickle, pastor.—The pastor is now serving his fifth year on this circuit, and the circuit is paying the minimum salary (\$1,350). On November 26th, at Raglan, at a bazaar given by the Ladies' Aid, the pastor was remembered with a kindly worded address and a purse of \$50.

HAMILTON

Beamsville; Rev. A. W. Shepperson, pastor.—We have just closed a most successful series of evangelistic services, in which we were assisted by Evangelist H. D. Kennedy and Miss C. Kidd. Mr. Kennedy is a strong preacher and thorough in all his work, is true to the Bible and person of Jesus Christ, excels in narrative and has no kid-glove method of dealing with sin. Miss Kidd has few equals as a gospel singer, and from the very first captured the hearts of the people. These servants of God have done a work in this community that few could do, and its fruits will be manifest for years. Sunday, Nov. 30th, quite a number of additions were made to our church membership, and, notwithstanding the great storm, we had the joy of seeing the largest number take the sacrament at any time during the present pastorate. On Tuesday evening, at the meeting of the Quarterly Board, the reports showed all departments of the church work in a very prosperous condition, and the board unanimously accepted their allotment to the National Campaign and started their career as a station by placing their pastor's salary at \$1,400.

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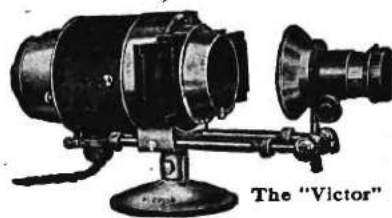
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This refers to the Victor, as illustrated here: "We appreciated the pictures very, very much, and we sincerely thank you for the lantern. Certainly the Victor is the finest and best constructed lantern that I have ever used." Melville McFadden, Pres. Alliston District Epworth League. Sept. 16, '19.

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WOMAN'S PLACE

(By the Secretary.)

In a few instances some confusion has been apparent regarding the relations of the W.M.S. to the Methodist National Campaign. Two facts should be borne in mind throughout:

(a) The W.M.S. as a national organization, and its auxiliaries in the local churches, are everywhere to be regarded as fully participating in the spiritual programme of the Campaign. Did you ever hear of a similar movement in the connexion or the local church where these good women did not do more than their share? We have many accounts of local auxiliaries taking special assignments of work in connection with the Campaign for prayer, or stewardship, or the distribution of literature. In all these matters the W.M.S. can furnish workers trained by long experience.

(b) While thus fully participating in the Forward Movement, the W.M.S. is not officially connected with the Campaign as a "connexional department," and no part of their work is provided for under the Financial Objectives of the Campaign. Pastors will understand that their support and sympathy will be due as usual to the local auxiliary of the W.M.S. in carrying forward this part of their programme for the current year. The leaders of the Methodist National Campaign are particularly anxious that the attainment of its special objectives should in no way interfere with the current revenues of this or any other branch of the Church's work. A Church awakened and informed should mean progress all along the line.

J. H. ARNUP.

Since the Sons Fell

A leading Methodist layman was for long doubtful of the wisdom of Inter-Church work; but one night, in an interdenominational meeting, he said publicly: "This man beside me was a neighbor, but we attended different churches and were only casual acquaintances. But our two boys went to school together and played together, enlisted at the same meeting and went overseas in the same platoon. They fell, stricken by the same shell, and died in the same hospital the next day. I guess their daddies can carry on here together for the great cause of Christ and His Church." Since then he has gone up and down his province for weeks in the great campaign.

Praying in Great Faith

A London Interestress, seventy-eight years of age and having the care of an invalid wife, writes to H.Q. as he sends in his card: "We are intensely interested in the Forward Movement. We are Interestresses; have been for months. The fact is, ever since the project has been launched I have been praying with an intensity of spirit, and with an unflinching faith and with an assurance of success such as possibly I never experienced before. I believe that we are on the eve of such a spiritual awakening as the world has never seen."

The Duty of Bigness

"The safety of the world depends upon its Christianization, and so long as one nation is un-Christianized the world is not



REV. J. W. McCONNELL.

Campaign organizer for Nova Scotia, has been untiring and remarkably successful with the autumn programme.

safe. Christianity must be exalted if problems causing unrest are to be solved, and Methodism, being the largest Church in the English-speaking world, must do her full share."—Rev. S. S. Osterhout, Organizer of B.C. Conference.

FIELD FLASHES

"Minute Men are being used on about 25 per cent. of the charges," says the Organizer of the London Conference; "but this will soon increase. A publicity man has been appointed on all the districts."

Aurora, Toronto Conference, is well organized on the "block" system. Cottage services will be held in each block. They have 126 pledged Interestresses.

Silverthorne Church, Toronto, has 60 per cent. of its members enrolled as Interestresses.

"I will not let a service like that close without registering my vow to serve Christ," said a lady school teacher of Newfoundland at one of the campaign meetings.

"Among the first six cards (Interestress) returned signed, three were not members of the church and not professing Christians," says a pastor. Is this to be a repetition of

A Community Campaign

"GET as many as possible under responsibility," Dr. G. N. Hazen advises his brethren. He also declares that "the work of organizing the Campaign will not be done until every man, woman and child in the community is brought into active participation."

the old days, when the despised outsiders came in and enjoyed God's blessings, while the "children of the Kingdom" were cast out?

"We live on a rural charge," she said; "but we are going over the top, and we're going soon."

The people of Campbellton meet every night of the week to pray for souls.

"One thing I know," said a preacher in the London Conference, "there's going to be a revival on my charge, or I'll die on the job."

"Physician, heal thyself." A non-tithing pastor declared himself converted to the system. He felt that he could not urge his people to do what he did not do himself.

Truro district has given a good deal of thought to co-operation with the Presbyterian Church, to save men and money.

The Local Preachers' Brotherhood, Toronto, stand pledged to do all that they can for the Campaign.

Annapolis, N.S., gave the National Campaign a great send-off at a banquet in the St. George's Church. Eloquent, forceful and comprehensive addresses were given by the Rev. R. B. Layton, of the Halifax Presbytery, and the Rev. J. W. McConnell, Conference Organizer.

One of the League of Interestresses of Newcastle, on her card, declared her wish "to see union," and adds: "Dear League, will you all pray that I may get my hearing back?"

As for the Victory Loan

Filled with "picked delegates," according to the Vancouver *World*, Wesley Church, Vancouver, B.C., saw the Methodist workers of East and West Vancouver Districts organize for the Campaign. President R. J. McIntyre was in the chair, and helpful addresses were given by the Conference Organizer and the Rev. W. H. Barraclough. Vancouver contributed \$14,000,000 to the Victory Loan, and it is believed that she will be equally generous in pressing forward the work of the Christian Church. Mr. Barraclough pointed out that the success of the loan was partly due to the endorsement of the Church, for the subscriptions on Mondays doubled those of other days, the Sunday appeals from the pulpits showing their good effects.

Newfoundland's Example

Dr. R. N. Burns writes enthusiastically of his tour of Newfoundland. He was particularly impressed by "the large and interesting mass meeting of Methodists from four different churches, in each of which one member of the deputation had spoken on the subject of the Campaign." Dr. Burns doubts if a meeting of proportionate size and interest could be held anywhere else. He commends very highly the work of Dr. Bond, the President of the Conference; and Rev. S. H. Soper, late Conference Organizer.

Bermuda Swings into Line

"Bermuda will do her share," come the cheering words. The Methodist churches there have been organized, and the St. Andrew's Presbyterian Church, Hamilton, the only other church in Bermuda connected with Canada, is also linked up with the work. A most enthusiastic convention was held in Wesley Church, Hamilton. The various objectives were adopted, and plans laid to carry the campaign to success.

With their church so badly damaged by fire that they cannot use it, the people of St. Stephen's Church, St. John, undismayed, have gone on with the Campaign and have reached their objective for Interestresses and one-third of their Personal Workers.

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"Should I tithe my capital?"

No. Whether your capital is in money, or property, or brains, or hands, or in all these, it is that from which you produce income. Pay proportionately from your income only.

"To what objects should I devote the tenth of my income?"

The most comprehensive and, to me, satisfactory answer is that it can be properly applied to every cause which has for its object the upbuilding and advancement of Christ's Kingdom, commencing with the free, strong and hearty support of your own church and pastor.

"What does the advancement of Christ's Kingdom include?"

In my opinion it includes anything you give without expectation or hope of repayment, or even partial pecuniary reward, for the purpose of making people purer, better and happier through faith in Christ and



REV. DR. OSTERHOUT.

Whose labors as conference organizer for the National Campaign in British Columbia are meeting with marked success.

faith in you as an unselfish follower of Christ. It includes gifts to hospitals, Red Cross, Y.M.C.A., and all kindred organizations.

"If I receive a gift of money or a legacy, should I devote the tenth of it to God and His work?"

Yes; the remainder then becomes capital, from which you may spend for other purposes, make free-will offerings, or invest for the purpose of producing income. If you prefer to keep it all, credit your Tithing account with one-tenth of its value, and pay this out as you have opportunity.

"Suppose the gift or legacy is in property?"

If you cannot divide it, regard it as capital and tithe the income derived from it.

Loyal Saskatoon

Saskatoon Methodists paid the railway fares of numbers of outside ministers, and entertained them freely, so that they might attend the National Campaign Convention and receive the inspiration of the same. All came but three, and these were hindered by poor railway connections. Such an act of generosity on the part of the Saskatoon Methodists will go far to inspire the workers.

Loyal to Their King

Parry Island Reserve.

Dear Leaders:

I visited the Rama Indian Mission where Rev. George Carpenter is right up-to-date with the programme. At the evening service last Sunday an envelope was placed on the plate. Upon examination it was found to contain the pledge for stewards, signed by an Indian and his wife, with a ten dollar bill, which was a tenth of his fur catch.

At Gibson Reserve twenty-six Indians signed the pledge for Intercessors.

ARTHUR BARNER

Edmonton Defies Elements

The National Convention at Edmonton was a splendid success. Thirty-five degrees below zero did not seem to hinder the delegates and friends of the movement from gathering in large numbers. McDougall Church was well filled, and the audiences were delighted with the inspiring addresses. Dr. Patterson, of Winnipeg, stirred the audience the first night in his address on "The Forward Imperative," urging that Christianizing the Church was the first step in the Forward Movement.

"The task is to rebuild the Church, in order that she may be a real force in the nation," he said.

Growing out of the convention is the conviction that the Church must double her diligence if this Canadian bond is to be controlled by the Spirit of the Christ. A number of delegates attended from outside the city.

The convention made plans for sending out teams of laymen and ministers, in order that every place might be touched. All realized the need of presenting the Forward Movement in every community.

The Calgary Rally

In the afternoon of the Calgary Convention a rally of the Methodist delegates was held, and the Forward Movement was discussed from many standpoints.

Rev. R. J. D. Simpson, the secretary of the Superannuation Fund, made a very clear presentation of the campaign. Rev. E. Thomas gave an address that filled everyone present with enthusiasm for the New Day that is coming if the Church will measure up to her task.

There are many difficulties which men are meeting here, especially on union and co-operation charges. But light came by a free interchange of plans, failures and successes.

From the Secular Press

"The power to correct wrong and inhumanity everywhere, permanently and safely," says the *Montreal Star*, in a sympathetic editorial on the Inter-Church Forward Movement, "remains still in the keeping of the just and upright teacher of religion." In pointing out the tremendous forces that confront the Church to-day, the same editorial says: "Men, who are applying personal economic interest as the sole test of their politics, are apt to apply it to their religion also." Truly there is need of modern children of "faith," who, like the heroes of Hebrews 11, "endure as seeing the invisible."

"I am a layman, and I dare not lay up one penny this year."

VICTORY BULLETINS

The Campaign cannot possibly end in February. There must be no end at all.—H. T. S.

The objective for Intercessors was "easily passed," reports Zion Church, St. John, N.B., and the latest returns show an excess of 35 per cent. This congregation has also secured 77 per cent. of its Personal Workers and 50 per cent. of its new members. A new Y.P.S. has a membership of 31.

Three young people have volunteered for life service in Seaforth.

"Face to face with the task," "a deepened sense of responsibility," "need of immediate action," and now Toronto Methodists are organized to "carry out the objectives of the city."

Woodstock district, N.B., had a most inspiring meeting. Organization showed good progress, and the financial objective for each circuit was adopted.

One New Brunswick minister reports that the campaign has helped him and that he has determined to preach yet more faithfully Gospel subjects.

Seaforth's Boy Scouts

Seaforth, under the leadership of its pastor, Rev. E. W. Edwards, has met the challenge of the Forward Movement, and they have had most successful results. The love feast has been revived, and the prayer-meetings have been seasons of power. With the Presbyterians they instituted a drive for church members. An every-home canvass has been made for new Sunday-school scholars. The Epworth League has set for its objective—every member a Christian and a church member.

Three patrols of Boy Scouts have been organized, and every patrol is up to full strength. All the senior Scouts are or have become church members. They distribute the M.N.C. literature, and have done an immense amount of work. A wonderful work has prevailed, and seventy new members have been taken into the Church. The pastor and his people went out for the "young married people."

Boiestown's Success

"Difficulties! Preaching places spread over a large area. No prayer-meeting!" Now what? Rev. Herbert T. Smith, of Boiestown, N.B., writes: "We have already exceeded our assessment for Intercessors by fifteen per cent., and have every hope of exceeding it by fifty per cent." His circuit is now divided into sixteen or more groups of from eight to ten Methodist families who live close together, for cottage prayer-meetings. Each group meets once a week, at one of the homes. Six were organized last week under lay leadership, Minute Men being used for this purpose.

Peterborough's Banquet

Peterborough Methodists staged a splendid campaign banquet on Wednesday, Dec. 10th, over 250 men attending. Enthusiasm ran high, the churches having fought a good fight in the autumn campaign. Informative and inspirational were the addresses given by Rev. R. Newton Powell, Trinity Church, Toronto, and Mr. G. H. Clark, Orillia. Further plans were discussed on the lead of Rev. A. J. Thomas.

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W. B. MEIKLE,
President and General Manager

When Bro. Winfield was appointed to Mountain Park the Stationing Committee anticipated that a great territory could be served by securing the right to use a speeder on the railway. Several applications for this privilege have been sent in without response, and the task of supplying the field as originally planned proved impossible. The train service was very poor and even the pass was withdrawn. Consequently we had to drop the Lovatt appointment and undertake more serious work than we were doing at Mountain Park and Cadomin. Bro. Winfield is facing a difficult task. He found that there was no organized body of people, no parsonage and no one to help to meet the difficulties in so new a territory. But as the fall advanced people began to rally around, and with their support our work is going ahead very satisfactorily. A Boy Scout Corps has been organized, a night school has been running some time for the non-English-speaking people, six new subs. for THE GUARDIAN have been sent in, and generally Bro. Winfield is getting a strong hold on the work. We know something about the difficulties of this work and we wish him all power from above to meet the needs of the work.

Bro. G. H. Cobbledick writes that Highlands Church has just closed a three weeks' series of services with the assistance of the Rev. H. H. Gilbert, of Winnipeg. The interest grew steadily throughout, and a large number responded and took their stand for Jesus, whilst the whole Church has been revived. The services have been bright and enjoyable and the methods adopted tactfully adapted to the different ages. The special addresses to men have been strong and clean cut, those to young women sympathetic and inspiring, and those to children have won their hearts for Jesus. Upon the invitation of the principal, five schools (and this is unique), Bro. Gilbert was privileged to speak to the pupils and these addresses were received with deep interest. Miss Edna Reed, who assisted in the musical part, gave beautiful solos from night to night and lead the voluntary choir. These able workers have just opened a similar campaign at Grace Church, and we wish them God-speed in this Forward Movement.

Evangelists Rev. D. J. Craig and J. H. Nichol have opened a spiritual campaign at Lamont. The services are to last until the 7th of December and already have proved to be a great inspiration to the large congregations gathering nightly. The Presbyterian Church, through the department of Evangelism, has sent out eight such teams, and these men are a power throughout the land. In Lamont the closest union is being observed in the work, workers representing both churches having been appointed to assist. Every morning meetings for prayer are being held in various parts of the town and the augmented choir is staying with their glad task. We wait for other news of similar revivals. We

workers in the Church ought to love revivals. Farmers do; a reviving rain is a joy to their hearts. Business men love revivals of trade, sick men desire revivals of health, and surely we who seek the highest good ought to love revivals of spiritual life. The spiritual forces of the nation are being let loose and it is ours to share in the fullness.

We learn with the deepest regret that D. P. Cameron, who some time ago was expelled from our ministry, has been arrested for forging cheques whilst in the City of Calgary. The amount thus taken was \$7,000 and the tellers were deceived through the cheques being marked accepted. One teller noticed later that the initials of the bank clerk had been omitted and gave the alarm. The unfortunate man has confessed and most of the money has been recovered. The charge against him before the Conference was chiefly dishonesty of speech, but even this severe action did not prove sufficient to deter him from its natural following. The deepest sympathy must be felt by all the brethren for the wife of the accused, to whom this must be a crushing blow.

The members of Grace Church have been fraternizing with the folk of Clover Bar. About sixty members of Grace travelled to Clover Bar for a social evening and thus got acquainted. There were seventy cars around the Clover Bar Church and the entire group had a splendid time.

Anniversaries are in order at this season, and Hardisty invited the writer to assist with the seventh such function. The visit was a happy event and the meetings were a great success from the standpoint of audiences and money contributed. The Naughtondale School was full for the afternoon service and the Hardisty Church was taxed to hold the expectant crowd that gathered. The offertory of over \$48 will be devoted to the purchase of the new Hymn Books. On Monday evening the hall was crowded for the chicken supper and concert and the proceeds amounted to over \$160.

Bro. J. H. Goddard has secured a hold on the heart of the people and the promise for the future is exceptionally good.

In the notices of a certain evangelist we notice that "Cold feet or inadequate ventilation render an experience of grace extremely difficult." That started us thinking. Really an empty stomach will accomplish wonders along this line.

We are having a whole group of conventions at this time. First we have the Forward Movement convention, called for the 1st and 2nd. Then we have the Lord's Day Alliance meeting for the 1st. Following these we have the meetings of the Social Service League. In all these very timely and important subjects are to be discussed and dealt with.

Work is proceeding on the Smoky Lake parsonage property, and last week the Superintendent of Missions and the Chairman of the District motored to Smoky Lake to choose a site for the hall. This village is growing rapidly.

J. E. Claus has arrived on the Ashmont Mission and has commenced work in an entirely new field. Will the brethren remember him in their petitions, please.

The interdenominational convention, held Dec. 1st and 2nd, in Edmonton, proved a drawing event. Men from many parts of the district covered by the convention area were on hand to catch the spirit of the meetings and to organize for results. From Peace River to Red Deer, from Vermilion to the provincial boundary to the west, from Provost south to points beyond Wetaskiwin, delegates came in numbers representing the various churches in the union. They came for good reason. We soon learned that some of the men were not taking the Forward Movement seriously, that one had declared he would have nothing to do with it, whilst others wanted to work to the limit for the success the movement must have to meet the needs of our national life. This

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A Christmas Message to "The Mothers of the Fallen"

BY G. R. MUNNOCH.

"Oh, could I place a holly wreath,
My laddie, where you lie so far."
"Mother, I need no holly wreath,
My eyes behold His natal star."
"But is it cold there where you lie,
'Neath snow that winter brings?"
"Dear mother, it is not the snow,
But angel's covering wings."
"Is it not lonely where you lie,
Laddie, so far from me apart?"
"How can I lonely be or far
While cherished, mother, in your heart?"
"Oh, could I hear your own dear voice,
My laddie, only once to cheer."
"Hark, mother, to the angel choir
On Christmas Eve, and you will hear."

latter class were present to seek advice, to assist with organization, and to show where the church was falling down in its present methods.

First we had several great addresses. There was Dr. Patterson, a man well known to Edmonton audiences. He told us what the Forward Movement means to us. "The Church must always be on the forward move, and there has been no period when the Church has not been advancing. We must go on, or the mark of death is upon us. So long as there are large sections of people untouched we must go forward. So the Forward Movement must not be an event, but a characteristic. We have been marking time during the war, and have not been doing our normal task. Our energy has been directed into other tasks. Men have gone into active war service for freedom. Ministers and laymen have volunteered for war service. Women have spent their energies in Red Cross work and other forms of war service. But the war being over, the men having returned, etc., it seems necessary to undertake the great task left so long in abeyance. Then the war has disclosed to us weaknesses in our national life. "Not that the Church has failed. The Church has created the conscience that asked regarding the rightness or wrongness of the war. Things are in a fluid condition. New moulds are being made for thought, and it is the duty of the Church to supply the mould. If it fails, then—

"The getting of money is not the first and supreme objective. It is secondary. The Church must move Godward, must let its feeling, thinking and practice be thoroughly Christianized."

His statement that in one province there are at least three hundred communities (that is, school districts) in which none of the people have any form of religious service appeared as an indictment of the present church order.

Then we had Dean Tucker, of London, Ont. His address was a wonderful resume of history. In very choice language he told us why we are now called to translate the principles for which our men fought in France into our national life. Justice, freedom, etc., could not be said to exist whilst men are slaves to sinful passions, and whilst we have oppression in our factories, etc. The war has proven our loyalty to the King; we must now show our loyalty to the King of kings. He told us that half of the population of London, Ont., failed to attend church, and that city was considered a pretty good church city.

Our friend Dr. Armstrong presented a strong message of appeal to give attention to the needs of Japan and Dr. Ross told of China's call. It is difficult to see the mountain of opportunity, but these men gave us a wonderful vision of a need greater than that of any of the lands under the sun, and thus linked up the foreign work with the Forward Movement.

One of the most urgent calls for service in this Forward Movement was made by Bro. R. J. D. Simpson on behalf of the Superannuation Fund. Bro. T. Powell told of his own experience as a student, and it is pretty general. He said that when he was somewhat younger he thought the fund was a farce, and asked "why do not the men save for themselves?" But as he grew older he saw the impossibility of this. This writer is glad to have heard this expression, for some time ago Bro. Powell thought our men were getting enough and to spare. However, the secretary of the fund showed that the interests of the older men were in safe keeping.

Some attempt was made to organize by the different church bodies, but care must be taken to keep the inter-Church idea closely related to the movement. Dr. Archer told the Methodist gathering in the afternoon of Tuesday that the movement was assuming large proportions in the minds of the laity, was a bigger thing in their mind than we perhaps appreciated, and the people would respond in larger terms than we suspected.

The spirit of the meetings was encouraging, and we hope that everything will be done that can be done to ensure success all over the province. It was good to see the Premier in the chair. He is keenly interested in church work, and seemed to be delighted to participate in the deliberations of the conference.

One brother suggested that "perhaps there is something in the mind of the Conference organizer." We hope so; he has undertaken a large task, and will need many things in the head to carry through.

T. D. J.

Mr. Black's Bible Class

This being review week, Mr. Black's Bible Class does not appear in this issue.

The workman was digging. The wayfarer of the inquisitive turn of mind stopped for a moment to look on.

"My man," said the wayfarer at length, "what are you digging for?"

The workman looked up. "Money," he replied.

"Money!" exclaimed the amazed wayfarer. "And when do you expect to strike it?"

"On Saturday," replied the workman, as he resumed operations.—*Tit-Bits.*

MINISTERS' ADDRESSES.

Rev. H. E. W. Kemp, 677 Dufferin St., Toronto, Ont.

Rev. H. Berry, Trout Creek, Ontario.

NEARLY 3,400 KILLED.

In Ontario last year, the lives of 3,380 persons were claimed by consumption. This is all the more terrible because most of them might have been saved had they been helped in time.

Here is a case in point. Several years ago a man came to the Muskoka Free Hospital for Consumptives. He had been on Active Service in Africa, where hardship and exposure had broken down his health. Suspicious of his symptoms he sought our aid. A short time ago he wrote:

"Through your Hospital a soldier of the South African War regained his health and a family a happy home."

This is not an isolated case. For many others have been restored to health and anxious families. It takes much money to carry on the work. Your gift, for whatever amount, will be gratefully received.

Contributions may be sent to Sir William Gage, 84 Spadina avenue, or George A. Reid, 223 College street, Toronto.

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Manitoba Letter

Two conventions of Provincial scope have been the centres of attention during the past two weeks, viz., the Annual Sunday School Convention and the Inter-church Conference on the Forward Movement. The clergy and "leading laymen" have been kept very busy this autumn, both rural and urban. The Educational Conference attracted many. Then followed Synods and Inter-Church meetings. Beside these and the ones aforementioned, each District, Presbytery, etc., has been holding meetings locally. Winter set in earlier than usual. The Provincial conventions, therefore, are not making records in attendance, though for quality of programme and results we think they will stand comparison with previous records.

At the S.S. Convention the representatives unanimously decided on a change of name and constitution. The old organization proved inadequate. The new one promises greater efficiency. Religious education has taken a wider significance within recent years. The need of the Protestant Church uniting in a religious education programme has become more and more apparent. We cannot expect uniformity, but we can expect unity of aim and unity of spirit. The denominational bed is too short and the sectarian quilt too narrow for the needs of the community.

The Forward Movement among the Churches has come at the right time. Henceforth there must be a larger vision of the community task and more unity in plans.

The Inter-church Conference was held in Grace Church. The programme was first-rate in quality. The spiritual and missionary aspects of the movement were emphasized. Still another note was struck, and that was that the movement should be made permanent. Another note is wanted yet.

Some are sounding it. That is to give a free hand to local initiative. If the movement is to be spiritual and permanent it must awaken and inspire individuals and congregations. As they become interested they will feel a deeper responsibility for local problems. A Forward Movement is needed in the Church. It is in harmony with the leavening power of Christianity, but what is a Forward Movement for one community may not be for another. The Spirit must have His way, whether the figures are fulfilled on the tick of the clock or not.

Archbishop Matheson presided one night at the conference. He is always brief, definite and fervent in his remarks. (A "grace" some lack). He urged preaching the "simple gospel" and for the laymen to re-establish the family altar. The opportunity of mixing among these denominations is going to be one of the best results of the movement. This plan of "you in your small corner and I in mine" is played out. Isolation breeds suspicion and suspicion is the poison gas of society.

TRAINING FOR SUNDAY-SCHOOL WORKERS.

Wesley College is making a most commendable attempt to serve the Methodist constituency and the general community by instituting a special four weeks' course for Sunday-school leaders. Rev. A. E. Hetherington, who has charge of the Religious Education Department, is supervising this new plan. The special term will begin after New Year. Those interested should write him or Principal Riddell for all particulars. This is a long overdue service for the Churches and the childhood of the land. The Sunday school is the "good ground" of the Church.

Prof. Hetherington has been sending out circulars calling attention to this. The circular specifies that there is need of trained teachers and leaders, and that this is a definite plan to provide them. It will be a week-day School of Religious Education. The class periods will cover the day school hours. The courses offered are: 1. Bible Study; (a) O. T. History; (b) The Life of Christ; (c) The Apostolic Age.

II. Department Studies. (a) Special teaching for each grade. III. Professional. (a) Music and Worship in Sunday School; (b) Recreational Leadership; (c) S.S. Management; (d) Elementary Psychology and Pedagogy; (e) History of Moral and Religious Education.

The plan is to secure capable, experienced teachers to give instruction in the different courses.

The Sunday schools are asked to select two pupils whose qualities of leadership would be developed. They in turn could give their Church better service.

The expense of the whole course, it is figured, will not be more than fifty dollars. Many farmers pay more than that to get instruction in running gasoline engines. Here is a golden opportunity for investment in better human lives. We commend it heartily to every church. Think it over and see what your church can do. This is the Forward Movement year. Arrangements will be made to have these special students dine together and thus create a strong family spirit.

GRISWOLD.

Rev. J. W. Ridd, pastor, is enjoying his work on the Griswold field very much. Union has been arranged there and at Alexander (on the local union plan). Griswold will have three quite strong appointments. Griswold, the head of the field, makes a splendid appointment under the unified plan. A new church has been built at Terence or Milan, costing between six and seven thousand dollars. It is a "Soldiers' Memorial Church," and was opened November 16th, Rev. J. W. Churchill, preacher. We quote a press report of Monday evening meeting, November 17th:

"Dr. Hicks occupied the chair and directed affairs in an able and entertaining manner. Mr. J. N. Bambridge gave a financial statement of the church and it was discovered that about \$1,600 was unprovided for.

"An appeal was then made to the congregation for the amount, so that it might be said truthfully that the 'Terence Soldiers' Memorial' was free of debt. Rev. J. W. Churchill took charge of this matter, and the money was offered so freely that the secretary could not write the names down quickly enough. In a few minutes over \$2,000 was contributed, and the new church, costing in all about \$6,500, was absolutely free of debt. The building is brick, thirty-four feet square, basement full size, heated with a furnace, and will seat comfortably 150 people. A great many more can be crowded in, as was the case on the occasion of the opening. This project commended itself to the people from its very inception to its completion, and that accounts for the attendant success. Nothing but harmony has characterized all the proceedings from start to finish." What better forward movement could there have been than that?

Wesley College registration has reached a high mark. Mr. Cumming, bursar, showed us the latest summary this week—a total of 398.

Rev. J. A. Doyle has moved into the house formerly occupied by Dr. Darwin, 584 Broadway Avenue, Winnipeg. He is constantly on the travel, and has many interesting incidents to relate about his work in supervising the M.N.C. He meets men who want to hear all about it, and who sit up late at night asking questions. He meets "fellows," on the other hand, who don't "expect much from the people around here," and who are apparently on good terms with things as they are. Doyle will break their illusions if there is any chance!

Victoria Avenue Church, Brandon (Rev. C. W. Morrow, pastor), has been having a forward movement in debt paying. In connection with their recent anniversary over \$4,000 was raised.

"Many a hard-pressed home might be helped out of household difficulties through the 'Guardian' ad. column."—Vide letter from a Toronto subscriber.

SMALL ADVERTISEMENT ORDER FORM

(For full directions see page 38)

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Advertising Manager, "Christian Guardian," 299 Queen St. West, Toronto

Rev. B. W. Thompson preached for anniversary services at Hamiota on Nov. 23rd. He lectured the following night at Harding, on "The Call of the World," and on Tuesday night, at Hamiota, on "Leaders of To-morrow." The weather proved rather stormy and cold, but good audiences greeted the speaker on each occasion.

Rev. R. E. Spence, Hamiota, has been absent for two weeks in Toronto, attending the meeting of the Book and Publishing Committee as a western representative. He speaks very optimistically about general political and Church conditions in old Ontario.

We hear of anniversaries without number taking place. They are usually "moments of triumph." At country points fowl dinners and well-laden tables are a feature. The city brethren can scarcely afford such luxuries!

Rev. S. East, of Napinka, is taking his work again, after an attack of typhoid.

Rev. A. R. Maunders, of Melita, made a good impression at the Sunday-school Convention in narrating "How We Conducted our Community Sunday-school Rally." So did Rev. W. E. Egan, of Fort Frances, on "How We Reorganized Our County." Prof. Hetherington proved a strong and logical thinker in his address, "Humanity on the March." Rev. H. Atkinson gave good supervision to the conferences on older boys' work.

The treasurer of the Sunday School Association reported over \$6,200 raised on the special campaign fund for \$10,000. Not more than half of the schools have yet reported. Many have promised to give a share yet. The fund is open till Jan. 8th, when the Board of Management meets for the first time.

A message comes to-day of the passing of Rev. J. W. Dickenson, of Duncan, B.C. (superannuated). Bro. Dickenson was well known by Manitoba pioneers. His last field was Virden, to which circuit his name has been attached for some years. He had one son killed overseas. Another son and daughter are at home.

Winnipeg, Nov. 28th, 1919.

FRED VICTOR MISSION

Like the report of the "death" of Mark Twain some years ago, the report of the "death" of the Fred Victor Mission, as announced in a Toronto paper of Nov. 15th, "was greatly exaggerated." Fearing that this might be the source of much harm to the Fred Victor, we wanted to let the people of our Methodist churches know that the mission is very much alive and is filling a very important place as a city mission centre. One of our Sunday-school scholars came the Sunday following the paper article and said that his mother had seen the report, but remarked, "All my children have always gone to Fred Victor, and they always will."

It was said the other day by one of the workers at the mission that if anyone had the idea that Fred Victor wasn't meeting a great need in as efficient a manner as possible, the said worker would have hated to have had to work there when it was any

second-hand clothing which our friends have sent in to us during the past few months has already been exhausted, and we have had to turn some deserving requests away with the words to come again in two weeks' time, and if we had anything come in that would meet the need we would keep it for them. Those who have thus been coming in have been widows, and parents with large families, and from families where there has been sickness, which, as all know, soon eats away what may have been saved to buy new clothes, so much needed. We have been greatly helped and encouraged by different Methodist women's organizations and Sunday-school classes which have ceased their "war work" calling and asking what they can do to help us. Yes, Fred Victor Mission is very much alive, doing that which you have commissioned us to do as best we can.

Yours hopefully,

WESLEY A. HUNNISETT, Pastor.

P.S.—We are planning for our Christmas treats and Christmas cheer. We are in great need of children's toys and picture books and other "treasures" dear to the hearts of children at Christmas time. We are also planning for baskets for the shut-ins, the sick and the needy. We shall be very thankful to receive such donations, which will go to make up "A merry Christmas" in the life of our children and people.—W. A. H.



FRED VICTOR MISSION.

busier than it is this present season. The building itself is being used with all its facilities day and night, from the gymnasium and clubrooms in the basement to the domestic science quarters on the sixth floor.

To catalogue the different meetings that go on would be of little interest to the reader, but the fact that all the clubs, classes and services are attended by large numbers will be encouraging. Our Sunday meetings are very well attended, and at times we have had to bring in extra accommodation. The spirit of these meetings is evangelistic, and some excellent results have been attained. Already one-third of our objective for new members on profession of faith has been reached. We went over our objective in the intercessor campaign, which was carried on very vigorously by the workers. There is an ardent spirit in all our endeavors. Dr. Bartlett kindly gave us an address on "Armenia" on Victory Tuesday, and at the close of the service he paid the congregation the compliment that he had not heard such enthusiastic singing since he had been in Central Hall, London.

As we go from house to house visiting we find that the work that our two nurses do is very much appreciated and very much worth while. Visiting an Italian home where our nurse had given of her services, the father and mother said in effect that they wanted to be connected with a place where people showed such a spirit as our nurse had shown in her visits. In connection with our women's work Dr. Edna Guest, recently returned from overseas, a personal friend of one of our staff, is freely giving of her time, forming a medical clinic for our people.

The relief work subsided some during the war, but the calls this fall have been insistent and numerous, and our small stock of

EVANGELISTIC BAND

To the Editor of the Christian Guardian.

Dear Sir,—Will you permit me, through the columns of the CHRISTIAN GUARDIAN, to call the attention of the pastors and churches in and around Toronto to a recent meeting of the Victoria College class in theology? The discussion which ensued would have been very helpful to both the faculty and local pastors. It revealed the intense heart hunger of those present and a great yearning to be of use in the Master's vineyard in the salvation of souls and the building up of the spiritual life of the Church.

"Holiness unto the Lord" was the thought and feeling of those present. The result of the discussion was that all those present formed themselves into an evangelistic band, with the object of assisting pastors and churches either on Sundays or week-nights, or both.

We are prepared to take care of single or series of services for any church or pastor within our reach, or assist the Christian Endeavor Department of any Epworth League in the quickening of the spiritual life of its members. In short, we are out to do business for the King, and we want you to challenge us. We are out to win God's war, to beat Satan and destroy his works, to drive evil from its strongholds, and help to make the world what God means it to be.

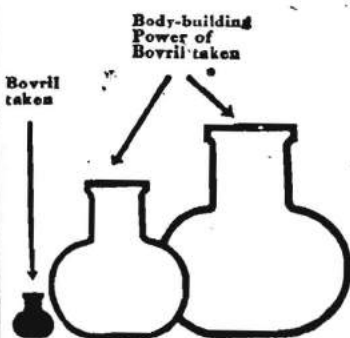
For the cause of God we are prepared to make sacrifices, to talk about the kingdom as though it was a big thing. The opportunity presented by the approaching winter is probably the greatest the Church has ever had, and it would have been nothing short of calamity had we failed to sound a clear call. A big offensive is the supreme need of the hour, and we who bear the name of Christ are ready, joined together in mind and heart and hand. We have set our faces to the work of the winter, to help those who seek to live the full meaning of the great evangelical words and phrases which have been the music of Methodism. Pastors or churches desiring such service as we can render should communicate with the undersigned.

W. H. SUMMERELL, Sec.

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Notices under this heading cost two cents each word, including initials and address. Four insertions are given for the price of three.

They should reach this office by Friday afternoon in each week as, although orders for insertion are received up to 10:45 a.m., on Saturdays, insertion is not guaranteed.

An amount of money in figures is counted as two words, example: "\$110.56." Groups of three figures are counted as single words, example: 321 is one word, 3219, 32190, or 321901 are each two words.

Initials count as one word each. Compound words are counted as two or more words. Example: "Niagara-on-the-Lake," four words; "St. James," two words, etc.

When answers are sent care "Christian Guardian," five words extra should be counted to include key number. Answers will be held until called for, unless stamps are sent for forwarding. Cash should accompany orders.

Address all communications to the Advertising Department, "Christian Guardian," Toronto, Canada.

The Little "Personal Service" Ads. cost little—2c. per word—TRY ONE.

HELP WANTED.

A REFINED WOMAN, young or middle-aged, as mother's help, general housework, in professional family. Write Mrs. Davidson, 98 Woodlawn Ave. West, Toronto.

A COOK, general, best wages to right person, 115 Avenue Rd., Toronto.

COOK, general, family of four, laundry given out. No upstairs work. Good wages to competent person. Apply, Mrs. Doolittle, 619 Sherbourne St., Toronto.

GOOD GIRL for general housework in small private hospital; every convenience. Box 245, Palmerston, Ontario.

MOTHER'S help wanted; good home, good wages. Mrs. Fife, 56 Pacific Avenue, Toronto.

WANTED—Cook, general, for family of three adults; comfortable home, good wages, must have references. Apply Mrs. Crawford Gohatt, 1 Walmsley Blvd., Toronto, Ont. Telephone, Belmont 410.

WANTED—Woman, young or middle-aged, to help with housework; good home and remuneration. 100 Balmoral Ave., Toronto; N. 7715.

WANTED—Cook-general, for family of three; good references. Apply, 147 Alexander Blvd., Stop 19, North Toronto.

WANTED.—For Ottawa, a maid for small house and small family where nurse is kept, preferably able to cook, no experience necessary, but references required. Mrs. Macdonald, 225 Carling Ave., Ottawa.

YOUNG WOMAN for general housework, no washing. Comfortable home in Methodist family. Mrs. McIlroy, 170 Wentworth St. S., Hamilton. Phone, Garfield, 557.

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CHRISTMAS GIFTS.

WILL YOU PLEASE? Food, clothing, books, games, toys, and everything that delights the heart of children, are wanted, especially at the Christmas-tide. Please send your spare dolls and play-things or money, for hospital, sick room and Mission cheer. Gifts will be disposed of as directed. Rev. A. E. Baker, Victoria College, Toronto.

CHRISTMAS CAROL—"The Wonderful Child," words and music by Rev. D. A. Perrin, M.A., D.D., with fine picture of Madonna and Child. For sale by Methodist Book and Publishing House, Toronto, Ont. Price, 35 cents. (Sheet music.)

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WANTED—Organist and choirmaster for Asbury Methodist Church, Perth, Ont. Applicants state salary and give references. Address, Musical Committee, Box 283, Perth, Ont.

WANTED—A Doctor to take charge of a Hospital and do medical work among Indians. Apply to Rev. T. Ferrier, Brandon, Man.

WANTED.—Refined, middle-aged woman for lady's companion, and light house work; no washing; family of two; modern conveniences; good home. Address, Mrs. Albert Scott, Fakenham, Ont.

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DURAL MINISTERS and others wanting assistance in conducting evangelistic meetings, address Wm. E. DeForest, Springfield, Ont.

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THE Parkinson home in Okotoks, sunny southern Alberta, seven-roomed house, gas installed, stable, spruce hedge, beautiful mountain view; bargain. E. Parkinson, 23 Bond Street, Lindsay, Ont.

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THE LATE REV. ALFRED ANDREWS.

Alfred Andrews, son of George and Ann Andrews was born in the parish of Suffolk, England, on September 8th, 1833. He came to Canada with his parents in 1837 and settled at Toronto, then known as York, and later moved to a farm on Yonge St., north of Aurora. While working with his father on the farm he also took advantage of the opportunities presented by high and public schools to gain an education. On May 17th, 1855, he married Mary Ann Fletcher, daughter of the Rev. Ashton Fletcher, and of this union five sons and a daughter were born: Emily, of Boston; Ashton, of Medicine Hat; Alfred and Fletcher, of Winnipeg; Thornton, of Calgary, and George Albert, deceased. At Minnedosa, Manitoba, on February 1st, 1896, his wife died, and on December 1st, 1898, he was married to Caroline Matilda Jones, who survives him. In 1855 he entered the ministry of the Wesleyan Methodist Church and was sent to Mount Forest, then a backwoods settlement. A pioneer preacher of strong character, he was aggressive in his endeavors to lay the foundations of the Church. During his long ministry he saw active pioneer service in five provinces of the Dominion of Canada. His sterling worth was soon appreciated by his brethren, and he was honored with many appointments to offices of leadership. In 1891 he was president of the Manitoba and North-west Conference, while in 1878 and 1890 he was a delegate to the General Conference. As a preacher he was strongly evangelistic. With a ringing voice, which age scarcely touched, he called on men to repent of their sins and seek for forgiveness. He loved the class meeting and the fellowship service, delighting to listen to the witness of the presence and power of God. The halo of the old days when the revival fires burned brightly had cast their spell upon him, and he longed and prayed for the revival spirit to sweep over the Church. In 1903, after an active ministry of forty-eight years, he was superannuated and took up his residence in Burlington. Though retired from the active work of the ministry, he was still busy helping whenever a supply was needed, and was especially attentive to those who were shut in and the sick. The following are some of the circuits he travelled: Whitby, Norwich, St. George, Tillsonburg, Galt, Qu'Appelle, Rat Portage, Winnipeg (McDougall), and Napinka. On Sunday night, Nov. 16th, 1919, he heard the call to the Better Land and took his flight. The funeral service was held in the Methodist Church, Burlington, when kindly tributes to his life and ministry were paid by Revs. W. Smythe, C. L. McIrvine, J. D. Fitzpatrick (President of Hamilton Conference), and G. W. Barker. Six of his brethren carried him to his last resting place in Greenwood Cemetery, Burlington, there to await the call of the resurrection.

AN APPRECIATION OF THE HON. E. C. DRURY.

By John S. Stevenson, Coldwater.

Honorable Ernest Charles Drury is a member of the Methodist Church and occupies the position, among others, of a local preacher in good and active standing. His father, Honorable Charles Drury, was the only Methodist of his family. He was the class leader at Crown Hill, for many years, so that the son had the instruction of his father and his good example before him. Ernest's mother died when he was young, and he was brought up by his aunt, Miss Drury, who is a faithful member of the Anglican Church; thus the influence of his boyhood was, in some ways, strongly turned to the Anglican Church. When he was attending school in Barrie, he was converted to Christ, and eventually joined the Methodist Church at Crown Hill, and found a sphere of usefulness there. His wife has been a member of the Methodist Church for a good number of years, although her father's people were Congregationalists. Her people, the Partridges, of Crown Hill, are the main strength of our church there to-day. Mr. Drury is sound on the temperance question, and the Ontario Temperance Act is safe in his hands. He was one of those who marched in the procession to present to Premier Hearst the petition of the Committee of One Hundred and shared in the jeers and the chunks of ice that were hurled at the walkers. He dodged the ice and did not mind the jeers personally, but his righteous soul was aroused when a police sergeant was struck and a bandsman trampled upon by the policeman's horse. He left home at six o'clock on a winter's morning and broke the road to Barrie, five miles away, and did not arrive back until eleven at night. Yes, he is sound on the temperance question! Mr. Drury is set in anything that he thinks is right, and cannot be turned aside. He will need all his courage and grit to meet the difficulties that surround him, but I believe he will hold fast to the faith.

Montreal's Great Movement

Montreal Methodists, who for the moment may be taken to include the members of the twenty-six churches in the city and immediate vicinity, are now pretty thoroughly organized for the great Forward Movement enterprise. We call it an enterprise because we are making it a most important part of our business.

Bishop Mitchell, of St. Paul, brought us a stirring message almost immediately after our first organization meeting. To be told what the United States Methodists had already accomplished and how it had been done was the first note of encouragement. Further organization work among the city churches demonstrated that the nucleus of a trained and eager band of men and women was available. Much educational work, however, has been done, and every day sees new workers entering the arena and new activities entered upon.

Perhaps there are not as many personal workers or "Intercessors" as we should have to commence with, but they are increasing. The heaven is working, and the big mass meetings in St. James Church, on Nov. 25th and 26th, are having an incalculable effect upon the spiritual life and work of our members.

District meetings of a very helpful character, both spiritually and along organization lines, have been held in various parts of this Montreal Conference, including Montreal district itself.

Sunday-school scholars are reported on the increase, and attendance upon the public services both Sunday and week days is visibly improving as the result of visitation and prayer.

Our membership is waking up, and a new earnestness is discernible in many directions. Of course we do not overlook the fact that more workers and greater power are needed for the task. We expect both.

R. L. W.

Calgary's Convention

During the Inter-Church Convention in Calgary over one thousand people gathered in Central Church at each evening session. The outside points were fairly well represented. The spirit of the convention may be summed up in the words of one of the speakers: "The time has come when, as churches, we must drop non-essentials and seek to apply Christianity in all spheres of life."

Up to that time in Alberta the co-operation between the Churches in this movement had been very little indeed. But we hope that one result of the convention will be that in every place in the province the Churches will co-operate as never before, not only during the Campaign, but afterwards.

The addresses were all of a very high order, and the delegates and visitors were inspired in a wonderful way for the task that lies before us. Plans were considered for carrying the inspiration out to every place in the southern part of the province.

The Calgary Herald, in an editorial, spoke of the convention in the following words: "For the first time the Churches of Canada are turning their eyes from minor points of doctrine to envisage the task that lies before them. All are agreed on the foundation-stones that 'Jesus died for our sins and rose again for our justification.' Surely this is a hopeful sign for all who are interested in Canada. National progress must depend upon a high average of individual character, and the Church is the one institution whose sole business is the building of character."

Great good will come out of the convention.

With uniform programmes, and the pastors leading, each circuit of Madoc district held a training rally of one day's duration.

Welland, December 11, 1919.

Dear Arnup,—

All literature faithfully distributed and returns in. The Captains meet to-night to "follow up" and try to perfect the work. Following recent religious census, type-written, alphabetic lists of members, adherents, young people for E. L. and children for Sunday school are in process of making. Our Finance Committee of seven members met to-night and subscribed \$1,000—about one-fifth of our financial objective. We are very much encouraged. Welland Methodist Church will do her share.

Yours,

(Sgd.) H. W. AVISON.

P.S.—Our Finance Committee aim at \$3,000 of our \$5,550 before Christmas—it's a good time to give. Any objection? (H.W.A.)

Very irregular, very!

J.H.A.

CAMPAIGN NOTES

The Bad Motoring Weather.

The Moose Jaw Convention had a "splendid programme," "inspiring audiences" and most encouraging reports. The District Chairmen showed that the Forward Movement has been launched in every circuit, and men are "carrying on," though some "under very trying circumstances." Autos, which are usually in commission at this date, have had to be put away because of the early winter and heavy snows. This makes travelling difficult and campaign work very trying.

Modern Personal Work.

Howard Park Avenue Church, Toronto, has divided its constituency into twelve districts, with a captain over each. The whole membership has been canvassed for Intercessors. Prayer-meeting had to be held in the body of the church after twenty women "phoned" each twenty-one homes on Tuesday evening or Wednesday morning. There were over four hundred out that week to prayer-meeting. The foremost Christian leaders of the city will be secured to address these meetings. Canon Dyson Hague has promised, and the Rev. Archdeacon Cody is expected. The pastor has secured the co-operation of the Rev. Wm. Kettlewell for Campaign work.

Unanimity for Success.

"All our men are getting under the programme," says the Organizer of Nova Scotia Conference, "in good style. I am delighted with the way they are applying themselves. . . . I know of no case where the Board has refused to apply itself to the reaching of the objectives. Most gratifying reports are recorded regarding the number of enrolled Intercessors, Stewards, etc."

In the Sunday Schools.

Montreal Conference Organizer reports: "New Sunday-school scholars, Ottawa District—Rosemont Avenue, 29; Richmond, 30; and North Gore, 38. Besides, North Augusta is holding special meetings with good results. Delta, Newboro, Algonquin, report splendid results; expect at least 50 new members. These are a few of the definite reports that have reached me, and indicate the trend generally of the Conference."

Northern Alberta Rally.

"New inspiration and zeal for the tasks that lie before the Church" came to the delegates at the Denominational Rally at the Edmonton Convention, according to a report. This Rally heard addresses from Mrs. Ash, President of the Alberta Branch of the W.M.S.; Rev. B. J. D. Simpson;

and Rev. Dr. Armstrong, of Japan; and, after earnest discussion, ways and means were adopted to carry out the programme.

Message Appreciated.

Telegrams to the National Inter-Church Office: "One thousand assembled in St. Andrew's Church, Moose Jaw Convention. Magnificent addresses are stirring the people. Movement gaining splendid momentum. Great days ahead for the Church in the West. Make Canada and the world righteous." "Regina, Sask.—Metropolitan Church filled. Splendid spirit manifest."

Not Merely Canadian.

"Every minister has thrown off his coat to tackle the big job outlined by the members of the National Campaign Committee," says *Greetings*, Newfoundland. "As the pamphlets arrive, the consciousness of the greatness of our task grows, until we see clearly that it is a veritable 'call of the cross,' and we are driven by the Spirit to pray with all our mind and strength. Although we are solemnized by the obligation, yet we rejoice in the opportunity to share in the Campaign with our brethren in Canada, Bermuda, China and Japan."

The Inter-church in a Town

A whole week was set aside for meetings for the Inter-Church Forward Movement in Orangeville, Ont. On Sunday, Nov. 30th, Rev. J. Cooper Robinson, a returned missionary of the Anglican Church, and Rev. J. Burkholder, Presbytery Organizer, occupied the pulpits of the town and afterwards spoke at an enthusiastic union rally, held in the Anglican Church. The sessions, afternoon and evening of every day during the week, were held in the Town Hall. All sessions were well attended, the Children's Rally and the Women's Rally and the evening audiences testing the capacity of the large hall.

The local ministers and the people co-operated heartily, and they were assisted by Revs. Manson Doyle and A. P. Brace, of the Methodist Church; Rev. L. E. Skeg and Mrs. P. C. Howard, of the Anglican Church; Dr. Helen McMurchy and Rev. William Cooper, of the Presbyterian Church, and Rev. John Linton, of the Baptist Church. The splendid addresses and the spirit of love and co-operation, mutual confidence and sympathy manifested promise much for the advancement of the spiritual life of the place and the success of the Campaign.

"To-night 40,000,000 people lie down hungry on mud floors in India."

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Wise and Otherwise

"I wish now," said the lecturer, "to tax your memory." A wail in the audience: "Has it come to that?"—*Answers.*

The grocer who has made his pile,
 Does he grow nicer? No, sir!
 He does not change his heart or style,
 But grows a grosser grocer.—*Punch.*

"Jack, dear, before our wedding I wish you would see a doctor."

"Why should I? I am well, except for a touch of dyspepsia."

"That's just it. I'd like you to get a certificate from him which would show that your dyspepsia antedated our marriage."—*Boston Transcript.*

A food faddist was haranguing a crowd on the marvellous benefits to be obtained from his particular diet scheme. "Friends," he cried, "two years ago I was a miserable wreck. What do you suppose brought this great change in me?" He paused to see the effect of his words. Then one of his listeners asked, "What change?"

A certain good woman was so painfully neat that she made life wretched for her family. One of her rules was that all the members of the household must remove their shoes before entering the house.

"Bill," she whined one day to her husband, "I found a grease spot on one of the dining-room chairs, and I think it came off those pants you wear in the shop."

"Well, Mirandy," shouted Bill, his patience exhausted, "for the last fifteen years I've taken my shoes off every time I came into this house, but I'll be hanged if I'm going to go any further."

Struck by the notice, "Iron Sinks," in a shop window, a wag went inside and said that he was perfectly aware of the fact that "iron sank."

Alive to the occasion, the smart shop-keeper retaliated:

"Yes, and time flies, but wine vaults, sulphur springs, jam rolls, grass slopes, music stands, Niagara Falls, moonlight walks, sheep run, Kent hops and holiday trips, scandal spreads, standard weights, India rubber tires, the organ stops, the world goes round, trade returns, and—"

But the visitor had bolted. After collecting his thoughts he returned and, showing his head at the doorway, shouted: "Yes. I agree with all of that perfectly—and marble busts."—*Irish World.*

Most any man can be an editor. All the editor has to do is to sit at a desk six days a week, four weeks a month and twelve months in a year, and edit such stuff as this:

"Mrs. Jones, of Cactus Creek, let a can-opener slip last week and cut herself in the pantry. Joe Doe climbed on the roof of his house last week looking for a leak and fell, landing on his back porch. While Harold Green was escorting Miss Violet Wise from the church social last Saturday night a savage dog attacked them and bit Mr. Green on the public square. Mr. Frang, while harnessing a broncho last Saturday, was kicked just south of his corn crib."—*Yarmouth Light.*

Advertisers will be pleased to know you are a Christian Guardian reader. Why not mention the fact?

RECENT WEDDING.

A quiet but interesting event took place at Almonte, November 29th, at the home of the bride's mother, when Helen Ada Morgan, youngest daughter of the late Rev. J. Bates Robeson and Mrs. Robeson, was united in marriage to Fred A. Allen, son of Mrs. Allen, of O'Connor St., Ottawa. The young couple will reside in Ottawa. Rev. Wm. Howitt officiated at the ceremony.

Rev. S. Sellery has returned to his home in Toronto, after a visit of two months in the United States, and is now open for supply work.

Last week Mrs. Burns, wife of Rev. Dr. R. N. Burns, of Toronto, underwent a very serious operation in Wellesley Hospital. At last reports Mrs. Burns' condition was as favorable as could be expected. Dr. Burns, who was in Newfoundland in connection with the National Campaign, had to cancel all his engagements and return to Toronto. Many friends will anxiously await the news of Mrs. Burns' complete recovery.

Births, Marriages, Deaths

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

BIRTH

CONRON—At 7 Burpee Ave., St. John, N.B., on Saturday, November 29th, to Rev. M. E. and Mrs. Conron, a son, Alfred William Brandon.

IN MEMORIAM.

FIELD—In loving memory of Clarence William Field, M.D., who died on Dec. 8th, 1918, at his home in Edmonton.

Time may heal the broken-hearted,
 Time may make the wound less sore;
 But it cannot still the longing
 For the loved one gone before.
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